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Implementation of Islamic Economic Ethical Values in Mystery Box Transactions as a Learning Media in Islamic Education

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ABSTRACT

Purpose – The Mystery Box practice on mainstream e-commerce platforms represents a gamified digital transaction involving uncertainty and speculation. This study analyzes its characteristics, examines elements of gharar *fāḥish* and maisir from the perspective of contemporary fiqh *muʿāmalah*, and explores the normative implications for Islamic Religious Education (PAI) learning.

Methods – This study employs qualitative normative library research in legal–religious studies. Data are drawn from classical fiqh sources, contemporary fiqh *muʿāmalah* literature, DSN-MUI fatwas, and reputable journal articles, selected using explicit inclusion and exclusion criteria. Analysis uses thematic content analysis (Braun and Clarke) combined with fiqh operational methods, including identification of *ʿillah*, comparison of *qaul muʿtamad*, and application of *qiyās* to digital transactions. Data validity is ensured through triangulation, authority verification, and conceptual saturation.

Findings – The analysis shows that Mystery Box practices involve *gharar fāḥish* due to uncertainty of contractual objects, benefit value, and information asymmetry, and contain maisir elements through random rewards and speculative profit expectations. A *Maqāṣid al-sharīʿah* analysis indicates potential violations of *ḥifẓ al-māl*, *ḥifẓ al-ʿaql*, and justice in *muʿāmalah*. These findings support the use of Mystery Box practices as contextual learning material in Islamic Education to strengthen digital *muʿāmalah* literacy and internalize values of honesty, prudence, and responsibility.

Limitations – This study is limited to normative analysis based on literature without empirical observation of consumer behavior and does not directly evaluate the implementation of PAI learning.

Value – This study contributes by presenting an operational fiqh *muʿāmalah* analysis of the Mystery Box practice while clarifying its relevance as contextual PAI learning material based on contemporary digital economic issues.

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Introduction

The development of the digital ecosystem in the 21st century has transformed consumer practices toward patterns that are increasingly based on entertainment, emotions, and gamification mechanisms. E-commerce platforms such as Shopee and TikTok Shop no longer function solely as a medium for transactions, but also shape the consumer experience through recommendation algorithms, time-limited promotions, and viral content that emphasizes elements of surprise and profit opportunities. This transformation has given rise to new forms of digital transactions that blur the line between rational economic activity and speculative consumption practices.

One phenomenon that represents this characteristic is the Mystery Box practice, which involves purchasing a product package at a certain price without specific information about the type, quality, and value of the items the buyer will receive until the transaction is complete. In practice, Mystery Boxes are promoted through narratives of the opportunity to obtain high-value items, emotional experiences visualized through unboxing content, and the reinforcement of positive perceptions through social proof. This pattern shows that uncertainty is no longer positioned as a risk to be avoided, but rather as the main attraction of the transaction.

A number of studies show that consumption based on uncertainty and reward unpredictability in the digital ecosystem encourages impulsive and speculative decision-making (Sokolova & Krishna, 2021; Zhang et al., 2021). The lack of clarity of information and asymmetry of knowledge between sellers and buyers is further reinforced by digital marketing mechanisms that exploit fear of missing out (FOMO), thereby weakening consumers' capacity for rational consideration (Bichler et al., 2023; Che et al., 2023). In this context, Mystery Box represents a form of digital transaction that is built on uncertainty of value and speculative expectations from the outset.

From the perspective of fiqh *muʿāmalah*, these characteristics raise significant legal issues. The uncertainty of the object of the contract, the uncertainty of benefits, and the potential for unbalanced profits and losses are the main indicators of *gharar fāḥish*. Contemporary fiqh studies emphasize that the digitization of trade expands the form and intensity of *gharar* through information volatility, ambiguity of transaction objects, and deliberate value obscuring practices (Islam, 2022; Januarita & Sumiyati, 2021; Shrestha et al., 2021). Furthermore, the random chance mechanism inherent in the Mystery Box practice shows structural similarities with the element of maisir, as transactions are driven by the hope of obtaining speculative profits without a proportional correlation between effort and results.

