

## **The Fatwa Of Aceh Ulema Council About Pubg Game And The Impact On The Development Of Millenial Generation Spirituality**

**Muhibbuthabry<sup>1</sup>, Muhammad Ihsan<sup>2</sup>, Lainatussara<sup>3</sup>, Diva Dina<sup>4</sup>**

<sup>1</sup>[muhib\\_nett@yahoo.com](mailto:muhib_nett@yahoo.com) UIN Ar-Raniry Aceh

<sup>2</sup>[ihsanibnarmia@gmail.com](mailto:ihsanibnarmia@gmail.com) IAIN lhok Seumawe

<sup>3</sup>[Lainatussara@gmail.com](mailto:Lainatussara@gmail.com)RS Meuraxa Aceh

<sup>4</sup>[diva.dina1996@gmail.com](mailto:diva.dina1996@gmail.com) Student of UIN Ar-Raniry.

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### **Abstract**

PUBG game is currently one of the most popular and the most favorite game among millennial teenagers. Every game has positive sides and negative sides. This PUBG game causes many negative effects leading the Acehese Ulema who are members of Aceh Ulema Council give their fatwa. This research is an empirical study where primary data was obtained from interviews. Besides, other studies become secondary references. The results showed that Aceh Ulema Council agreed to give the Fatwa haram against PUBG game with various considerations. Besides, PUBG's negative effects or harms were more than its positive effects.

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### **THE FATWA, ACEH, PUBG GAME ,MILLENIAL GENERATION**

#### **A. INTRODUCTION**

Games are an inseparable part of the situations and conditions of life that surround human

beings. Online games are not only games but also as the entertainment which are very much in demand by the players. According to Pratiwi et. al (2012), online games besides as the entertainment, players are also challenged to complete the game. It leads people to play the game regardless of time to achieve their satisfaction. This in its form does not make the game player as a mere gamer, but also makes him as an online game addict.

According to Adams and Rolling (2006, P. 770) "online games are more accurately described as a technology than as a game genre; a mechanism for connecting players together than a certain pattern in a game. This much-loved online game is personified in many types, from simple text-based games to games that use complex graphics and form virtual worlds that are occupied by many players at once". In online games, there are two main elements namely the server and the client. The server administers the game and connects the client, while the client is a game user who uses server capabilities. Online games can be classified as a part of social activities because players can interact with each other virtually and often create virtual communities. Regarding online games, PUBG game is a game with the battle royal genre.

This game can be played with up to 100 people online at once. 100 people will try to survive by killing each other on an island. Player Unknown's Battle Grounds (PUBG) is one of the most popular online games not only among young people but also children often play the game. This game with a battle flow (Battle Royal) can be played solo. It can also be played in duo (two people) or squad (four people) format either randomly or by inviting friends from the Friend List. This is what makes the PUBG game interesting where players do not only play alone but can duel with other friends.

The popularity of PUBG game has been in the public spotlight from medical circles, educational figures and muslim scholars. The game is considered to have negative impacts on the players, two of which can change behavior and disrupt health for the players. As mentioned by Takami & Taguchi (2003), it is believed that the PUBG concept was inspired by the Japanese novel entitled Battle Royale which was released in 1999. This novel was also used as a manga and film which was released in 2000 and achieved tremendous success. This novel tells the story of 40 students who were sent to an island for three days

to kill each other in order to survive.

In line with the emergence of PUBG game which has risen so much in cyberspace and has become hot in the real world today, Aceh Ulema Council took the initiative and responded quickly especially with regard to the impact of gaming among millennial adolescents today. Previously, Aceh Ulema Council through deliberation committee meetings conducted an in-depth study involving experts both IT experts and psychologists who then stated that the negative impacts caused by PUBG were so prominent and resulted in the destruction of the life order of the generations.

