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Public Resistance to Cryptocurrency and Its View From the Islamic Perspective

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Abstract
Cryptocurrency appeared amid digital technology's tremendous growth, offering fast, transparent, auditable, and secure features. However, its presence and status in Islamic law are still debatable among the community. Cryptocurrency is based on blockchain and has decentralized finance, contrary to the current conventional system, namely central banks. The purpose of this study is to examine community resistance over cryptocurrencies and its views from an Islamic perspective. This study is qualitative with a phenomenology approach. Data sources were obtained through in-depth interviews and structured ones. The study employed the maqashid sharia approach, fiqh rules, and ushul fiqh in its analysis. The results of this study revealed that the concept of decentralized finance has yet to be able to take over the role of central banks. The majority of perspectives provided by the ulama, who were consulted as primary sources in this research, maintain the belief that cryptocurrency remains an unreliable medium of exchange and a risky long-term asset.

Keywords: *Cryptocurrency, Decentralized Finance, Maqashid Syariah*

Abstract
Mata uang kripto muncul di tengah pesatnya pertumbuhan teknologi digital, menawarkan fitur-fitur yang cepat, transparan, dapat diaudit, dan aman. Akan tetapi, keberadaan dan statusnya dalam hukum Islam masih menjadi perdebatan di kalangan masyarakat. Mata uang kripto berbasis blockchain dan memiliki keuangan yang terdesentralisasi, berbeda dengan sistem konvensional saat ini, yaitu bank sentral. Tujuan dari penelitian ini adalah untuk mengkaji resistensi masyarakat terhadap mata uang kripto dan pandangannya dari perspektif Islam. Penelitian ini bersifat kualitatif dengan pendekatan fenomenologi. Sumber data diperoleh melalui wawancara mendalam dan wawancara terstruktur. Penelitian ini menggunakan pendekatan maqashid syariah, kaidah fikih, dan ushul fikih dalam analisisnya. Hasil penelitian ini mengungkapkan bahwa konsep keuangan terdesentralisasi belum mampu mengambil alih peran bank sentral. Mayoritas perspektif yang diberikan oleh para ulama, yang diajak konsultasi sebagai sumber utama dalam penelitian ini, mempertahankan

keyakinan bahwa mata uang kripto masih merupakan media pertukaran yang tidak dapat diandalkan dan aset jangka panjang yang berisiko.

Kata kunci: mata uang kripto, desentralisasi keuangan, maqashid syariah

INTRODUCTION

Digital technology is developing rapidly, which principally requires digital platforms to advance at a fast pace. The immediate development forced everyone to adapt their patterns of transactions. Since the emergence of Corona Virus Disease (COVID) at the end of 2019, trading has changed to be more accelerated, becoming completely digital. The digital era experienced massive growth in the last five years, with the value of the digital economy reaching US$3.5 trillion. In other words, this asset has contributed up to 4% of the world's gross domestic product (GDP) (Liputan6, 2016). Changes from traditional trade patterns to e-commerce are inevitable. In fact, the presence of e-wallets and mobile banking has changed the cash-based method of payment into a cashless one.

The latest trend is the emergence of crypto as a medium of exchange, or what is called "cryptocurrency." Cryptocurrency is a digital asset created by a powerful cryptographic-based medium of exchange and financial transaction security that controls other supply processes and verifies asset transfer processes (Wikipedia, 2022). At the moment, Bitcoin is a well-known cryptocurrency and globally recognized coin. Founded by Satoshi Nakamoto in 2009, bitcoin previously had little value, but now the market appreciates it extremely, reaching a value of Rp. 700,000,000. The success of Bitcoin has prompted new coins to emerge, such as Ethereum, Solana, Cardano, XRP, and others. The nature of this virtual currency is centralized, controlled by an institution or corporation. Cryptocurrency, a form of virtual currency, uses cryptographic technology to encrypt transaction data through specific cryptographic algorithms. (Mulyanto, 2015). Cryptocurrency refers to a set of cryptographic codes that are structured in a specific way to facilitate their utilization for purposes like storage, serving as a medium of payment, and transmitting or transferring data over email (Yohandi, 2017).

