

## ABSTRACT

**Dina Maulina.** 1701040110. *Opinion of the South Kalimantan MUI about the Live Streaming Caput Game on the Tik Tok Application.* Advisor (1) Dr. Hj. Amelia Rahmania, MH (2) Dr. Hj. Hayatun Na'imah, SH, M.hum. Thesis, Sharia Economic Law Study Program, Faculty of Sharia. UIN Antasari Banjarmasin. 2023.

**Keywords: Opinion, MUI Scholars, Claw Game**

In ancient times, traditional games were very popular, but after technology entered Indonesia, traditional games began to be forgotten. In modern times, there have been many developments. One of the things that has experienced development is games, not just games in amusement parks, places to eat, and sports. Currently, various games are also available on social media, one of which is the live streaming pincer game on the Tiktok application.

The purpose of this research is to find out what the South Kalimantan MUI thinks about the claw game live streaming on the tiktok application. and what arguments are used in the opinion of the South Kalimantan MUI regarding the live streaming pincer game on the tiktok application.

This type of research uses empirical legal research by examining 4 (four) South Kalimantan MUI Ulama, with data collection techniques, namely by means of interviews and documentation.

The results of the study are first from the opinion of 4 (four) South Kalimantan MUI Ulama who were interviewed about the Live Streaming Claw Game on the Tik Tok Application, they all held the same opinion, namely forbidding this claw game, it's just that they differed in categorizing it, 3 (three) people The Ulama categorizes this game as prohibited because of Maysir, while 1 (one) Ulama categorizes this game as Gharar. The live streaming pincer game on the tiktok application is prohibited by Islam because it creates a feeling of wanting to win from the buyer and wastes money to participate in the game, even though in the game the prizes obtained do not match the price paid. So it can be concluded that the live streaming pincer game on the tiktok application in terms of income includes games that are forbidden because this game contains an element of gambling. The two arguments used by the Ulama are divided into 2 (two), namely: 3 (three) Ulama in South Kalimantan who argue that this game includes gambling which is categorized as Maysir, namely the verse Gambling in the Koran sura Al-Maidah verses 90 and 91 and 1 (one) Hadith from Sheikh Muhammad bin Salim bin Sa'id Ba Basil. As well as 1 (one) Ulama in South Kalimantan who argues that this game is included in Gharar, namely the Hadith from Sunan Abu Dawud. Chapter: (About Gharar Sale and Purchase), Hadith number: 2932.