Aceh Ulema Council then held its third session on 17-19 June 2019. The results of the session decided that besides the positive impact, there was also a more prominent and bigger negative impact from the PUBG game. The negative impact can be seen in the economic, political, psychological aspects and even the decline in the level of spirituality of gamers who are generally millenials who tend to be contaminated with the situation of technological advancement of their time. A lot of time is wasted due to games. It is also suspected that the decline in the level of spirituality among generations is also caused by gaming sites that are projected by game business players. The tendency to decline in the level of spirituality among generations raises concerns and worries among parents. As stated in Fatwa of the Aceh Ulema Council Number: 3 of 2019, on the basis of the reality that refers to the civil effect, Aceh Ulema Council decided that the legal game PUBG is haram.

These concerns and worries are certainly collide with the side of maqashid Syari'ah (The purpose of Sharia) as the goal of human life as a whole.

In this regard, the principle of Islamic jurisprudence raised as follows:

(درء المفاسد مقدم على جلب المصالح)

Meaning:

Rejecting harm is more prioritized than taking its benefits.

In another term, it is stated:

الضرر يزال بقدر الامكان

Meaning:

The harm must be removed according to the conditions.

This is in line with the principles of Al-Qur'an which emphasize:

(فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ) [التغابن: 16]

Meaning:

So fear Allah as much as you are able

This verse explicitly asks those who have attention and responsibility for the survival of the generation to pay attention to the concerns of the society today especially when games have become a routine consumption of the generation.

On the basis of the reality that refers to the civil effect as stated in the Fatwa of Aceh Ulema Council Number 3 of 2019 concerning the Law of PUBG Games (Player Unknown's Battle Grounds Aceh Ulema Council), the Aceh Ulema Council decided that the legal game, PUBG and the similar games According to Islamic jurisprudence are haram.

Unlike Aceh Ulema Council, The Central of Indonesian Ulema Council is still studying PUBG game in depth. Temporary discourse is that the game is still tolerated as long as it does not damage and cause damage to gamers. The consequence is that there is a confusion of views and pros and cons among the general public. Many of them support this Aceh Ulema Council fatwa and also not a few who oppose Aceh Ulema Council fatwa especially for this game businessman.

Based on the above phenomena, this study will fully look at Aceh Ulema Council

fatwa regarding PUBG game and its impact on the development of millennial generation spirituality.

## B. DISCUSSION

### 1. The Fatwa of Aceh Ulema Council Related to PUBG Game

Aceh Ulema Council has released fatwa related to the law and the impact of online games including PUBG games based on Islamic jurisprudence, information technology and psychology. After going through a comprehensive study, Aceh Ulema Council finally determined that the law of playing PUBG games and the like was haram. This is as stated in the Fatwa of Aceh Ulema Council Number 3 of 2019 concerning PUBG Game Law and the like according to Islamic jurisprudence (Aceh Ulema Council, 2019).

**Table 1 The Fatwa produced at Aceh Ulema Council Session**

Number	The Subject of Discussion	Reason/Law	Information
1.	Game Online and PUBG	<p>a. Educational and Psychological aspects</p> <p>يَا أَيُّهَا الَّذِينَ آمَنُوا أَفْوَأْ أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا ( ) (التحریم: 6)</p> <p>O you who have believed, protect yourselves and your families from a Fire</p>	<p>Session I: Material Delivery</p> <p>Session II: Discussion of Law Arguments and Phenomena</p> <p>Session III: Plenary</p>
		<p>b. Economical aspect ( ولا تبذر ) تبذیرا إن المبذورین كانوا إخوان الشیاطین</p>	<p>Session IV: Conclusion</p>

In this regard, both Aceh Ulema Council and Indonesian Ulema Council basically looked at the good or bad aspects when the fatwa was stipulated and issued. Fatwa is very important in detailing the principles of Islamic teachings that can be understood and digested by society. Fatwas or Ulema decrees are seen as an alternative that can solve the rigidity in the development of Islamic law. Islamic law, which in its stipulation cannot be separated from religious arguments (al-nuṣuṣ al-syarī'iyah) faces serious problems when dealing with growing problems that are not covered by religious arguments. Religious arguments have stopped in quantity, but diametral problems and cases are growing rapidly along with the times. Therefore, in this condition fatwa becomes an alternative way to solve problems and events that develop at this time, including the PUBG game.