Various studies have examined uncertainty-based digital transaction practices from the perspectives of digital economics, fiqh *muʿāmalah*, and consumption ethics. However, these studies still show fragmentation in their analytical focus and have not systematically integrated the dimensions of Islamic law with pedagogical implications.

Table 1. Mapping of Previous Research Related to Mystery Box, *Gharar*, and Islamic Education

Author & Year	Focus of Study	Approach	Key Findings	Limitations
Sokolova & Krishna (2021)	Uncertainty and consumer decision-making	Consumer psychology	Uncertainty increases impulsive and	Does not address Islamic legal perspectives

			emotional consumption	
Che et al. (2023)	Gamification in digital commerce	Consumer behavior	Gamification design encourages speculative purchasing	Non-Shariah framework
Bichler et al. (2023)	Information asymmetry in digital platforms	Digital economy	Information imbalance disadvantages consumers	Does not discuss *gharar*
Islam (2022)	Ethical issues in halal and digital consumption	Islamic marketing	Digital transactions increase ethical vulnerabilities	Limited fiqh operational analysis
Januarita & Sumiyati (2021)	Legal uncertainty in digital contractss	Normative legal analysis	Contract ambiguity increases legal risk	Not specific to Mystery Box
Ichsan et al. (2024)	Sharia compliance in digital financial practices	Islamic law	Transparency is essential for valid digital contracts	Does not analyze gamification mechanisms
Arsyad et al. (2023)	Digital literacy in fiqh learning	Islamic education	Contextual digital cases improve fiqh understanding	No analysis of digital economic transactions
Astuti (2024)	Value-based Islamic education	Educational management	Ethical values strengthen students' moral awareness	Not based on specific digital transaction phenomena
Akın & Okumuş (2021)	Ethical consumption in Islamic perspective	Consumer ethics	Islamic values influence responsible consumption	Does not focus on digital gamification

Table 1 shows that previous studies can be grouped into three main clusters. First, economic and digital behavior studies that emphasize the impact of uncertainty, gamification, and FOMO on consumption behavior, but do not touch on the normative dimensions of Islam. Second, contemporary fiqh *muʿāmalah* studies that discuss *gharar* and the legality of digital transactions, but are still oriented towards normative legal analysis without exploring educational implications. Third, Islamic Religious Education studies that emphasize the strengthening of economic ethical values, but have not yet utilized actual digital transaction phenomena as a source of contextual learning.

To date, no research has been found that explicitly integrates fiqh *muʿāmalah* analysis of Mystery Box practices with the development of Islamic Religious Education (PAI) learning. Thus, this research occupies a new position in the academic landscape by

linking Islamic legal analysis of contemporary digital economic phenomena with its pedagogical implications.

Based on previous research mapping, there are three main research gaps. First, there is no fiqh *muʿāmalah* analysis that operationally examines the practice of Mystery Box as a form of uncertainty-based digital transaction. Second, there is a lack of studies that synthesize fiqh findings on *gharar* and maisir into the framework of Islamic education. Third, the suboptimal utilization of actual digital economic phenomena as a source of contextual learning in Islamic Religious Education.

The novelty of this research lies in the integration of an operational fiqh *muʿāmalah* analysis of the Mystery Box practice with the formulation of its pedagogical implications in Islamic Religious Education. Thus, this research not only produces normative legal assessments but also offers an educational framework for strengthening digital *muʿāmalah* literacy and Islamic economic ethics.

Based on these research gaps, this study specifically aims to: (1) Analyzing the characteristics of the Mystery Box practice on e-commerce platforms as an example of digital transactions and assessing its existence in the perspective of contemporary fiqh *muʿāmalah*, particularly in relation to indicators of *gharar fāḥish* and maisir; (2) Synthesizing these fiqh *muʿāmalah* findings into an Islamic Education pedagogical framework to formulate contextual learning implications based on digital economic phenomena.