According to Sabirin, cryptocurrency is a form of digital currency that functions as a medium of exchange without regulatory oversight and is not yet recognized as an official currency. The concept of cryptocurrency has contributed to the rise of the popular digital currency, bitcoin (Sabirin, 2015). According to Bank Indonesia, virtual currency refers to a form of digital currency that is not issued by the monetary authority but rather by other entities. Virtual currencies can be acquired through several means, including purchase, transfer as a form of reward, or mining, which involves the utilization of advanced mathematical algorithms to generate new digital currency (Bank Indonesia, 2014).

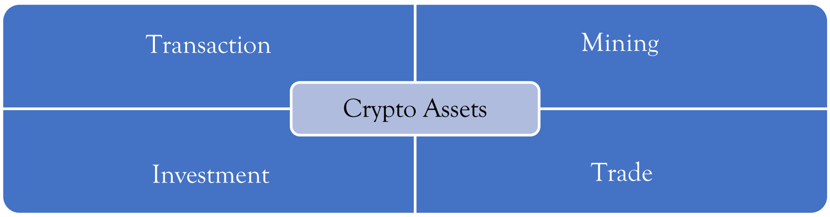
The coins have become a trending issue of discussion while decision-makers and leaders highlight the use of crypto as a means of transaction. The Minister of Finance of the Republic of Indonesia, Sri Mulyani, pointed out cryptocurrency as an investment tool on the condition that it is accountable for the possible risks. Currently, the Indonesian government categorizes bitcoin as a virtual currency that has no legal basis and is at high risk (Kompas, 2018). The topic of cryptocurrencies came up during a G20 financial leaders meeting in Argentina.Sri Mulyani, the Minister of Finance, represented Indonesia at this forum, stating that crypto assets, or cryptocurrencies, offer advantages in both payment efficiency and credit processes. However, she also emphasized that crypto is not a useful asset as a store of value or medium of exchang (Nasional, 2018).

Meanwhile, IPB expert Syauqi Beik illustrated that the cryptosystem emerged from combining fiat money with digital technology. The cryptocurrency system has advantages in terms of security because it avoids potential counterfeiting. In addition, the nature of this currency guarantees transparency and accountability (Kompas, 2021). Therefore, despite its weaknesses, cryptography has some advantages, especially in terms of trade efficiency and transparency. Widely observed, the general public doubts the legality of digital assets since the assets possess no intrinsic value. Digital assets, especially cryptocurrencies, have very high volatility. It is not surprising that people in several countries, mainly El Salvador, reject the presence of this digital currency (Tempo, 2022).

Despite the issue of public resistance emerging in mainstream media, digital assets and cryptocurrencies have resumed rising and evolving. Indonesian crypto assets' value reached IDR 370 trillion as of May 2021. The Ministry of Trade reported that the growth of crypto assets in Indonesia is exceedingly high. Data gained from the whole number of players and value of traded transactions achieved a sharp increase in 2021, or grew by fifty percent, or 6.5 million people. Meanwhile, looking at the previous year, the number was around 4 million people. According to this report, Muhammad Lutfi, Minister of Trade of the Republic of Indonesia, sees the dynamic as a potential boost for the national economy. Crypto assets are a part of the downstream digital economy, specifically with the presence of 5G, which is a critical part of sustaining the digital economy (Liputan6, 2016).

Lutfi points out the crypto has four interesting characteristics in the economy, where the four opportunities can be described as follows: (Bisnis, 2022)