Before the fatwa of Aceh Ulema Council was stipulated, The Assembly certainly had invited experts from various elements such as IT, Education, Psychology and Aceh Ulema Council itself who were experts in Islamic Law to discuss about the case. As recognized by the experts, there is indeed the positive impacts from the game. For example, the absorption of children and adolescents. In general, the positive side can be explained to the following:

- a. Train a child and teenager to speak English quickly.
- b. Train the active and logical thinking that can simply hone existing brain power.
- c. Get to know technology easily that can be accessed through the content provided.
- d. Practice reading skills from various sites.
- e. Train cooperation with fellow group members or others in accordance with the paths desired by children and adolescents.
- f. Simulate the brain's reasoning power which is reflected in the logical thinking.

- g. Develop a logical and active imagination.
- h. Connect the interactions both with peer and family in playing.

Although it is recognized that there are positive impacts as mentioned above, there are many negative sides for the current generation. Teuku Farhan from Aceh Ulema Council Secretariat (2019) said that the negative impact of this PUBG game can be seen on the following side:

- a. Cause addiction
- b. Waste of time
- c. Waste of wealth
- d. Influence on academic activities
- e. Bad example for children's development
- f. Islamophobia.

Online game especially PUBG is indeed something new in the realm of Islamic law. They are considered to be contemporary problems (Al-Masail al-Mu'ashirah). Islam views that a game must be seen from the point of view of its benefits and objectives.

In the basic principle of Islamic Jurisprudence, it is stated:

الاصل فى الا شياء الاءباحة

Meaning:

“The basic law of everything is allowed”.

This basis certainly has to look at the use side and not contrary with the purpose of sharia (Maqashid Syari'ah). In reality, this principle is not allowed to cause its bad side either to the doer or to other people around him.

In another principle, it is mentioned:

الضرر يزال

Meaning:

This disadvantage must be removed

وما أدبنا بالحرام فهو حرام

Meaning:

Anything that can carry out an unlawful act, then it is also unlawful (Haram).

Therefore, any action that can lead the doer to a haram case, then that act is also haram. Abdul Gani Isa as a member of Aceh Ulema Council argues that in Islam there is a standardization for its people in acting and doing. As long as the act has no argument's law and does not give harm, then it is allowed (Aceh Ulema Council Secretariat, 2019).

Several matters relating to entertainment can be observed on the principle that it may not contradict the existing arguments. Islam obliges its people to devote all components of their life to the devotion to the Creator. This is the single orientation held by every Muslim.

In Al Qur'an mentioned:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning:

And I did not create the jinn and mankind except to worship me. (QS. Al-Dzariyat: 56).

Regarding the hobby and the passion of Muslim, Islam always encourages the Muslim to be directed to that destiny and not justified to disobey.

In another verse mentioned:



لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Meaning:

Allah does not lay a responsibility on anyone beyond his capacity. In his favour shall be whatever good each one does, and against him whatever evil he does. (Believers! Pray thus to your Lord): “Our Lord! Take us not to task if we forget or commit mistakes. Our Lord! Lay not on us a burden such as You laid on those gone before us. Our Lord! Lay not on us burdens which we do not have the power to bear. And overlook our faults, and forgive us, and have mercy upon us. You are our Guardian; so grant us victory against the unbelieving folk. (QS. Al-Baqarah Ayat 286)

This verse in its interpretation stated in tafsirweb can be seen that:

Allah does not lay a responsibility on anyone beyond his capacity, because Allah's religion is built on the principle of convenience, so that nothing is burdensome in it. Whoever does good, he will get a reward for what he does without the slightest deduction. And whoever does bad, he will carry his own sins, not carried by others. Rasulallah and the believers pray, “Our Lord! Take us not to task if we forget or commit mistakes. Our Lord! Lay not on us a burden such as You laid on those gone before us. Our Lord! Lay not on us burdens which we do not have the power to bear. And overlook our faults, and forgive us, and have mercy upon us. You are our Guardian; so grant us victory against the unbelieving folk”