The main contribution of this research lies in presenting an operational fiqh *muʿāmalah* analysis of the Mystery Box practice and its use as a strategic learning resource in strengthening digital *muʿāmalah* literacy and Islamic economic ethics.

Methods

This research uses qualitative normative library research, namely qualitative library research with a normative-legal orientation. This type of research falls under the category of doctrinal legal research and normative qualitative inquiry, which focuses on text analysis, legal reasoning, and conceptual synthesis based on authoritative written sources (Braun & Clarke, 2022; Smith & Burow, 2020; Snyder, 2019).

This approach was chosen because the object of study was the concept of fiqh *muʿāmalah*, specifically *gharar fāḥish* and maisir in the practice of Mystery Box digital transactions, and its implications for Islamic Religious Education (PAI), which is epistemologically normative, prescriptive, and interpretive, rather than empirical. Therefore, this study does not involve field data collection, surveys, or direct observation of consumer behavior.

The normative-legal approach is used to analyze the validity and legal implications of the Mystery Box practice based on the principles of fiqh *muʿāmalah* and *Maqāṣid al-sharīʿah*. This approach is operationalized to: (1) Identify indicators of *gharar* and maisir in the structure of digital Mystery Box transactions; (2) Assess the validity of contracts based on classical and contemporary fiqh rules; (3) Synthesize the results of fiqh analysis into an Islamic Religious Education (PAI) pedagogical framework.

The integration between fiqh analysis and education is carried out normatively-pedagogically, namely by making fiqh legal findings the basis for formulating the implications of PAI learning based on digital *muʿāmalah* values and literacy, not through empirical evaluation of the learning process in the classroom.

The research data sources consist of primary and secondary sources, which are selectively chosen based on scientific authority, substantive relevance, and academic credibility.

Primary sources include: (1) Classical fiqh books on the discussion of *abwāb al-buyūʿ*, *gharar*, and maisir, including the works of al-Kāsānī, al-Ghazālī, and Wahbah al-Zuḥaylī; (2) Fatwas and official documents, particularly Fatwa DSN-MUI No. 112/DSN-MUI/IX/2017 concerning sales contracts through electronic systems; (3) Contemporary fiqh muʿāmalah literature (2019 onwards) discussing digital transactions, *gharar*, maisir, and Islamic economic ethics.

Secondary sources include: (1) Reputable international journal articles (Scopus/WoS) and national journals with a minimum Sinta 2 rating; (2) Academic literature on Islamic education related to contextual learning, digital *muʿāmalah* literacy, and values education in PAI; (3) Electronic commerce policy and regulatory documents as a supporting normative context.

Inclusion criteria: (1) Scientific publications from 2020 onwards (except for classical fiqh books); (2) Discusses *gharar*, maisir, fiqh *muʿāmalah*, digital transactions, Islamic economic ethics, or PAI pedagogy; (3) Originating from reputable journals, academic books, or official documents recognized by the authorities.

Exclusion criteria: (1) Opinion articles, popular essays, or non-academic sources; (2) Blogs, unverified online media, and content without scientific review; (3) Literature that has no direct connection to Islamic law or Islamic education.

Fiqh text analysis is carried out operationally through the following stages: (1) Identification of fiqh issues, by determining relevant discussions in *abwāb al-buyūʿ*, *gharar*, and maisir; (2) Extraction of legal concepts, including definitions, *ʿillah* hukum, and *muʿtabar* opinions (*qaul muʿtamad*) from classical and contemporary scholars; (3) Comparative fiqh analysis, by comparing the views of scholars across schools of thought and contemporary fiqh studies related to digital transactions; (4) Application of *qiyās*, namely legal analogy between classical transaction practices containing *gharar* or maisir and the Mystery Box digital transaction mechanism; (5) Drawing normative conclusions based on the conformity or contradiction of Mystery Box practices with the principles of fiqh *muʿāmalah* and *Maqāṣid al-sharīʿah*.

