



Shari'ah Standard for Crypto Assets in Indonesia: A Localised Framework

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Received: 2026-04-02

Accepted: 2026-05-11

Published: 2026-06-13

Keywords:

*Crypto Assets;
Shari'ah
Compliance;
Bitcoin;
Blockchain*

Abstract

Shari'ah compliance of crypto assets is examined in the Indonesian context by placing fiqh assessment within the domestic regulatory framework. In this context, crypto is legally treated as a digital commodity rather than currency. Therefore, this study aims to formulate an operational screening framework to distinguish potentially Shari'ah-compliant and non-compliant crypto assets based on underlying characteristics, asset structure, valuation basis, and transaction mechanisms. Fiqh mu'amalah principles, the 2021 MUI Ijtimā' 'Ulamā' ruling, relevant DSN-MUI fatwās, AAOIFI references, and Indonesian crypto regulations are analysed using a qualitative doctrinal legal method. The proposed framework distinguishes between asset-level and transaction-level screening, particularly in assessing halal underlying utility, gharar, maysir/qimār, ribā exposure, sil'ah requirements, and transaction validity. The framework is applied to four illustrative assets, namely Bitcoin (BTC), Ethereum (ETH), CasinoCoin (CSC), and Blockchain Capital Token (BCAP). The results show that Ethereum satisfies the utility criterion, subject to Shari'ah-compliant use and transaction mechanisms. Bitcoin remains a contested case because legal classification as a commodity does not automatically resolve valuation gharar and sil'ah concerns. CasinoCoin is non-compliant due to its direct connection with gambling, while BCAP requires further review because of insufficient clarity regarding contract structure, portfolio composition, and Shari'ah screening. The study contributes a structured and reviewable screening model to support Shari'ah governance, regulatory development, and technology-based Islamic financial innovation in Indonesia.

Kata Kunci:

*Aset Kripto;
Kepatuhan
Syariah; Bitcoin;
Blockchain*

Abstrak

Kepatuhan aset kripto terhadap syariah ditelaah dalam konteks Indonesia dengan menempatkan penilaian fiqh dalam kerangka regulasi domestik. Dalam konteks ini, aset kripto secara hukum diperlakukan sebagai komoditas digital, bukan mata uang. Oleh karena itu, penelitian bertujuan untuk merumuskan kerangka kerja penyaringan operasional guna membedakan aset kripto yang berpotensi sesuai syariah dan yang tidak sesuai syariah berdasarkan karakteristik mendasar, struktur aset, dasar penilaian, dan mekanisme transaksi. Prinsip-prinsip fiqh mu'amalah, fatwa Ijtimā' 'Ulamā' MUI tahun 2021, fatwa DSN-MUI yang relevan, referensi AAOIFI, dan regulasi kripto Indonesia dianalisis menggunakan metode hukum doktrinal kualitatif. Kerangka kerja yang diusulkan membedakan antara penyaringan tingkat aset dan tingkat transaksi, khususnya dalam menilai kegunaan dasar yang halal, gharar, maysir/qimār, paparan riba, persyaratan sil'ah, dan validitas transaksi. Kerangka kerja ini diterapkan pada empat aset ilustratif, yaitu Bitcoin (BTC), Ethereum (ETH), CasinoCoin (CSC), dan Blockchain Capital Token (BCAP). Hasilnya menunjukkan bahwa Ethereum memenuhi kriteria utilitas, dengan syarat penggunaan dan mekanisme transaksi yang sesuai syariah. Bitcoin tetap menjadi kasus yang diperdebatkan karena klasifikasi hukumnya sebagai komoditas tidak secara otomatis menyelesaikan masalah gharar dan sil'ah terkait penilaian. CasinoCoin tidak memenuhi syarat karena keterkaitannya secara langsung dengan perjudian, sedangkan BCAP memerlukan tinjauan lebih lanjut karena kurangnya kejelasan terkait struktur kontrak, komposisi portofolio, dan penilaian kesesuaian syariah. Studi menyajikan model penilaian yang terstruktur dan dapat dievaluasi untuk mendukung tata kelola syariah, pengembangan regulasi, serta inovasi keuangan syariah berbasis teknologi di Indonesia.

INTRODUCTION

Cryptocurrency is the latest development in the world of finance and technology. In the context of blockchain technology, crypto assets have been reported as a new category of fully digital finance.¹ This technology has rapidly gained traction worldwide, including in Indonesia. The Financial Services Authority (OJK) reported that Indonesia's cryptocurrency trading volume reached IDR 482.23 trillion throughout 2025. Hasan Fawzi, Chief Executive of Financial Sector Technology Innovation, Digital Financial Assets, and Crypto Assets Supervision at OJK, stated that high-risk assets such as crypto continued to attract investor interest. In November 2025, the number of users reached 19.56 million, an increase of 2.5% from October 2025. However, the transaction value in December 2025 declined by 12.22% to IDR 32.68 trillion, down from IDR 37.23 trillion in November. In response, OJK issued POJK No. 30/2025 and SE OJK No. 34 and 7/2025 to strengthen governance, risk management, and compliance within the digital asset industry.²

In Islam, the law of origin in the field of mu'āmalāt (social interaction and transaction) is permissible, as stated in the rule: "al-aṣl fī al-ashyā' al-ibāḥah" (الأصل في الأشياء الإباحة),³ which means all actions remain permissible unless a normative postulate expressly prohibits the context. Therefore, crypto assets are considered permissible unless certain elements render the technology prohibited. The central question concerns the characteristics that render a crypto asset ḥarām and, conversely, the criteria used to identify a ḥalāl crypto asset. This requires a systematic evaluation framework based on Sharī'ah Standard. Legally, Indonesia does not recognise crypto as a means of payment, but as a commodity. The Commodity Futures Trading Supervisory Agency (BAPPEBTI) classifies crypto assets as intangible commodities in digital form traded on licensed platforms. However, this regulation has not accommodated Sharī'ah principles. In response, the Indonesian Ulema Council (Majelis Ulama Indonesia - MUI) issued a fatwā in the 7th Ijtimā' 'Ulamā' in 2021,⁴ where the use of crypto as a medium of exchange is ḥarām because the context contains elements of gharar (excessive uncertainty), ḍarar (potential loss), and is contrary to positive law (the obligation to use Rupiah). The fatwā also states that crypto assets can be traded as commodities after meeting Sharī'ah requirements such as having ḥalāl benefits or basic assets, and being free from gharar, qimār (gambling), and ribā (usury).

Based on the developments, this study proposes the Crypto Sharī'ah Standard for Indonesia as a Sharī'ah-compliant framework for crypto assets developed in accordance with the regulatory and fatwā context of Indonesia. The standard is formulated by referencing the Fatwā of the Indonesian Ulema Council (MUI), the guidelines of the National Sharī'ah Council (DSN-MUI), and BAPPEBTI regulations to establish operational screening parameters for crypto asset assessment. Furthermore, this study compares the Crypto Sharī'ah Standard for Indonesia with other existing frameworks, applies the standard to several asset examples

¹ IBM, 'What Is Cryptography?', IBM, 14 November 2023, <https://www.ibm.com/think/topics/cryptography>.

² Romys Binekasi, 'Transaksi Kripto RI Tembus Rp482,23 Triliun Sepanjang 2025', *CNBC Indonesia*, 9 January 2026, <https://www.cnbcindonesia.com/market/20260109110200-17-700964/transaksi-kripto-ri-tembus-rp48223-triliun-sepanjang-2025>.

³ Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr al-Suyūṭī, *Al-Ashbāḥ Wa al-Naẓā'ir* (Dār al-Kutub al-'Ilmiyyah, n.d.), 60.

⁴ Indonesian Ulema Council (MUI), *Fatwa on the Legal Status of Cryptocurrency* (Indonesian Ulema Council (MUI), 2021).

(BTC, ETH, CSC, and BCAP), and discusses the implications for Muslim investors and regulators. The feasibility of developing a Crypto Shari'ah Standard-compliant crypto asset ecosystem is demonstrated in the Indonesian context through clear, implementable standards in line with domestic regulatory governance.⁵

Islamic law in Indonesia plays an important role in shaping ethical and legal considerations surrounding crypto assets, particularly because most discussions revolve around whether crypto should be treated as money or a tradable commodity. A substantial strand of scholarship tends to problematize crypto assets due to concerns over excessive uncertainty (gharar), gambling-like speculation (maysir/qimār), potential ribā exposure through lending/derivatives structures, and vulnerability to illicit activities.⁶ However, these arguments often treat “crypto” as a single category, even though crypto assets vary significantly in function, underlying projects, and transactional mechanics.

In Indonesia, the debate is shaped by the Indonesian Ulama Council's (MUI) position cited to support the view that cryptocurrency is impermissible. Scholarly critiques show that fatwā-based discussions underexplores the technological and economic benefits of blockchain-based innovations and provide limited guidance on how conditional permissibility can be operationalised when certain Shari'ah criteria are met.⁷ This reflects a recurring tension in the literature, where normative concerns about harm and uncertainty are strong. The criteria for distinguishing which crypto assets might meet Shari'ah expectations remain underdeveloped.

Kusuma suggests that the use of digital currency has been practised in Indonesia, specifically in online transactions. From this view, some uses of cryptocurrencies may resemble accepted transactional patterns, while problematic elements become more pronounced when crypto is embedded in high-risk derivative structures or speculative trading behaviour.⁸ These studies are useful in reporting contextual practice, but leave open the question of how to assess compliance at the asset-level rather than issuing broad judgments.

A further dimension in the literature differentiates between crypto assets and blockchain technology. Several scholars contend that the underlying blockchain infrastructure may enhance transparency, traceability, and transactional security values in line with Islamic principles of fairness and accountability, while many crypto trading practices raise Shari'ah concerns.⁹ This distinction supports a more nuanced approach, separating speculative

⁵ Hussain Mohi Ud Din Qadri et al., 'Exploring Crypto Currency through the Lens of the Shari'a Law: A Comparative Analysis of Scholarly Evaluations', *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 324–34, <https://doi.org/10.32350/jitc.132.21>.

⁶ Christopher Panal Lumban Gaol, 'Indonesia Cryptocurrencies in Islamic Law', *The International Journal of Humanities & Social Studies*, ahead of print, 21 June 2023, <https://doi.org/10.24940/theijhss/2023/v11/i5/HS2305-018>; M. Usman et al., 'CRYPTOCURRENCY IN ISLAMIC LAW', *Jurnal Multidisipliner Bharasa* 1, no. 1 (2022): 45–56, <https://doi.org/10.56691/jurnalmultidisiplinerbharasa.v1i1.6>; Binta Tzulutsi Mukhoyyaroh, 'Viewing the Islamic Financial System, Islamic Views and Answers About Cryptocurrency', *Khazanah: Jurnal Mahasiswa* 13, no. 4 (2022), <https://doi.org/10.20885/khazanah.vol13.iss4.art11>; Emiel Salim Siregar et al., 'Kepastian Hukum Aset Kripto Sebagai Instrumen Investasi Dalam Perspektif Hukum Islam Dan Hukum Positif', *EL-Mujtama: Jurnal Pengabdian Masyarakat* 4, no. 1 (2023): 181–92, <https://doi.org/10.47467/elmuajutama.v4i1.3249>.

⁷ Faizi, 'Are Cryptocurrencies Haram? A Critical Analysis toward MUI's Fatwā', *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 18, no. 2 (2023): 420–42, <https://doi.org/10.19105/al-ihkam.v18i2.8290>.

⁸ Teddy Kusuma et al., 'The Perspective of Islamic Law on Cryptocurrency for Commodity Future Exchange in Indonesia', *Journal of Islamic Studies and Culture* 8, no. 1 (2020), <https://doi.org/10.15640/jisc.v8n1a1>.

⁹ Nafis Alam et al., 'Application of Blockchain in Islamic Finance Landscape', in *Fintech and Islamic Finance*, by Nafis Alam et al. (Springer International Publishing, 2019), https://doi.org/10.1007/978-3-030-24666-2_5; Felicia Hui Ling Chong, 'Enhancing Trust through Digital Islamic Finance and Blockchain Technology', *Qualitative Research in Financial Markets* 13, no. 3 (2021): 328–41,

behaviour from legitimate technological utility, but requires a concrete fiqh-based screening approach to translate claims into actionable standards.

Mustafa Omar Mohammed et al responded to methodological weaknesses in fiqh-oriented crypto studies by proposing a structured framework for fiqh analysis of crypto assets.¹⁰ Persistent problems in the field, such as definitional inconsistencies, misunderstandings caused by technological complexity, overgeneralization from Bitcoin to all crypto assets, and the lack of comprehensive fiqh assessments, are underlined. A conceptual framework supported by categorisation and risk-analysis benchmarks is also proposed. This framework strengthens the analytical toolkit of Shari'ah experts by moving beyond binary debates and enabling more objective evaluation of specific assets.

Despite the contributions, a key gap remains in the Indonesian context. Existing studies largely focus on general permissibility debates, critiques of fatwās, or broad technological narratives, but rarely translate fiqh principles into an operational, localised Shari'ah compliance standard that fits Indonesia's regulatory positioning of crypto assets and provides a workable screening process to classify tokens as Shari'ah-compliant or non-compliant. Previous scholarship has not systematically mapped crypto-specific transaction types such as gas fees, staking rewards, and smart contract execution onto the nearest analogues in the DSN-MUI fatwā corpus. Therefore, this study addresses the gap by developing a localised Shari'ah compliance screening standard for crypto assets in Indonesia, drawing on Indonesian fatwā foundations and applying the concept into practical evaluation criteria used by Muslim investors, scholars, and regulators.

RESEARCH METHODS

This study used a qualitative doctrinal approach grounded in Islamic legal and descriptive case analyses. The method was appropriate because the study objective was prescriptive to formulate a normative Shari'ah screening standard for crypto assets rather than empirical or descriptive. Doctrinal legal study was most suitable when the intended output was a legal framework derived from systematic analysis of authoritative normative sources.¹¹

Primary sources were examined across two categories. First, normative-juridical sources, namely the MUI Ijtimā' 'Ulamā' 2021 ruling on cryptocurrency, serve as the principal fatwā foundation, given the status as the most authoritative and comprehensive Indonesian fatwā on crypto assets to date. DSN-MUI Fatwā No. 80/2011 on Islamic capital market trading practices provided the analogical basis for transaction-level criteria, particularly in identifying prohibited trading practices applicable to crypto markets by analogy. AAOIFI Shari'ah Standards were reviewed as an international comparative reference. Points of convergence

<https://doi.org/10.1108/QRFM-05-2020-0076>; Gousia Habib et al., 'Blockchain Technology: Benefits, Challenges, Applications, and Integration of Blockchain Technology with Cloud Computing', *Future Internet* 14, no. 11 (2022): 341, <https://doi.org/10.3390/fi14110341>.