There are several game criteria that according to Qardhawi (2005) are prohibited in Islam, namely:

1. Games or entertainment that contain dangerous elements such as boxing, because it contains elements of hurting one's own body and others.
2. Games or entertainment that display a woman's aurat (part of the body that may not be visible) in front of a man who is not her mahram, such as swimming and wrestling.
3. Games or entertainment that contain elements of magic.
4. Games or entertainment that hurt animals such as fighting chickens and
5. Games or entertainment that contain gambling.

In the Islamic jurisprudence literature, it is stated that the criteria for the prohibition of each game are:

1. Containing elements of gambling, speculation, guessing or raffling fate.
2. Causing neglect of obligations and responsibilities, both in relationship with God such as leaving prayer, or relationships with fellow humans such as not doing the tasks that are their responsibility.
3. Posing harm, either to humans or to animals.
4. Having a bad influence on behavior and morals.
5. Containing elements of insult to Islam.
6. Containing immoral elements.

The studies on this game issue certainly are detailed in the meetings of the deliberative committee which were then brought to Aceh Ulema Council session. In the fatwa decision, it is known that the prohibition of PUBG game cannot be separated from the side of harm that is inflicted on the generations themselves.

Aceh Ulema Council in its fatwa viewed that PUBG is a game that leads to the battle with first person shooter (FPS) genre that allows users to play from a first-person perspective. One of the pleasures that users can get when playing the game is that they can feel the sensation experienced by the main character they play in the game. Not only through video games or personal computers, Android users can also enjoy this game.

Regarding the PUBG game, Tgk. H. Muslim Ibrahim as chairman of Aceh Ulema Council said that the prohibition of the game is based on four things, namely the game contains elements of violence and brutality that have the potential to affect changes in user behavior to become negative, have the potential to cause aggressive behavior, addiction at a dangerous level and contain elements of insult to symbols of Islam. (Aceh Ulema Council Secretariat, 2019).

Tgk. H. Muslim Ibrahim Published by Serambinews (2019) stated that:

"We have conducted in-depth studies according to Islamic jurisprudence, information technology and psychology. All agree that this game can lead to crime, moral and psychological crises, and very disturbing society. Therefore, Aceh Ulema Council determined that PUBG games and the like are haram. From these various studies, we can conclude that anyone who has been involved a lot in the game will get used to seeing violence and sadism. Thus, it can reduce their sensitivity and human values. Those who are already addicted can commit acts of violence like those in the game, especially if the game user is also a drug addict, then the risk is even greater.

Based on the results of interviews with one of the leaders in Aceh Ulema Council and one of the leaders of the National Sharia Council of the Indonesian Ulema Council, the following notes were obtained:

1. Aceh Ulema Council has explicitly issued a fatwa for the PUBG game by considering several things, one of which is that the PUBG game is considered to bring more bad than good. Especially in the psychological aspects of gamers among millenials, economic aspects and the continuity of education for future generations. This phenomenon becomes a serious problem when they are inspired predominantly in the game of violence in which Aceh itself has experienced prolonged conflict. It is worried that this can re-trigger generations to do rebellions and wars. It is also not only limited to gaming venues, but also the mobiles used for it. Gamers more easily access the programs provided. In this regard, Aceh Ulema Council found the nature

of law 'Illat Hukum' where the damage is more prominent than the benefit side. The absorption of religious points becomes confiscated, the mandatory "fardhu ain" obligation becomes meaningless for gamers who are generally millennials. Based on the consideration of the purpose of sharia "maqashid syarriyyah", Aceh Ulema Council established the prohibition of "PUBG" in total (Results of an interview with one of the leaders at Aceh Ulema Council on May 5, 2020).