Image 1. Four Features of Crypto Assets



The features above designate the possibility of increasing national economic growth. The emergence of crypto today corresponds to printed money in the early days. Unlike crypto, printed money is based on gold value. Undeniably, its value correspondingly comes from public trust. Accordingly, the government needs to regulate crypto assets as a strategic opportunity in the digital economy. As a matter of fact, crypto assets are supported by digital technology with chains of verification, or Blockchain. The Digital Ledger or what is known as Blockchain, is an arrangement of Blockchains preserving incoming data and connecting blocks secured by cryptographic techniques (Wikipedia, 2022). Incoming data is continuously recorded and cannot be changed, resulting in incoming records being used permanently and validated by many entities across the globe with impregnable security. Unfortunately, we did not find any previous or recent studies revealing public resistance to crypto currency, but only the opinion spread by the media. Hence, this encourages me to find and examine the public resistance to crypto currency in Aceh. The choice of object of study is focused on the Aceh, which is called the veranda of Mecca Indonesia. The implementation of Sharia is strongly applied as a way of life for society, and moreover, it has been a culture and norm for Aceh people and is considered appropriate as a logical location to support solving this study. The next locations are the provinces of North Sumatra and Jakarta, which are two large cities in Indonesia. This selection is considered to bridge the data that will be obtained to be able to see a general picture of the opinions of intellectuals in Indonesia.

The emerging issue is that cryptocurrency offers fast and transparent transactions, potentially bolstering the trade sector. At the same time, the government is resisting this system because it poses significant investment risks. Further, the concept of decentralization in Blockchain technology is contrary to central banking. Obviously, Blockchain's presence is a threat in maintaining monetary stability. Consequently, based on the circumstances stated above, the researcher will analyze public resistance toward cryptocurrency and its view from an Islamic perspective.

This study employs a qualitative approach to elucidate the phenomenon under investigation, utilizing both verbal and literature-based expert views as a paradigm. Data was collected through in-depth interviews with a few figures and stakeholders, and others through distributing questions in the form of questionnaires. On the other hand, concerning in legal aspects, the author used library research and fatwas. Afterwards, the author documented and obtained information and put this information into notes, books, transcripts, and literature related to cryptocurrency, Blockchain and Sharia Finance. Therefore, the data collected on community resistance and laws related to cryptocurrency can provide answers to the research's objectives.

DISCUSSION

Public Resistance to Cryptocurrency

This study primarily interviews informants from Banda Aceh, the capital and administrative center of the province of Aceh. While, the number of informants distributed was 25. Based on the background information, the informants included academics, intellectuals, religious figures, and finance professionals. This categorization was carried out to validate public representation in providing opinions to support this study. To analyze the public's resistance to cryptocurrency, we divided it into four aspects, which are:

Image 2. Four aspects of public resistance

These elements can serve as illustrations of the reasons behind and underpin public arguments surrounding cryptocurrency. Firstly, the response to crypto currency, according to NH (professor in Islamic Economics), the digital currency era is fundamentally altering financial transactions in today's world. The digitalization of currency will yield significant benefits, such as increased convenience and reduced costs compared to traditional currency and demand deposits. AF (Sharia banking lecturer and head of the Islamic Investment Gallery Center) also stated that crypto is a digital asset, and the phenomenon of the presence of crypto is also the same when people question the presence of the Internet in the previous era. So, people's questions regarding negative and positive things about crypto also occurred when network and internet use emerged in society. According to him, if cryptocurrency continues to grow, it will play a significant role, just as society currently relies on the internet for social media and other purposes. Secondly, the legal implications of responding informants using cryptocurrency as a medium of exchange can be summarized as follows:

Figure 1. Legal Aspect

Based on the image above, it shows that 64% of informants responded that the legal aspects of cryptocurrency as a medium of exchange are prohibited. On the other hand, 28% responded that it was unclear, and the rest, 8%, said that it was halal or legal. Thirdly, the reason for the prohibition can be seen in the diagram below:

Figure 2. Prohibition Aspect

The diagram illustrates that 54% of informants reason for the prohibition is the instability (high volatility) of crypto as a medium exchange. Thus, 21% choose that it is a threat to be a crime and have no guarantees. Meanwhile, the remaining 4% of respondents considered it a violation of the law. Fourthly, the *mudharat* or harm to the economy aspect can be seen in the diagram below:

Figure 3. M*udharat* Aspect

The diagram above illustrates six possible answers to the question of the harm cryptocurrency causes to the economy, with 36% citing its uncertain or unstable nature as the primary cause. The same agreement can have a negative effect on the economy. As many as 12% answered that they agreed because crypto is not under state supervision and inspection. While 8% chose that using crypto was vulnerable against illegal transactions, 4% said that crypto can cause inflation, and the remaining 4% expressed society's unpreparedness for crypto.