Data analysis uses inductive thematic content analysis. Thematic analysis in this study refers to the six-stage model developed by Braun and Clarke (2021), which is operationalized in the following stages: (1) Familiarization with the data, through in-depth and repeated reading of all the literature; (2) Initial coding, by generating initial codes such as: types of *gharar*, risk asymmetry, value uncertainty, speculation, and educational implications; (3) Theme development, by grouping codes into main themes such as legal defects in contracts, violations of *muʿāmalah* ethics, and Islamic educational values; (4) Reviewing themes, to ensure consistency and relevance between themes; (5) Defining and naming themes, by formulating the substantive meaning of each theme; (6) Producing the narrative findings, namely the systematic compilation of results and discussions based on the predetermined themes.

Data reliability is maintained through several specific validation strategies for literature research, namely: (1) Source triangulation, by comparing the views of classical scholars, contemporary scholars, and official fatwas; (2) Authority checking, ensuring the use of authoritative fiqh books, official documents, and reputable journals; (3) Cross-reference validation, to maintain consistency of concepts between sources; (4) Conceptual

saturation, literature collection is stopped when no new substantive themes are found; (5) Limited peer debriefing, through informal academic discussions with colleagues in the fields of fiqh *muʿāmalah* and Islamic education.

This research is limited to: (1) Normative analysis of Mystery Box practices on the Shopee and TikTok Shop platforms as case studies; (2) Fiqh *muʿāmalah* study of *gharar fāḥish* and maisir without field observation; (3) Discussion of the implications of the analysis results as contextual learning material in PAI.

This study does not cover consumer psychological analysis, macroeconomic impacts, or empirical evaluation of the implementation of PAI learning in the classroom.

Result and Discussion

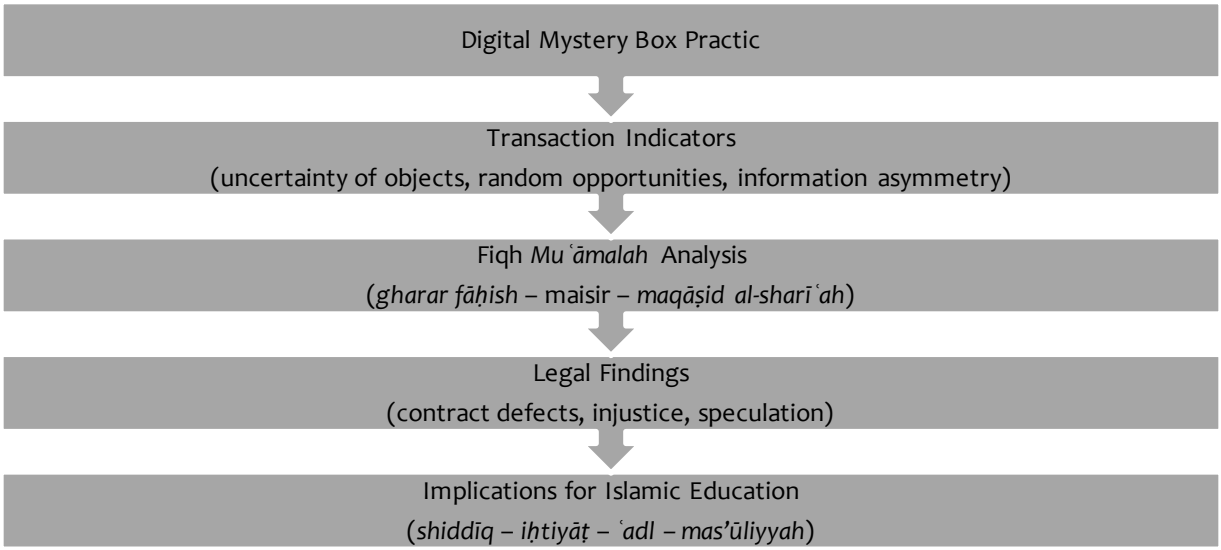


Figure 1. Fiqh Analysis Framework and Educational Implications of Mystery Box

Figure 1 shows the research analysis framework used to examine the practice of Mystery Box in digital transactions. The analysis begins with the identification of practice characteristics and transaction indicators, which are then analyzed using the perspective of fiqh *muʿāmalah* to assess the existence of elements of *gharar fāḥish* and maisir. The legal findings are then synthesized within the *Maqāṣid al-sharīʿah* framework and integrated with pedagogical implications in Islamic Religious Education.