2. The Indonesian Ulema Council has not been able to issue a fatwa related to the online-based game (the PUBG game), considering that there are several conditions, one of which is that there are no parties who have asked directly about this game issue. In addition, Indonesian Ulema Council also looks more at the benefit of the people as a whole. As long as this does not contradict shari'ah principles, Indonesian Ulema Council still provides concessions for gamers. Each region has its own local wisdom that is different (Result of an interview with one of the leaders of the National Sharia Council of the Indonesian Ulema Council, H. Hasanuddin on 10 August 2020).

The principles of the Fatwa are considering to the following points:

- a. If an action is considered to cause more damage, danger and generally harm others, then all kinds of links must be broken and prevented.
- b. If an action is considered to bring more goodness, welfare and benefits to the community, then the link that brings benefit must be appreciated (Asrarun Ni'am: Secretary of the National Sharia Council of the Indonesian Ulema Council).

## **2. The impact of PUBG Game on the spiritual development of the Millennial generation**

PUBG game has become the attention of various groups including Islamic organizations, namely the Central and regional Indonesian Ulema Council, especially Aceh Ulema Council. This is because online games have various impacts especially negative impacts on the spiritual development of the millennial generation.

According to the Psychologist of the University of Pancasila, Aully Grashinta stated

that PUBG game has negative impacts on health and psychology. Some of these things are as follows:

1. PUBG contains a very high element of violence because players are required to beat more opponents by killing by shooting, throwing knives, bombing and so on. Although it requires strategy, the goal of the strategy is only one, namely to eliminate as many opponents as possible in order to win. If this is done continuously throughout the day, it is very possible that this will affect the way the players think.
2. Children or teenagers have unstable emotional and personal character. The continuous stimulus of violence will greatly affect their real life. The impressions or information they consume can affect their daily patterns. They still often find it difficult to put a distance between reality and games so that games make children often equate behavior in games and in reality.
3. PUBG keeps children glued to the game so they do not want to do other activities such as playing, socializing with other children and even studying. The impact is clear, school achievement can decline. Children who are addicted to online games become individuals who do not like to socialize because they are engrossed in the game. He became a loner because he does not like to hang out in person, does not like being asked to go anywhere because his focus only on solving games.
4. Health factor. Excessive use of gadgets causes damage to the eyes, fatigue of the hands and other limbs and even causes obesity due to lack of movement. Continuous fatigue due to the focus of online games and obesity can cause other diseases that can lead to death. Although it does not have a direct impact, the consequences can lead to death. The impact does not directly affect the brain like drugs, but mental health will be disturbed, especially personality and mood. Online gaming addiction is included in the list of mental health diseases (DSM V). The effects of online game addiction can lead to high aggressive potential because the brain continuously receives aggressive stimuli, higher impulsivity and difficulty in

self-control so that it is easy to take certain actions without thinking about further consequences.

**Picture 1** The Negative Impact of PUBG



As said by Tgk. H. Muslim Ibrahim according to the research conducted in 2017 by Fasya H et.al (2017) entitled "The Effect of Online Games on the Level of Violence in Children and Adolescents in Makassar City (Case Study of Aggressive Levels of Children and Adolescents in Tallo District)", the data obtained is that there is no direct influence of the types of online games on the aggressiveness of children and adolescents. However, these online games, specifically those with the theme of violence, have an effect according to the level of intensity played. Thus, the children and adolescents imitate what they see when playing these online games. With this, according to Muslim Ibrahim, there are indications that lead to adolescent's violence that encourages aggressive behavior.

Before the fatwa of Aceh Ulema Council was enacted, the Assembly certainly had invited the experts from various elements such as from the Information Technology, Education, Psychology fields and even from elements of the Aceh Ulema Council itself who were experts in Islamic Law to discuss about the online games. As recognized by experts, indeed there are positive impacts from the game. For example on the absorption of

children and adolescents. In general, the positive impacts can be detailed in the following points:

- a. Train a child and teenager to speak English quickly.
- b. Train the active and logical thinking that can simply hone existing brain power.
- c. Get to know technology easily that can be accessed through the content provided.
- d. Practice reading skills from various sites.
- e. Train cooperation with fellow group members or others in accordance with the paths desired by children and adolescents.
- f. Simulate the brain's reasoning power which is reflected in the logical thinking.
- g. Develop a logical and active imagination.
- h. Connect the interactions both with peer and family in playing.