Based on the data above, it is clear that all the figures above illustrate a few factors of public resistance to cryptocurrency. Hence, this result provides several reasons why the public is resistant to using cryptocurrency as a medium of exchange.

Cryptocurrencies in Islam

The stress point that needs to be discussed related to the issue is:

Image 3. Cryptocurrency discussion aspects

Islam rules out the fundamental principle that wealth belongs to Allah the Almighty, however, the prosperity bound to a person is subjected to accountability in the hereafter (Audah, 2013). Based on the Qur'an and Hadith, it explicitly established guidelines for humankind regarding their wealth, its acquisition, expenditures, and practical aspects (Yusuf et al., 2019). Shari'a passages state that the revelation's goal is to maintain the rule of the people and peace and goodness for all humans, including reason, actions, *muamalah*, and other living things (Bardisi, 1983). According to Ibn al-Qayyim, Islamic law is fundamental, and its foundation is based on law and *maslahah* (goodness) for humanity (Darar, 2006). According to Buthi, any action that encourages benefits, protects against harm, reduces danger, or avoids damage can be categorized as *maslahah* (Buthi, 2005). Thus, the maintenance of assets is one of the goals of *Maqashid Syariah* or one of the five principal points of the goals of Islamic law, specifically: *hifzul mal*.

The concept of *maqashid* sharia was first initiated by Imam Al-Syatibi, who distinguished it into *maqashid syariah* and *maqashid mukallaf*. The meaning of *maqashid* is a goal, purpose, or anything subjected to the intention of the purpose, both in words and deeds. Al-Fasiy stated that the concept of *maqashid* sharia has a secret substance that Allah has defined in the rules of the law. Moreover, the essence of *maqashid* Sharia has a purpose: to achieve goodness, avoid harm, attract advantages, and reject harm (Fasi, 1971). Ahmad Risuni defines *maqashid* sharia as the primary goals and values associated with the *syar'i khitab* and *syar'i taklif*, which the *mukallaf* strives to achieve. The sharia *maqashid* approach can break down five things: *tarjih*, determination on law, *tahqiq al-khas*, seeing the purpose of the action, and *ta'lil* on sharia law (Risuni, 2010).

The five aforementioned elements form a representative model that explores the correlation between Islamic *maqashid* and cryptocurrency. These stress points would be used as an analytical technique to answer the problem. Referring to the holy book of the Qur'an, we do not find currency or *nuqud*, but only prohibited and unlawful terms damaging the principles. According to Allah SWT., al-Baqarah: 188 "do not consume one another's wealth unjustly." In another verse an-Nisa: 29 it says, "O believers! Do not devour one another's wealth illegally, but rather trade by mutual consent." Subsequently, the law standing on crypto subjected to its form and sense of meaning. Therefore, the three points of view deemed necessary are as follows:

1. Transaction in Islamic view; *Sharf.*
2. *Crypto as an asset*
3. Crypto as Currency.

Firstly, foreign exchange currency is known *as sharf* (in Arabic), which means "selling money to get more money." Foreign exchange, also known *as Sharf*, literally denotes *al-Ziyadah* (addition), exchange, avoidance, or buying and selling activities (Hasan, 2005). According to Ibnu Maudud Maushuli, a *sharf* is the exchange of one form of currency for another coin with a matching print, shape, and metal (Al-Maushuli, n.d.). Money cannot be exchanged for money, gold cannot be exchanged for gold, or silver cannot be exchanged for silver unless it is equal in weight, value, and quality. *Sharf*, according to Veithzal Rivai, is the buying and selling of currency, where the initial currency was gold and silver (Rivai & Arifin, 2010). In the context of terminology, several scholars hold differing interpretations, which can be summarized as follows: According to Zuhaili, *Sharf* refers to the process of exchanging one kind of currency for another, such as the exchange of dollars for rupiah or rupees for ringgit (Al-Zuhaili, 1985).