¹⁰ Mustafa Omar Mohammed et al., 'Guiding Fiqh Analysis of Crypto Assets: A Proposed Framework', *AHKAM : Jurnal Ilmu Syariah* 24, no. 2 (2024): 277–94, <https://doi.org/10.15408/ajis.v24i2.37346>.

¹¹ Terry Hutchinson and Nigel Duncan, 'Defining and Describing What We Do: Doctrinal Legal Research', *Deakin Law Review* 17, no. 1 (2012): 83, <https://doi.org/10.21153/dlr2012vol17no1art70>; Gaurav Shukla, 'Doctrinal Legal Research: A Library-Based Research', in *Advances in Knowledge Acquisition, Transfer, and Management*, ed. Candauda Arachchige Saliya (IGI Global, 2023), <https://doi.org/10.4018/978-1-6684-6859-3.ch015>.

and divergence with the proposed Indonesian framework were addressed in the Discussion section. Second, BAPPEBTI Regulation No. 8/2021 and POJK No. 3/2024 were examined to establish the positive-law framework for the operation of the Sharī'ah standard. Secondary sources included relevant academic journals, articles, books, and reports.

Sharī'ah screening criteria were derived through systematic content analysis Salehijam by identifying conditions of permissibility (ibāḥah) and prohibition (taḥrīm) relevant to crypto asset characteristics. Red flags in ḥarām industries, *gharar*, *ribā*, and *qimār*, and required characteristics *ḥalāl* underlying, transactional clarity, and sil'ah compliance were distilled into four operationalisable screening criteria. The framework was applied to four case studies, namely Bitcoin (BTC), Ethereum (ETH), CasinoCoin (CSC), and Blockchain Capital Token (BCAP).¹²

RESULTS AND DISCUSSION

Developing and Applying A Sharī'ah Screening Framework For Crypto Assets In Indonesia

Clear criteria and processes for determining the Sharī'ah compliance of crypto assets in Indonesia have been reported. The results are presented in a structured sequence, where the section begins with an overview of major crypto-asset categories. The 2021 Ijtimā' 'Ulamā' fatwā on cryptocurrency is analysed alongside the study's point-by-point responses and culminates in the derivation of Sharī'ah screening standards. Representative assets, such as Bitcoin, Ethereum, CasinoCoin, and the BCAP token, are screened against the standards to show the framework's application. For reporting clarity, key visual summaries are provided, including a screening flowchart and tables that (i) map crypto-asset types, (ii) juxtapose fatwā positions with the analytical responses, and (iii) summarise the screening criteria used in the assessment.

Crypto Asset Categories: The study identifies major types of crypto assets and the defining characteristics, since classification provides the foundation for the subsequent Sharī'ah analysis. Accordingly, Table 1 summarises the principal categories reviewed, the typical functions, and representative examples from the current crypto market.

Table 1. Types of Crypto Assets and Characteristics

No	Type of Crypto Asset	Description and Function	Examples
1	Non-Fungible Token (NFT)	Unique cryptographic token representing a singular asset (digital or physical). Cannot be exchanged one-to-one with another due to the uniqueness. Often used for digital collectables, art, music, in-game items, tickets, etc. NFTs can grant	Artwork NFTs in blockchain games (e.g., <i>Axie Infinity</i> in-game assets)

¹² Maryam Salehijam, 'The Value of Systematic Content Analysis in Legal Research', *Tilburg Law Review* 23, no. 0 (2018): 34, <https://doi.org/10.5334/tlr.5>.

No	Type of Crypto Asset	Description and Function	Examples
		owners special perks (access, goods, voting rights) and can be updated with new utilities. ¹³	
2	Stablecoin	Cryptocurrency pegged to a stable asset to reduce volatility. Serves as a stable medium of exchange and store of value, facilitating low-fee transactions (specifically cross-border). ¹⁴	USDT (Tether), USDC (USD Coin), PAX Gold (gold-backed)
3	DeFi Token	Token used in decentralised finance platforms to provide utility in lending, liquidity provision, yield farming, or governance within DeFi protocols. ¹⁵	LINK (Chainlink), UNI (Uniswap)
4	Utility Token	Utility Token provides holders with future access to a product or service (a “digital coupon”). Often issued in Initial Coin Offerings to fund projects. Fungible and tradeable, confer real-world perks or access in addition to digital platform utility. ¹⁶	FIL (Filecoin), MANA (Decentraland)
5	Payment Token	Token primarily used as currency or a medium of exchange to buy/sell goods and services or pay network transaction fees and does not carry other utilities besides the exchange of value. ¹⁷	BTC (Bitcoin), ETH (Ethereum), SOL (Solana)

¹³ Pinar Çağlayan Aksoy et al., *Routledge Handbook of NFT Law*, 1st edn (Routledge, 2025), <https://doi.org/10.4324/9781032690667>.

¹⁴ Antonio Briola et al., ‘Anatomy of a Stablecoin’s Failure: The Terra-Luna Case’, *Finance Research Letters* 51 (January 2023): 103358, <https://doi.org/10.1016/j.frl.2022.103358>.

¹⁵ Sitara Karim et al., ‘Examining the Interrelatedness of NFTs, DeFi Tokens and Cryptocurrencies’, *Finance Research Letters* 47 (June 2022): 102696, <https://doi.org/10.1016/j.frl.2022.102696>.

¹⁶ Michael Sockin and Wei Xiong, ‘A Model of Cryptocurrencies’, *Management Science* 69, no. 11 (2023): 6684–707, <https://doi.org/10.1287/mnsc.2023.4756>.

¹⁷ Rajmund Mirdala, ‘Tokenization of Real-World Assets: Legal Frameworks, Market Dynamics, and Policy Pathways for a Decentralized Financial Future’, *Journal of Applied Economic Sciences (JAES)* 20, no. 16 (2025): 285, [https://doi.org/10.57017/jaes.v20.2\(88\).09](https://doi.org/10.57017/jaes.v20.2(88).09); Satoshi Nakamoto, ‘Bitcoin: A Peer-to-Peer Electronic Cash System’, *SSRN Electronic Journal*, ahead of print, 2008, <https://doi.org/10.2139/ssrn.3440802>.

No	Type of Crypto Asset	Description and Function	Examples
6	Security Token	Digital token representing ownership of an underlying asset or enterprise (analogous to stocks, bonds, or other securities) confers rights to profits, equity, or other financial interests through blockchain-based issuance. Security tokens require regulatory compliance since the asset shows investment instruments. ¹⁸	BCAP (Blockchain Capital security token)
7	Privacy Coin	Privacy Coin is designed to ensure anonymous and private transactions, hiding the sender, receiver, and transaction details through cryptographic techniques. ¹⁹	XMR (Monero) – enables untraceable payments
8	Exchange Token	Token issued by a cryptocurrency exchange platform, often used to increase liquidity and give users benefits, such as reduced trading fees and governance votes. Exchange tokens can be volatile and are sometimes also used in platform governance. ²⁰	BNB (Binance Coin – issued by Binance exchange)
9	Meme Coin	Token inspired by internet memes or jokes, typically launched without intrinsic utility or asset backing. Value is largely community-driven and speculative. Meme Coin has a huge or unlimited supply and little technical development due	DOGE (Dogecoin), SHIB (Shiba Inu), PEPE (Pepe Coin)

¹⁸ Habib Ahmed, 'Security Tokens, Ecosystems and Financial Inclusion: Islamic Perspectives', *International Journal of Islamic and Middle Eastern Finance and Management* 17, no. 4 (2024): 730–45, <https://doi.org/10.1108/IMEFM-04-2024-0195>.