Characteristics of Mystery Box Practices in Digital Transactions

The results show that Mystery Box practices have developed as part of gamification-based commerce models in the digital e-commerce ecosystem, particularly on platforms such as Shopee and TikTok Shop. This practice is characterized by offering products at a certain price without specific information about the type, quality, or value of the items that consumers will receive. Mystery Box promotions are generally packaged through surprise narratives, the opportunity to obtain high-value items, and the visualization of emotional experiences through unboxing content, influencer testimonials, and positive user comments on social media (Che et al., 2023; Pokhrel et al., 2022; Wang et al., 2022). This pattern is in line with the findings of Drummond et al. (2020) and Gardner (2019), which

show that the mechanisms of surprise and random chance in commercial digital products have structural similarities with gambling-like mechanics.

In addition, it was found that the Mystery Box marketing strategy utilizes algorithm-driven persuasion and social proof to shape perceptions of value and urgency of consumption. Lu et al. (2021) show that algorithm-based persuasion in the e-commerce ecosystem increases consumers' vulnerability to making decisions that are not entirely rational, especially when combined with time-limited promotions and extreme profit visualization. This condition reinforces the fear of missing out (FOMO) effect that drives impulsive purchases, especially among young consumers and digital natives who tend to exhibit speculative consumption patterns (Moisio et al., 2021; Odgers & Jensen, 2020; Sokolova & Krishna, 2021).

These findings indicate that Mystery Box does not merely function as a conventional buying and selling mechanism, but rather as a digital entertainment-based consumption experience. From a decision psychology perspective, a digital environment rich in emotional stimuli has been shown to influence consumers' risk assessment and preferences. Studies by Zhang and Sundar (2019) and Çakın et al. (2021) confirm that gamification design in digital transactions contributes to the normalization of risk and increased consumer tolerance for uncertainty. Wang et al. (2020) assert that emotions play a central role in economic decision-making under uncertainty, while Smith (2023) and Mani (2021) show that cognitive biases and information overload weaken individuals' capacity for rational consideration.

In this context, uncertainty in the Mystery Box is no longer perceived as a risk to be avoided, but rather as an element of entertainment that is willingly accepted by consumers.

This characteristic shows that Mystery Box represents a form of digital transaction that has been built on uncertainty and speculation from the outset. The initial implication is the emergence of serious challenges in assessing the validity of *muʿāmalah* contracts, because the principles of transparency and prudence are not the main foundations of the transaction.

Fiqh *Muʿāmalah* Analysis of the Element of *Gharar* in Mystery Box

Based on an analysis of transaction mechanisms and promotional content, it was found that the Mystery Box practice contains substantial ambiguity regarding the object of the contract (*maʿqūd ʿalayh*), in terms of the type, quality, and value of the goods obtained by the buyer. This ambiguity is reinforced by the asymmetry of information between sellers and buyers, where key information is deliberately concealed as part of a marketing strategy, as also found in the context of Indonesian e-commerce platforms (Bichler et al., 2023; Sun & Qu, 2025; Yasin & Billah, 2024).

From the perspective of fiqh *muʿāmalah*, this condition fulfills the characteristics of *gharar fāḥish*, namely uncertainty that is dominant and affects the substance of the contract. Al-Kāsānī asserts that *gharar*, which prevents adequate knowledge of one party regarding the object of the transaction, causes a defect in the validity of the contract. This view is reinforced by al-Zuḥaylī, who states that *gharar* cannot be tolerated if it eliminates valid consent (*riḍā'*).

Unlike *gharar* yasīr, which is minor and unavoidable, *gharar* in Mystery Box is structural and deliberately created as a digital transaction design (*gharar muwallad*), so it

cannot be justified on the basis of market customs or technological innovation (Hasyim et al., 2025; Januarita & Sumiyati, 2021).