According to Abd. Rahman Jazairi, Sharf refers to the act of exchanging foreign currency for fiat money, gold for gold, silver for silver, or a combination of the two. (Al-Jazairi, 2006). Currently, foreign exchange banks and money changers engage in a diverse range of currency exchange activities. (Sjahdeni, 2014). *Sharf,* as one of the bank's service sector business activities, has a sharia basis contained in the prophet's hadith: from Umar bin Al-Khattab *radhiyallahu anhu* reported that Rasulullah *Shallallahu 'alaihi wa sallam* stated, *"The sale transaction of gold for gold is considered usury unless it is conducted with immediate payment, and the sale transaction of wheat for wheat is also deemed usury unless it is accompanied by immediate payment." Sharf* has several terms that must be obeyed. The jurists stipulate that a sale currency transaction requires adherence to the following conditions:

1. The determination of the exchange rate is equally influenced by the buyer and seller immediately before their disengagement.
2. If the currency or currencies being traded are of the same kind, the sale transaction must be carried out with the same quality and amount, regardless of the currency models are different.
3. *Sharf* doesn't obligate the buyer to *khiyar*. (Sjahdeni, 2014).
4. It is necessary to ensure that there is no delay in the delivery of the exchanged currency. According to Anshori, the validity of a *sharf* is contingent upon two conditions: firstly, the contract must be executed through immediate payment in cash upon delivery, and secondly, the transaction must occur in the presence of both parties involved. (Anshori, 2009).

Antonio argues that financial transaction operations should be devoid of features such as *maisir, gharar*, and *usury*. The regulations that require compliance should take into account the following constraints: Exchange transactions must be carried out in cash on delivery and *taqabud* (spot), which means that each interested party must receive and hand over each currency at the same moment. The purpose of the exchange is to benefit economic transactions, namely commercial exchanges of products and services across countries. Instead of for speculation, trading with conditions should be avoided. For example, a party X agrees to buy goods from a party Y today in exchange for Y buying them again later, and futures trades must be conducted with those who can be trusted and who may offer foreign exchange (Antonio, 2001).

Secondly, crypto is recognized as a digital asset that can be done directly (peer-to-peer). For being used as an asset, then the fundamental law refers to the basic rules under which "everything is permissible except if there is an argument or sign that can forbid it." Crypto is stored in the form of an e-wallet with a variety of variants. The following image illustrates one of these variations:

Image 4. The sample of e-Wallet

Digital wallets or e-wallets generally offers the same functioning as conventional wallets, keeping digital assets of cryptocurrency as well as requires a password to access. Nevertheless, digital wallet will be permanently inaccessible if the password unmatched. Storage in crypto technology does not entangle third parties unparalleled to the banking system.

The banking system provides customer care services receiving and handling complaints while digital wallet does not. However, both maintain features of security. In terms of communication services, the banking system completely unparalleled to cryptocurrencies given the nature of crypto technology, campaigning for free of any intervention including from the government, regardless, the pertaining condition does not turn the Crypto being prohibited since prior at the beginning of the contract, the prospective buyer required to record and store the password and prepare a recovery word.

Thirdly, Crypto is being used as a currency for trading. Before excluding the crypto as legal currency, it must be viewed whether crypto has elements of currency characteristics, namely:

1. Medium of exchange.
2. Unit of account.
3. Store of value.

We can describe it as follows:

1. Medium of exchange.

Crypto has a character as a medium of exchange for payments. The following image serves as an example:

Image 5. Example of an Ethereum coin transaction with Binance

Crypto can be utilized as a medium among digital coins, which are aligned to the price value at the time of the transaction. The system will confirm with fast proof and remarkable detail, allowing both parties to be informed about the transaction process.