¹⁹ Muhammad Irfan Khalid et al., 'A Comprehensive Survey on Blockchain-Based Decentralized Storage Networks', *IEEE Access* 11 (2023): 10995–1015, <https://doi.org/10.1109/ACCESS.2023.3240237>.

²⁰ Rodney Garratt and Maarten R. C. van Oordt, *Crypto Exchange Tokens*, no. 1201, BIS Working Papers (Bank for International Settlements, 2024), https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4773455.

No	Type of Crypto Asset	Description and Function	Examples
		to volatility. ²¹ An example includes DOGE coin, created initially by Jackson Palmer and Shibetoshi Nakamoto as a joke for the Shiba Inu dog. This project had a massive community that created the L1 blockchain layer.	

Source: Data Processed by the Author (2025)

Key results from the classification confirm that crypto assets are technologically diverse, ranging from tokens with clear utility in financing or services to tokens with purely speculative or community-driven value (meme coins). This diversity necessitates a nuanced Sharī'ah assessment, where certain categories, such as payment or utility tokens, are more amenable to Sharī'ah compliance due to real-use cases. Meanwhile, others, including meme coins associated with excessive speculation, or tokens tied to non-ḥalāl industries, raise red flags.

In Indonesia's context, Sharī'ah assessment cannot rely on typology but must be read in relation to authoritative fatwā positions and the governing legal–regulatory framework. The Indonesian 'Ulamā' Council- 7th Ijtimā' 'Ulamā' issued a set of legal points (fatwā) on cryptocurrency. The fatwā declared cryptocurrency ḥarām as a form of currency and prohibited trading crypto as a commodity/asset due to elements of gharar (uncertainty), ḍarar (harm), and qimār (gambling), as well as because certain sil'ah (valid commodity) requirements under Sharī'ah were unmet. Furthermore, the fatwā acknowledged a conditional basis for permissibility, where cryptocurrency trading may be permissible when the token satisfies Sharī'ah requirements, such as possessing a clear underlying asset and avoiding prohibited elements. The Ijtimā' 'Ulamā' also recommended public caution in transactions and admonished the government to regulate trading.²²

Building on the determinations, this study examines the fatwā conclusions in detail and provides point-by-point responses or clarifications based on Islamic legal principles and the Indonesian regulatory context. Table 2 juxtaposes the key points from the Ijtimā' 'Ulamā' 2021 fatwā with the analytical results, showing where the analysis reinforces, qualifies, or respectfully critiques each point.

Table 2. 2021 Ijtimā' 'Ulamā' Fatwā on Cryptocurrency vs. Study's Results

No	Ijtimā' 'Ulamā' 2021 – Key Fatwā Points	Analysis/Response
1	Crypto as Currency: Using cryptocurrency <i>as a currency</i> (money) is ḥarām (prohibited), because it entails gharar and ḍarar and violates Indonesian law (Law No.7/2011 on	In Indonesia, crypto assets are legally classified as commodities rather than currency under BAPPEBTI Regulation No. 8 of 2021. Therefore, the use of

²¹ Jason Scharfman, *The Cryptocurrency and Digital Asset Fraud Casebook, Volume II: DeFi, NFTs, DAOs, Meme Coins, and Other Digital Asset Hacks* (Springer Nature Switzerland, 2024), <https://doi.org/10.1007/978-3-031-60836-0>.

²² Indonesian Ulema Council (MUI), *Fatwa on the Legal Status of Cryptocurrency*.

No	Ijtimā' 'Ulamā' 2021 – Key Fatwā Points	Analysis/Response
	Currency, which mandates Rupiah as the sole legal tender).	cryptocurrencies as official legal tender is excluded from the Indonesian regulatory framework. Bitcoin and other cryptocurrencies are not recognised as lawful currency for transactional purposes. In this context, the fatwā's prohibition concerning the treatment of cryptocurrency as currency, but normatively valid, does not substantially alter the legal status of crypto assets, which remain recognised and traded primarily as investment commodities rather than as currency. The fatwā contains two distinct and independent prohibitions. The first, concerning the treatment of cryptocurrency as currency, has effectively been precluded by positive law, as previously discussed. The second, namely the prohibition of cryptocurrency commodity trading on the grounds of gharar and non-fulfilment of sil'ah requirements, remains directly relevant within the Indonesian context. This study addresses the second prohibition through the principle of takhṣiṣ, arguing that a specific crypto asset addresses the conditions of sil'ah and is free from elements of gharar outside the scope of the general prohibition.
2	Crypto as Commodity/Asset: Trading cryptocurrency as a digital asset is ḥarām (not valid) due to elements of uncertainty (gharar), harm, gambling (qimār), and because the concept allegedly fails Sharī'ah commodity criteria (sil'ah) such as having a physical form, definite value and quantity,	This study does not disregard the Ijtimā' 'Ulamā' MUI determination that trading crypto as a commodity/asset is considered invalid due to gharar, ḍarar, qimār, and the alleged failure to satisfy the requirements of sil'ah. This determination serves as the starting

No	Ijtimā' 'Ulamā' 2021 – Key Fatwā Points	Analysis/Response
	clear ownership, and deliverability. Only when a crypto asset fully meets sil'ah conditions would the concept be permissible to trade.	point of the analysis. The legal causes underlying the prohibition need to be examined more specifically at the asset and the transaction level, since crypto assets do not constitute a homogeneous category.²³ Some crypto assets lack identifiable utility, are driven mainly by speculation, or are connected to prohibited activities. However, the assets may have identifiable economic functions, verifiable ownership, clear transfer mechanisms, and utility. This study distinguishes between gharar at the contractual and asset-valuation level. A spot transaction including a specific crypto asset, with clear quantity, price, ownership, and delivery, does not necessarily include contractual gharar. However, this study recognises the objection raised by some contemporary scholars that extreme volatility, weak valuation anchors, insufficient legal protection, and speculative demand may create gharar fāḥish at the asset-valuation level. Volatility is treated as an indicator for assessing whether a crypto asset has a defensible valuation basis or depends primarily on speculation. Comparative fiqh literature also records that some scholars prohibit digital currencies because of negative economic effects, weak legal protection and financial supervision, and the harm arising from

²³ Faizi, 'Are Cryptocurrencies Ḥaram?'

No	Ijtimā' 'Ulamā' 2021 – Key Fatwā Points	Analysis/Response
		gharar, jahālah, and fraud in standard and value.²⁴ Regarding the requirements of sil'ah, this study does not argue that regulatory recognition as a commodity automatically makes crypto assets Sharī'ah-compliant. Legal classification as a commodity under positive law only provides the regulatory context without constituting a final Sharī'ah ruling. The Sharī'ah assessment must still examine whether the asset has lawful utility or value, clear quantity, verifiable ownership, deliverability, identifiable underlying asset or utility, and is free from ribā, maysir/qimār, gharar fāḥish, ḍarar, and prohibited activities. In this context, the study does not override the MUI fatwā, but operationalises the conditional opening contained in the Ijtimā' determination. Crypto assets may only be considered after satisfying Sharī'ah requirements and avoiding prohibited elements. The manuscript records that the Ijtimā' 'Ulamā' prohibited crypto as a commodity while recognising conditional permissibility when Sharī'ah requirements are fulfilled. The prohibition in the Ijtimā' 'Ulamā' may be understood as applying to crypto assets that fail to satisfy sil'ah requirements and contain gharar, ḍarar, and qimār. Therefore, this study proposes an assessment framework that distinguishes between clearly non-compliant assets, such as tokens connected to gambling or lacking

²⁴ Mohd Shahid Mohd Noh et al., 'A Review on *Gharar* Dimension in Modern Islamic Finance Transactions', *Journal of Islamic Accounting and Business Research* 16, no. 5 (2025): 976–89, <https://doi.org/10.1108/JIABR-01-2023-0006>.