Although it is recognized that there are positive impacts as above, there are many negative sides for the current generation. Teuku Farhan from Aceh Ulema Council Secretariat (2019) said that the negative impact of this PUBG game can be seen in terms of:

- a. Cause addiction
- b. Waste of time
- c. Waste of wealth
- d. Influence on academic activities
- e. Bad example for children's development
- f. Islamophobia.

Furthermore, he also highlighted the psychological side whose impact was so widespread and fast due to the PUBG game. In the psychological aspect, for example, this game becomes a threat in the form of addiction due to the inability of children and

adolescents to regulate emotions. It is alleged that gamers often feel sad, ashamed, afraid to leave the house, are in a family conflict situation and have low self-esteem. It also affects relationships with close friends. Game addicts are also very difficult to distinguish between games or fantasy and reality. When viewed from a social perspective, there are also many negative impacts where one of them is broken relationships in the family becomes inevitable. The game addicts are difficult to adapt to society. This behavior is certainly a problem for generations. Likewise, the health aspect that gives a prominent influence when the gamer is addicted to the game. One of them is the difficulty of concentrating in every activity.

Basically, online games are created to ward off fatigue and boredom after doing daily activities. But playing games with high intensity actually makes people addicted. Addiction affects people tend to spend more time accessing online games. Game addiction is one type of addiction caused by the presence of internet technology. According to addiction expert Cipto Mangunkusumo Hospital, Dr Kristiana Siste Kurniasanti, the number of online game addicts in Indonesia is thought to be higher than developed countries in Asia. Since 2018, the hospital has opened a special clinic for behavioral addiction, and until recently the hospital has treated dozens of patients who generally experience serious problems or dysfunctions caused by addiction to playing online games. In fact, some patients have received warnings from schools, colleges and workplaces. Nuzuli (2020, p. 22) mentions that "the addictive attitude makes gamers tend to forget their lessons, be negligent and not focus on work so that their achievements and quality continue to decline".

Furthermore, Nuzuli (2020) states that regarding the violence in PUBG game, it refers to the criteria for violence in the regulations issued by the Indonesian Broadcasting Commission Number 02/P/KPI/03/2012 concerning Broadcast Program Standards. Prohibition of violent scenes by displaying violent scenes in detail such as: brawls, beatings, torture, war, stabbing, slaughtering, mutilation, terrorism, violent destruction of property, stabbing, shooting, and/or suicide. This regulation should not only apply to broadcasting



institutions in the form of television, but also all forms of broadcasting that can be accessed by many people or watched by the general public, without any filters or age restrictions. That is why in electronic games there is the age classification for electronic interactive games. It is stated in the Regulation of the Minister of Communication and Information Number 11 of 2016 concerning the Classification of Electronic Interactive Games. Article 4 states that:

1. Electronic interactive games are classified by content category and age group.
2. The categories of content as referred to in paragraph 1 consist of:
  - a. cigarettes, liquor, and narcotics, psychotropics and other addictive substances;
  - b. violence;
  - c. blood, mutilation, and cannibalism;
  - d. language use;
  - e. character appearance;
  - f. sexual;
  - g. sexual perversion;
  - h. gambling simulation;
  - i. horror and
  - j. online interactions.
3. The user age group as referred to in paragraph 1 consists of: the age group of 3 years or older; age group 7 years or older; age group 13 years or older; age group 18 years or older; and groups of all ages.