2. Unit of account.

   A unit of account refers to a standard numerical monetary unit for estimating the market value of goods, services, and other transactions. Also known as "measures" of relative values and deferred payments, which are deemed necessary for formulating commercial agreements involving debt (Wikipedia, 2021). According to this definition, crypto essentially has a unit of account that serves as a standard measure for estimating types and goods in trade, resembling traditional money. Further, crypto has the character of a unit of account.

3. Store of value.

   A legal currency should have a fixed and future value as its fundamental characteristic. At this very point, there is a difference between conventional currency and cryptocurrency. Conventional currency is centralized and under government control. The government possesses complete power to uphold and regulate the currency's value, ensuring economic stability. Opposing the cryptocurrency excludes government involvement, meaning that the government of any given country does not have the authority to control the dynamic price of crypto assets. Consequently, the value of cryptocurrency is entirely dependent on the market. As a result, the level of cryptographic volatility is exceptionally high.

   The volatility of cryptocurrency affects the characteristics of its stored value. It is alleged that someone made a deposit today with the intention of trading in the next three days. However, at the designated time, the crypto stored value drops significantly, causing a detrimental effect. For example, CNBC reported that Crypto Terra Luna fell 98% on Friday, May 13, 2022 (CNBC, 2022). The 98% figure is a remarkably sharp decline in a relatively short period. The following graph illustrates this clearly:

Image 6. Luna's value in the last seven days

Source: Coincgecko 2022.

The observable phenomenon may potentially contradict Islamic principles, as one of the goals of maqashid sharia is hifzul mal, or the maintenance of wealth. Another given picture depicts the world's leading cryptocurrency, BTC or Bitcoin, during the same timeframe, as follows:

Image 7. Bitcoin’s value in the last seven days

Source: Coincgecko 2022

The graph above illustrates a seven-day timeframe dynamic value where 1 BTC was valued at around IDR 510,000,000, but on May 14, 2022, it dropped to IDR 429,000,000. The following day, on May 12, 2022, at 13:00, bitcoin had fallen to IDR 393,398,000-. In line with this, ETH, also known as Ethereum, holds the second largest market cap as follows:

Image 8. Etherium’s value within a 24-hour timeframe

Source: Coincgecko 2022.

The graph displays the value of crypto ETH in 24 hours; at 01:00 AM, it was previously valued at Rp30.500.00-. Nevertheless, on the same day, this value dropped to Rp28,640,079-. at 21:00. Consequently, the tremendous volatility makes crypto extremely risky to be used as a store of value, even totally detrimental to being utilized as a currency unit account in transactions. Based on the inquiry above, the finding is that you are violating a Muslim's wealth, thus trespassing on the principle of Maqashid Sharia, namely, hifzul mal. Moreover, the hadith of the Prophet SAW., from Ibn Abbas radhiyallahu anhu narrated by Imam Ahmad, Ibn Mâjah, and others, says: *"There should be neither harm nor reciprocating harm".* Things with potentially harmful impacts must be abandoned. In this case, the visible harmful effects of cryptocurrencies are depreciation and price volatility. Once the crypto is accepted as a medium of exchange, it will cause a loss to the crypto owner. For example, a person commits to buying a cryptocurrency at a rate of Rp30,000,000, but plans to purchase a commodity the following day for Rp29,500,000. Suddenly, he found himself unable to perform the intended buying because the crypto he invested earlier at the value of RP 30 million had slipped to RP 28 million. In another narration, it is stated (Al-Zuhaili, 1985):

دَرْءُ المفَاسد مقدم مِنْ جَلْبِ المصَالح

"Preventing damage is preceded rather than taking good"

If there are two options, harm or good, it is preferably to abandon harm and favors the good. Since the sharia places great concern on matters prohibited rather than those ordered, this rule, however, follows the proposition that originates from Surah al-An'am verse 108.