No	Ijtimā' 'Ulamā' 2021 – Key Fatwā Points	Analysis/Response
		genuine utility, and assets that require further evaluation based on underlying asset, utility, tokenomics, transaction mechanism, and Shari'ah governance. ²⁵
3	Public Caution: The fatwā advises the public to exercise caution with crypto trading (due to its risks and speculative nature).	This study acknowledges the concern and observes that crypto platforms in Indonesia show risk warnings and educate users. Major exchanges and apps explicitly warn that crypto prices are volatile and users should make decisions prudently without coercion. Therefore, the spirit of recommendation is being addressed by industry stakeholders through ongoing education efforts. ²⁶
4	Government Regulation: The fatwā recommends that the government establish regulations to protect the public in crypto trading.	This study shows that Indonesian authorities have indeed issued regulations for crypto trading, namely Bappebti Reg. No. 8/2021 on crypto asset trading guidelines, and OJK Reg. No. 3/2024 on financial technology innovation. However, Shari'ah governance rules addressing crypto assets remain absent. The study shows that the Indonesian Ulama Council, particularly the National Shari'ah Council (DSN-MUI), has not issued a comprehensive Shari'ah standard or dedicated fatwā governing crypto assets. This regulatory and normative gap constitutes the central issue addressed by the proposed framework, which formulates a Shari'ah-compliant structure for crypto

²⁵ Irene K. F. Kirchner, 'Are Cryptocurrencies Ḥalāl? On the Sharia-Compliance of Blockchain-Based Fintech', *Islamic Law and Society* 28, nos 1–2 (2020): 76–112, <https://doi.org/10.1163/15685195-BJA10005>.

²⁶ Kundharu Saddhono et al., 'Tokenizing Literary Assets: Blockchain Applications in Intellectual Property Management', *2025 International Conference on Frontier Technologies and Solutions (ICFTS)*, 27 March 2025, 1–9, <https://doi.org/10.1109/ICFTS62006.2025.11031902>.

No	Ijtimā' 'Ulamā' 2021 – Key Fatwā Points	Analysis/Response
		assets by drawing upon existing DSN-MUI fatwās from related domains.

Source: Data Processed by the Author (2025)

The analysis concurs with the Ijtimā' 'Ulamā' fatwā on core principles and provides contextual nuances. A major outcome is the recognition that some crypto assets can be ḥalāl when properly structured. The permissibility may be evaluated in the same manner as other forms of assets when a crypto is understood as an alternative digital medium of exchange and a digital commodity. Trading may be considered permissible under Sharī'ah principles when a crypto asset possesses legitimate underlying value and remains free from explicitly prohibited elements, such as gambling (maysir) and usury (ribā). This is a reframing, suggesting that a blanket prohibition may be unwarranted but a case-by-case Sharī'ah screening is preferable.

Derivation of Sharī'ah Screening Standards: Building on the foregoing insights, the study aggregates existing Islamic finance fatwās and Sharī'ah principles, particularly various fatwās issued by the DSN-MUI to formulate concrete standards for crypto assets. These standards function as normative criteria that crypto assets must satisfy to be recognised as Sharī'ah-compliant within the Indonesian context. Table 3 summarises the key Sharī'ah screening criteria identified in the study, with an explanation of each.

Table 3. Proposed Sharī'ah Screening Criteria for Crypto Assets

No	Sharī'ah Screening Criterion	Description and Rationale
1	Ḥalāl Underlying Project or Asset (" <i>Asset must have a Sharī'ah-compliant underlying and not be a scam</i> ")	Every crypto asset should be backed by or represent real <i>mal</i> (property/benefit) value. The project or business underlying the token must be ḥalāl in nature. Tokens created for ḥarām industries (gambling, pornography, usury-based lending) are automatically non-compliant. Similarly, "scam" tokens with no genuine project or utility are non-compliant. The token's underlying value can take forms such as a useful service/utility, a tangible asset, or a stake in a ḥalāl enterprise. For example, a utility token for a ḥalāl business service or a stablecoin backed by a ḥalāl asset would meet the criterion, while a token like <i>CasinoCoin (CSC)</i> tied to gambling would fail. ²⁷
2	Clear Definition of Asset (No Gharar in Fundamentals)	The crypto asset must be well-defined such that there is no excessive gharar in the basic contract. This shows the asset's features, including the quantity, quality, and the rights conferred, should be clear to buyers. Uncertainty

²⁷ Mohammed et al., 'Guiding Fiqh Analysis of Crypto Assets'.

No	Shari'ah Screening Criterion	Description and Rationale
		about what one is buying/selling is not allowed. However, most mainstream crypto assets (traded on reputable exchanges) are standardised and fungible. The <i>sale contract type</i> should also be appropriate (spot transactions are preferred, as they avoid debt or deferment issues). The study stresses that price volatility alone is not gharar; the focus is on informational clarity and transactional fairness. ²⁸
3	Shari'ah-Compliant Utilisation and Transactions (<i>"Transactions with the asset must follow Shari'ah standards"</i>)	The manner in which a crypto asset is transacted or used must not include prohibited elements such as usury (ribā), excessive speculation (gharar), fraud (tadlīs), or gambling (maysir). In this context, the study invokes DSN-MUI Fatwā No. 80/2011, which outlines prohibited practices in stock market transactions, as a guiding framework. Manipulative practices in crypto trading, including pump-and-dump schemes, insider trading, and transactions including excessive uncertainty such as bay' al-ma'dūm, are considered impermissible. ²⁹ Moreover, crypto trading should ideally occur through Islamically acceptable contracts. The ownership or issuance of a token may be considered ḥalāl, but the permissibility of the asset also depends on the manner of trading. All transactional practices, including crypto assets, must conform to Islamic ethical and Shari'ah standards.
4	Fulfil Sil'ah Criteria (Commodity Requirements) (<i>"Fulfil conditions of a valid commodity, per DSN-MUI criteria"</i>)	A crypto asset must satisfy the general requirements of sil'ah, namely the criteria of a valid tradable object under Shari'ah. This asset must possess recognised value or lawful utility, a clear specification, ownership or effective control by the seller, and the capacity for delivery to the buyer. This study does not contend that all crypto assets automatically fulfil the requirements by virtue of being recorded on a blockchain. The assessment is directed toward determining whether a particular crypto asset shows lawful utility, clearly identifiable quantity and

²⁸ Rawāq Khālīd, "Al-'Umlāt Al-Mushaffarah: Al-Bitkūyn Anmūdḥajan: Madā Muwākabat al-Takyīf al-Fiqhī Wa-l-Shar'ī Li-l-Wāqī' al-Mu'āṣir", *Majallat Afāq Li-l-Buḥūth Wa-l-Dirāsāt* 4, no. 2 (2021): 485–502.