Then Article 6 paragraph (1) states that:

Electronic Interactive Games classified into the age group of 7 years or older must meet the following criteria:

- a. does not show writings or pictures related to cigarettes, liquor, and

- narcotics, psychotropics and other addictive substances;
- b. does not display violence;
  - c. does not display mutilation, cannibalism, and the element of blood displayed does not resemble the color of real blood;
  - d. does not use abusive language, swear words, and/or adult humor;
  - e. does not display a human-like character that shows vital organs, breasts and or buttocks;
  - f. does not show scenes with the aim of inducing sexual desire;
  - g. does not display sexual deviations;
  - h. does not contain simulated gambling;
  - i. does not contain horror that potentially cause feelings of horror and or extreme fear; and/or
  - j. does not have interaction facilities in the network in the form of conversations and exchange of personal data.

Based on these regulations, it can be concluded that PUBG games for the age group of 7 years and age group of 13 years are not allowed to play the game. However, because of its popularity, consumers of this PUBG game are also often found among children. They witness and even play games that contained elements of

In an article, Bonnie B. Philipis (2003) said that the violence present in video games does not kill humans. However, the violence may be correlated with the real world.

The popularity of PUBG game is increasingly exposed after the terror tragedy in Christchurch, New Zealand. Many people said that the act of terror was inspired by PUBG. This is because the actions taken by terrorists are very similar to PUBG game. The chairman of West Java region of Indonesian Ulema Council said that his party would educate the public not to play a role in acts of terror, one of which is by considering issuing a haram fatwa for the online game PUBG. However, many studies are still needed from various aspects in issuing the haram fatwa. (Aldi Sutrisno, 2020: 1-2).

In September 2019 a similar incident also occurred in Belagavi, Karnataka, India. Where a 25 year old man, Raghuvеer Kumbar, had the heart to kill his own biological father because he was annoyed at being asked to stop playing PUBG game. They quarreled after arguing about PUBG addiction suffered by the perpetrator, causing him to forget the time. The fight ended in murder. According to the Karnataka police, after killing his father, Raghuvеer mutilated his father by decapitating his head and cutting off his hands (See [inews.id.com](http://inews.id.com)). Toefanda (2020) said that based on these cases, it can be seen that when someone plays PUBG games for a long time, it will have an impact on the emergence of aggressiveness, especially violence against others.

A psychologist explained the impact of playing PUBG game on the psychological development of children and adolescents. One of the effects is addiction. Playing games is listed as one of the health problems in the world by the WHO, and includes it as one of the most common disease categories that occur in the world. Djaswadi (2020) states "This game disorder is also defined as uncontrolled behavior where a player cannot stop playing the game. This has many negative impacts on their lives and health. The impact is the increasing aggressiveness in children because these games contain high levels of violence. This can change mindsets, attitudes and behavior. This is very likely to happen because of the unstable emotional and personality conditions of children and adolescents. Addiction to playing PUBG continuously can also make children lose the time. The feeling of wanting to play again when losing as a form revenge for victory is often a reason to put aside the sleep time. Another impact is that this game can damage health, because excessive use of gadgets causes damage to the eyes, fatigue in hands and other parts of the body, and even causes obesity due to lack of movement. Continuous fatigue due to the focus of online games and obesity can also cause other diseases that lead to death".

## **CONCLUSION**

Some of the negative impacts that Aceh Ulema Council has studied towards the game are that this game can cause spiritual panic for gamers, especially millenials. A lot of time is wasted, the quality of understanding and practicing religious teachings is neglected. This

leads them to be unable to distinguish between primary or secondary things that are integrated in religious teachings contained in basic teachings and non-basic teachings. The basic teachings are more about the principles of worship of the people that cannot be ignored while non-basic teachings are related to the lives of the people as a whole. These non-basic teachings must not be contrary with the objectives that are accommodated in the Maqashid Shari'ah or the purpose of the implementation of the Shari'a, one of which is to maintain the integrity of people's lives and must not slip into things that lead to damage, either physically or mentally-spiritually.

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### **Interview**

The Leader of Aceh Ulema Council.

**Chairman of the National Sharia Council of the Indonesian Ulema Council, H. Hasanuddin on August 10, 2020.**