Based on practical findings, there are several points that contradict fiqh rules regarding crypto, namely:

Image 9. Crypto points contradicting Fiqh rules

Omar Abdul Kafi views cryptocurrency as an asset potentially bearing Gharar (unclear) and Jahalah (unknown). Further, he cited that Islamic scholars agreed to forbid trading animals still in the womb, selling fish in the water, or buying a bird when it is flying in the sky. The *illat* (reason) can be seen in the following image:

Image 10. The given reasoning of Gharar on cryptocurrency trading

Based on the history of the Prophet SAW.: *Yahya told me, from Malik, from Nafi', from Abdullah ibn Umar that the Prophet sallallaahu 'alaihi wasallam prohibited the sale and purchase of hablu al-hablah. The practice refers to trading among the Jahiliyah community, in which someone sells a camel whose fetus is about to be born, while in reality, the fetus is still in its mother's stomach*. (Anas, 1979). Based on the results of interviews with the secretary of the MUI fatwa commission, North Sumatra, an academician in the field of Islamic Economics, states that the conditions for justifying a sil'ah or goods must have underlying and clear benefits.

Image 11. Difference of a physical item value compared to an unclear consequence of crypto

Obviously, digital currency status remains unclear and needs to be clarified regarding its function compared to the other platforms. Furthermore, crypto assets are difficult to accept as a well-known commodity. Thus, owning or utilizing them is deemed illegal and does not satisfy the requirements of a valid transaction. Moreover, crypto has no legal recognition from the government. Everyone has yet to accept this digital money, as some countries have refused it as a legal payment. Overall, these circumstances are thought sufficient to justify the digital currency of crypto as not being qualified for a trading asset, a means of payment, or a measure of item value. Furthermore, crypto is considered to lack backup assets to guarantee its value. Further, scholars accepted that wealth must provide practical utility or value. The secretary of the MUI Fatwa Commission (AS) emphasized that the profit humans can achieve will be sensed both from its benefits and its physical form. Trailing to know the process behind the purchase of digital coins, several questions arise due to the status of the Indonesian's rupiah currency swapped for bitcoin, who receives the rupiah, and what it is used for. Further questions remain regarding the benefits the crypto coin provides to the buyer or owner after the purchase.

Compared to the proved value of gold, which possesses an actual physical value and is used as jewellery, cryptography, on the other hand, has no substance or physical value. Thus, the legal status of crypto remains outlawed for trading and as a medium of exchange. So, as a consequence of its outlawed status, it will pose a potential disadvantage to the owner. Referring to the *Ijtima' ulama* of the Fatwa Commission VI 2021 Indonesian Ulama Council (Majelis Ulama Indonesia), it states that (Ijtima Ulama, 2021):

1. The use of Crypto as currency is illegal because of elements of gharar, share, and contrary to law 7 of 2011 and Bank Indonesia regulation number 17 of 2015.
2. Cryptocurrency as a digital commodity/asset is not to be legally traded because it contains gharar, dharar, and qimar and does not meet the syar'i requirements of sil'ah, namely; fulfilling the aspects of physical forms, recognized value, the exact amount, the property right, and the ability to hand over to other party.
3. Cryptocurrency as a commodity/asset that fulfills the requirements as *sil'ah* should has underlying, clear legal benefits to be traded.

Syauqi Alam Mufti of Egypt gave a fatwa regarding outlawed transactions with cryptocurrency. Cryptocurrency, arguably, lacks a comparable asset value, provides opportunity to *dharar, gharar, jahalah,* and misses equivalent measuring instruments. Furthermore, it creates a detrimental impact on individuals and the country. This statement was also agreed upon by FF, a member of the Aceh Ulama Consultative Assembly (MPU), that cryptocurrency is classified as *bai' al-muharramah* and *bai' al-majhul*. However, a fatwa would be flexible in nature and open to any changes if the principles and rules comply with Islamic principles, considering technological developments and government support to ensure the security and integrity of digital advancement.

CONCLUSION

Based on the description above, it may be inferred that the digital currency continues to be perceived as hazardous and unsuitable as a means of conducting a selling transaction presently. This conclusion is derived from an analysis of case studies pertaining to cryptocurrency coins with a substantial market capitalization. On the other hand, the majority of perspectives provided by the ulama, academia, scholars, and financial experts, who were consulted as primary sources in this research, maintain the belief that cryptocurrency remains an unreliable medium of exchange and a risky long-term asset

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