²⁹ Tasnīm 'Abd al-Majīd Aḥmad Ghazlān, "Al-'Umlāt al-Raqmiyyah 'al-Bitkūyn' – Dirāsah Fiqhiyyah Muqāranah", *Majallat Kullīyyat Al-Shari'ah Wa-l-Qanūn Bi-Aşyūṭ* 34, no. 2 (2022): 1238–335, <https://doi.org/10.21608/jfsu.2022.214535>.

No	Shari'ah Screening Criterion	Description and Rationale
		characteristics, verifiable ownership or control, and actual transferability. The requirement of physical form should not be understood in a purely literal manner. In classical fiqh, non-physical <i>manfa'ah</i> may, under certain conditions, constitute a valid subject matter of contract, as shown by <i>ijārah</i>. The maxim <i>al-manāfi' lahā ḥukm al-a'yān</i> shows that usufructs may be treated like tangible objects in several legal rulings when recognised, lawful, specified, and capable of being delivered or enjoyed.³⁰ The study on this maxim also concludes that the stronger juristic view treats usufructs as <i>amwāl mutaḳawwimah</i> and allows the concept to be governed, in several respects, by the legal rules applicable to tangible objects.³¹ The purpose of the <i>sil'ah</i> requirement is to demand physical tangibility and prevent <i>gharar</i> by ensuring that the traded object has recognised value, lawful benefit, clear specification, verifiable ownership or control, and deliverability. Therefore, a crypto asset may be considered a valid tradable object only when the utility, attached rights, tokenomics, ownership/control mechanism, and transferability are sufficiently clear. In this context, tokens with no identifiable utility, opaque supply mechanisms, unverifiable ownership, or value driven mainly by speculation should fail the <i>sil'ah</i> test.

Source: Data Processed by the Author (2025)

The criteria form a structured Shari'ah screening standard for crypto assets. This study proposes that Indonesian ulama and regulators adopt a framework that assesses each crypto asset through the aforementioned set of "filters." The criteria are derived from existing DSN–MUI fatwas, ensuring that the proposed standard is localised based on Indonesian Islamic financial precedent rather than importing concepts from abroad. The final output is a practical checklist serving as a reference for the preparation of official fatwas and regulatory guidelines for Shari'ah-compliant crypto investments.

³⁰ Abū Ishāq Ibrāhīm ibn 'Alī Al-Shīrāzī, *Al-Muhadḍḥab Fī Fiqh al-Imām al-Shāfi'ī*, vol. 1 (Dār al-Fikr, n.d.).

³¹ Zakariyyā Ḥāfiẓ Muḥammad and Muḥammad Sulaymān al-Nūr, 'Qā'idat Al-Manāfi' Lahā Ḥukm al-A'yān: Dirāsah Ta'ṣiliyyah', *Majallat Jāmi'at Al-Shāriqah Li-l-'Ulūm al-Shar'iyyah Wa-l-Dirāsāt al-Islāmiyyah* 19, no. 3 (2022): 384–429, <https://doi.org/10.36394/jsis.v19.i3.13>.

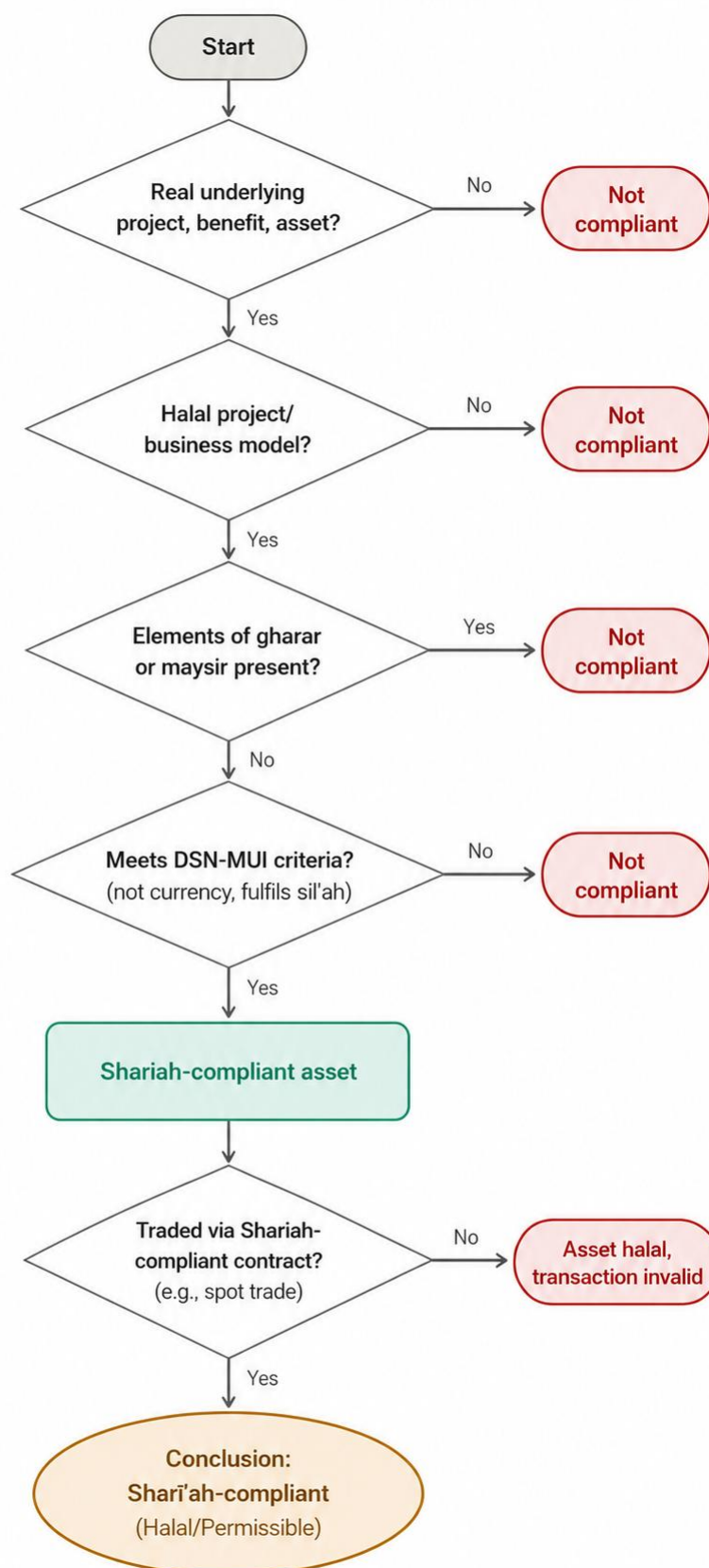


Figure 1. Shari'ah screening flowchart for evaluating crypto asset compliance
Source: Data Processed by the Author (2025)

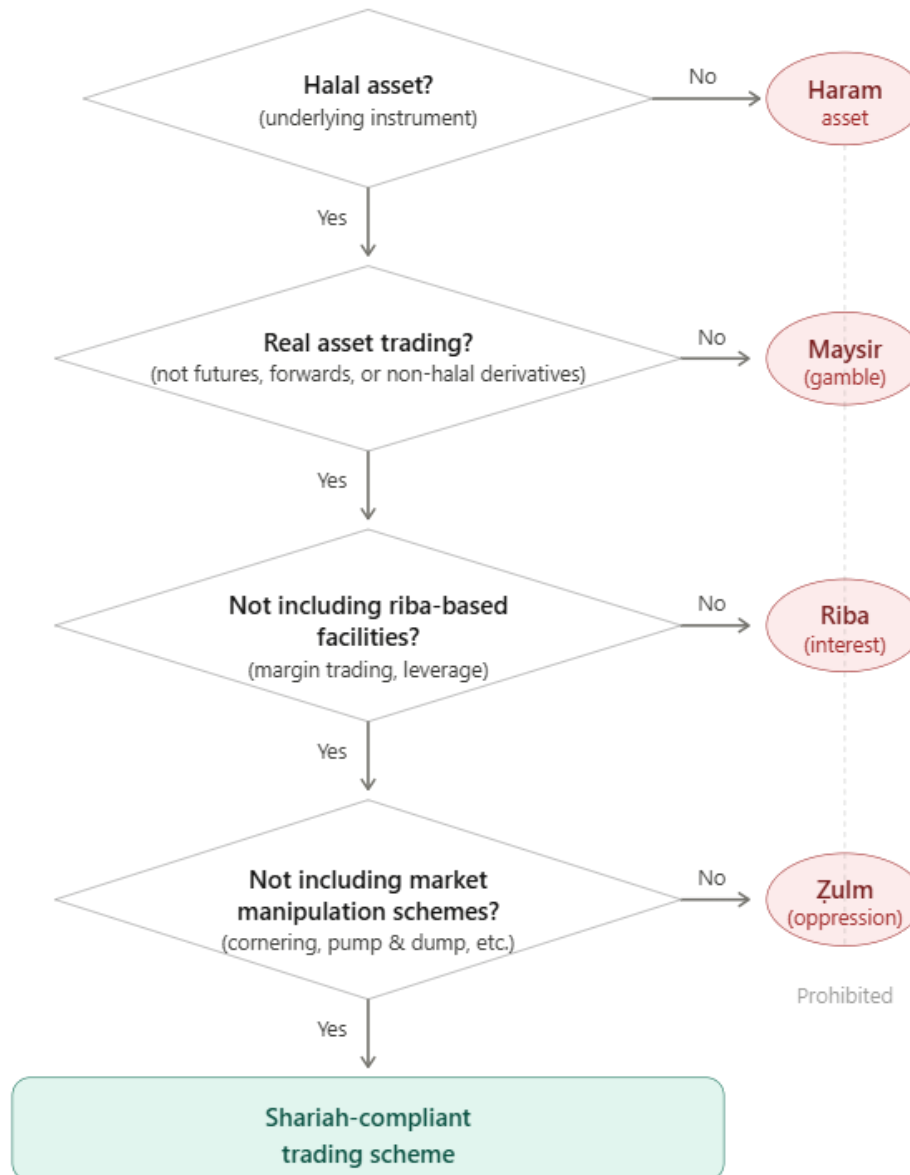


Figure 2. Shari'ah screening flowchart for evaluating crypto asset trading compliance

Source: Data Processed by the Author (2025)

This flowchart shows the step-by-step decision-making process that operationalises the proposed screening criteria for crypto assets. The evaluation proceeds through a sequence of interconnected questions, namely (1) does the crypto asset possess a tangible project, identifiable benefit, or underlying asset, (2) is the underlying project or business model ḥalāl and free from prohibited industries or activities, (3) does the asset structure contain prohibited elements such as gharar or maysir, (4) does the asset satisfy the DSN-MUI criteria for a legitimate commodity, and (5) is the asset traded through Shari'ah-compliant mechanisms, such as spot trading rather than speculative derivatives or interest-based financing. Failure to satisfy any stage of the assessment leads to a determination of non-compliance (ḥarām). Meanwhile, fulfilment of all criteria leads to a determination of Shari'ah

compliance (ḥalāl). In this context, the flowchart provides a concise and replicable method for academics, regulators, and investors to screen crypto assets.

Based on the description above, this study applies the framework to four illustrative assets, namely Bitcoin (BTC), Ethereum (ETH), CasinoCoin (CSC), and Blockchain Capital Token (BCAP), selected to represent a spectrum of outcomes from potentially Sharī'ah-compliant to clearly non-compliant. For clarity of reporting, the five steps in the flowchart are condensed into four criteria in the Table 4 (Q1–Q4), by combining Steps (1)–(2) as Q1 (Underlying/Project Legitimacy), retaining Step (3) as Q2 (Structural Risk of Gharar/Maysir), retaining Step (4) as Q3 (Compliance with DSN-MUI Sil'ah/Commodity Criteria), and making Step (5) as Q4 (Transaction and Use-Case Compliance). The screening results are presented in Table 4, allowing for consistent comparison between the criteria, supporting evidence, and the resulting Sharī'ah rulings.

Table 4. Sharī'ah Screening Table - Example Crypto Assets

No	Asset	Q1	Q2	Q3	Q4	Final Ruling (Core Rationale)
1	Bitcoin (BTC)	Pass; Network utility/manfa'ah; not tied to non-permissible industries	Pass; Mining as compensation for verification work; not structurally maysir	Pass; Digital asset with recognised value; transferable ownership	Pass (Conditional); Avoid speculative excess; prioritise spot trading and clear ownership transfer	Sharī'ah-compliant (conditional); clear utility; compliance depends on trading practice
2	Ethereum (ETH)	Pass; Smart-contract network; broad application ecosystem	Pass; Gas fee + in Chain PoS incentive structure; not structurally maysir.	Pass; Utility asset enabling access to services; transferable ownership	Pass (Conditional); Focus on ḥalāl use-cases; avoid non-Sharī'ah practices	Sharī'ah-compliant (conditional): valid underlying and utility; transaction practice is decisive ³²
3	Casino Coin (CSC)	Fail; Project designed for	Fail; Token functions as a	-	Fail; Dominant use-case is	Non-compliant (Ḥarām/Prohi

³² Ethereum Foundation, 'Ethereum Staking: How Does It Work?', *Ethereum.Org*, 2022, <https://ethereum.org/staking/>.

No	Asset	Q1	Q2	Q3	Q4	Final Ruling (Core Rationale)
		gambling/maysir	gambling “chip”		prohibited activity)	bited): underlying and function are maysir-based
4	Blockchain Capital Token (BCAP)	Fail (Inclusion of non-Sharī'ah compliant projects in portfolio, like 1inch and AAVE)	Pass (Conditional) (primary issue is contractual and usage ambiguity, not token design per se)	-	Fail (no evidence of muḍārabah/mushārah structure; fund utilisation not Sharī'ah-screened)	Non-compliant / cannot be deemed compliant: contracts and portfolio are not Sharī'ah-clear.

Source: Data Processed by the Author (2025)

The above results show that crypto assets are not monolithic but can be systematically categorised into Sharī'ah-compliant (conditional) and non-compliant categories using the proposed criteria. These reinforce the main implication, where normative issues cannot be resolved by a uniform “ḥalāl/ḥarām” label but require an assessment that incorporates (i) the underlying character and function of the asset, (ii) the potential for illicit elements inherent in the design, and (iii) compliance with contracts and transaction practices. The following Discussion section interprets the screening results in relation to the position of fatwas and regulations in Indonesia and explains the implications for fatwa authorities, regulators, and industry players in formulating operational and applicable Sharī'ah standards.

From Fatwā Debate To Operational Sharī'ah Governance For Crypto Assets

The results have important implications for Islamic finance, regulatory policy, and the broader discourse on crypto assets in markets in Muslim-majority countries. In this section, the screening is interpreted in light of previous literature and fatwas, the significance for stakeholders is explained, and the contribution to the development of more operational Sharī'ah standards in Indonesia is emphasised.

Reconciliation with Previous Fatwas and Literature

The principal position advanced by this study contributes a more nuanced perspective to a debate frequently characterised by categorical prohibition. In various studies, cryptocurrencies are often viewed as problematic due to association with speculation and the potential for elements of gharar and maysir. Mohammed et al., Mukhoyyaroh, and Siregar et

al. emphasised the risks of speculation, ribā, and links to illegal activities, reinforcing the trend toward a blanket prohibition. In the Indonesian context, the MUI pronouncement for the 2017–2021 period is often interpreted as a strong cautionary statement, particularly when cryptocurrency is positioned as a currency.³³ However, this study is in line with a conditional or case-by-case approach. Faizi's criticism of the MUI fatwa considers the benefits of technology and fails to distinguish circumstances when crypto assets meet certain criteria.³⁴ Following the Shāfi'ī principle of “al-‘ibrah bi al-maqāṣid lā bi al-alfāz”, this study prioritises the purpose of sil'ah over the literal form. Technological innovation can be consistent with Sharī'ah, provided the concept is accompanied by adequate precautionary safeguards and evaluation mechanisms.

The comparatively positive assessment of Bitcoin and Ethereum, as evaluated through the proposed screening criteria, intersects with more moderate scholarly views concerning the permissibility of certain crypto assets. Kusuma argued that the practice of using cryptocurrency could be in line with Islamic law, provided the transaction mechanism was similar to familiar online transactions.³⁵ Within the framework, Bitcoin and Ethereum are positioned as having benefits (utility) recognised by Islamic jurisprudence, specifically when treated as assets/commodities and not as currencies. Linking the screening criteria to the DSN-MUI fatwa corpus is intended to build a conceptual bridge between established Islamic financial principles and fintech developments, allowing new phenomena to be evaluated through a familiar Sharī'ah paradigm.³⁶

Implications for Stakeholders

For regulators and MUI/DSN-MUI authorities, this study offers a template for developing standard Sharī'ah guidelines or more operational fatwa directives for crypto assets. The authorities can use the proposed criteria to whitelist or blacklist specific tokens instead of a blanket ban. This approach has the potential to protect Muslim investors from clearly problematic crypto products, such as gambling-related or ribā-based tokens, while opening up space for innovation in segments consistent with Sharī'ah criteria. DSN–MUI has a relatively rich set of fatwas from contracts to the capital market, providing a normative foundation for developing a more comprehensive Sharī'ah-compliant crypto framework. At the implementation level, institutions such as BAPPEBTI and the Financial Services Authority (OJK) can consider Sharī'ah compliance checkpoints in the exchange supervision, ensuring that traded assets meet legal and regulatory requirements as well as pass Sharī'ah screening.

The results of this study help clarify the grey areas that Muslim investors have historically faced in the context of investors and industry players. The screening framework enables a more systematic process of due diligence through the assessment of a project's ḥalāl

³³ Mohammed et al., ‘Guiding Fiqh Analysis of Crypto Assets’; Mukhoyyaroh, ‘Viewing the Islamic Financial System, Islamic Views and Answers About Cryptocurrency’; Siregar et al., ‘Kepastian Hukum Aset Kripto Sebagai Instrumen Investasi Dalam Perspektif Hukum Islam Dan Hukum Positif’.

³⁴ Faizi, ‘Are Cryptocurrencies Haram?’

³⁵ Kusuma et al., ‘The Perspective of Islamic Law on Cryptocurrency for Commodity Future Exchange in Indonesia’.

³⁶ Hurriyah El Isamy, ‘The Challenges of Cryptocurrencies and the Shariah Paradigm’, in *Islamic FinTech*, ed. Mohd Ma'Sum Billah (Springer International Publishing, 2021), https://doi.org/10.1007/978-3-030-45827-0_22.

and legitimate use case, the identification of prohibited elements, as well as the evaluation of transactional forms and market practices in light of Shari'ah standards. For project developers, incorporating Shari'ah principles from the design stage can open access to the broad Muslim market through certification mechanisms and board oversight. For Islamic financial institutions, this framework serves as a foundation for designing Shari'ah-compliant blockchain and crypto-asset-based products, such as blockchain-based sukuk, Shari'ah-compliant stablecoins, and Islamic crowdfunding platforms. The approach proposed is relevant for other Muslim-majority countries because of a middle ground between total rejection and Islamic finance in the context of global discourse.

CONCLUSION

In conclusion, crypto assets are digital assets issued through a cryptographic process. Therefore, "crypto" refers to the technology and issuance mechanism, not a single, uniform asset category. Crypto assets are in various forms, namely NFTs, stablecoins, DeFi tokens, utility tokens, payment tokens, security tokens, privacy tokens, exchange tokens, and meme coins. In this context, determining *hukm* (Islamic law) requires an approach that differentiates the character and function of each asset.

In the Indonesian context, the results are read with the VII MUI Fatwa Commission's *Ijtima' 'Ulamā'* (2021). Cryptocurrency is not permitted as currency because the concept contradicts Law No. 7/2011 and PBI No. 17/2015. As a commodity and digital asset, cryptocurrency trading is considered impermissible when the asset contains elements of *gharar*, *ḍarar*, and *qimār* and fails to satisfy the requirements of *sil'ah* as a lawful object of exchange. However, a conditional basis for permissibility remains available in instances where the relevant Shari'ah requirements are fulfilled. In response, crypto has been regulatory positioned as assets under Bappebti Regulation No. 8 of 2021, and strengthened by the financial sector innovation framework through POJK No. 3 of 2024. Analytically, this study argues that price volatility cannot be used as a measure of *gharar*. The requirements of *sil'ah* are generally met except for physical form, without obtaining any evidence that absolutely requires physical form. Several crypto projects have clear underlying assets, making a blanket ban inappropriate. Therefore, this study shows that there is potential for the framework to be adopted as Shari'ah standards for crypto assets in Indonesia based on the results of the *Ijtima* (Islamic consensus) and the DSN–MUI fatwa corpus. The two core provisions proposed are as follows: (1) crypto projects must have an underlying asset that is Shari'ah-compliant and not fraudulent, and (2) transactions must comply with Shari'ah standards. Based on the foundation, this study identifies product development opportunities such as CBDCs, blockchain-based sukuk, blockchain-based shares, blockchain-based Shari'ah crowdfunding, blockchain-based Shari'ah money market instruments, Shari'ah digital wallets, Shari'ah payment platforms, blockchain-based Shari'ah P2P lending, Shari'ah stablecoins, and Shari'ah asset-backed tokens. The first limitation of this study is normative-doctrinal-based. Further analysis is needed to expand the application of standards to a broader spectrum of assets and test the operationalisation of screening and institutional mechanisms for Shari'ah compliance.

checkpoints, as the crypto ecosystem evolves rapidly. The second limitation is practical in nature, since the proposed framework has not undergone empirical testing or validation from the crypto community, exchanges, the OJK, and the DSN-MUI. The proposed development is a qualitative interview study with stakeholders to validate the practicality of the proposed framework.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

FUNDING

No funding was received for this study.

ACKNOWLEDGMENT

The authors are grateful to Universitas Islam Internasional Indonesia and Mohamed Bin Zayed University for Humanities for the institutional support towards the study collaboration.

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