The fiqh implication of this finding is that the Mystery Box practice has the potential to be legally flawed (*fasād al-ʿaqd*) because it does not fulfill the principles of *al-bayān* and *an-tarāḍin*. Thus, this transaction is difficult to categorize as a valid sale and purchase contract within the framework of Islamic *muʿāmalah* (Ichsan et al., 2024).

Analysis of Maisir and Speculation Elements in the Mystery Box Mechanism

The results of the study show that the Mystery Box mechanism not only contains information uncertainty, but also encourages speculative consumption patterns that resemble gambling-like practices. Consumers make purchases with the main motivation of obtaining potential profits that far exceed the purchase price, while the potential for loss is considered a reasonable risk or even ignored. This phenomenon is reinforced by the random reward system, the visualization of extreme results, and the narrative of "luck" that is continuously reproduced through unboxing content and user testimonials (Pokhrel et al., 2022; Yuliawan et al., 2025). Schmidt et al. (2022) show that the random chance mechanism in consumption-based digital products has become a concern for regulators in various countries due to its similarity to covert gambling practices.

Furthermore, it was found that the uncertainty of outcomes in Mystery Boxes serves as a trigger for repeated engagement, where consumers are driven to make repeat purchases in pursuit of better results. This pattern is consistent with the findings of Zhang et al. (2021), which show that the uncertainty of rewards in digital environments increases the tendency for impulsive and speculative consumption, especially when packaged in addictive game designs.{Citation}

From the perspective of fiqh *muʿāmalah*, these findings indicate the presence of maisir, which is a transaction that depends on speculation and an imbalance between profit and loss. Unlike *gharar*, which focuses on the uncertainty of the object or contract, maisir relates to transactions that prioritize profit, while losses are borne solely by the consumer. In the context of Mystery Boxes, consumers consciously enter into transactions not to obtain definite benefits from the goods, but to "try their luck" through a random mechanism Lee et al. (2021).

Hasyim et al. (2025) and Pütz and Bruns (2021) assert that digital economic practices that transfer the logic of games into commercial transactions have the potential to blur the line between buying and selling and gambling. When transaction outcomes are determined by random systems and profit expectations become the main attraction, the substance of the contract shifts from value exchange to speculation. In this context, Issue Information (2021) asserts that when risk is no longer proportional to the value of benefits and is entirely borne by one party, the transaction exceeds the limits of risk justified by sharia. Thus, the element of maisir in Mystery Box is not implicit but is systemically integrated into the design of its mechanism. Del Viva et al. (2021) and Desky et al. (2025) emphasize that information transparency is a key prerequisite for the validity of *muʿāmalah* contracts in the context of the modern economy, including digital transactions.

The implication of this finding is that the Mystery Box practice cannot be assessed solely as a matter of information uncertainty (*gharar*), but also as a form of transaction that contains elements of maisir in the fiqh sense. This reinforces the argument that the legal

issues surrounding Mystery Box are structural in nature, rather than merely a result of poor consumer literacy.

For the development of contemporary fiqh *muʿāmalah* studies, these findings indicate the need for an evaluative approach that not only assesses contracts formally, but also examines the logic of speculation and behavioral design inherent in digital transactions. Without ethical and regulatory intervention, such mechanisms have the potential to normalize speculative practices in the daily consumption of Muslim communities.

Synthesis of Fiqh and *Maqāṣid al-sharīʿah*

Based on the findings in the previous section, the practice of Mystery Box in digital transactions simultaneously contains uncertainty (*gharar*) and speculative mechanisms (maisir) that are integrated into the transaction system design. The uncertainty of the object, disproportionate profit opportunities, and the drive for consumption based on emotion and speculation indicate that the Mystery Box problem does not stand on a single legal element, but is a combination of several violations of the basic principles of *muʿāmalah*.

Furthermore, the findings show that consumers are not entirely autonomous when making transaction decisions. Platform designs that exploit cognitive biases, emotional pressure, and value perception manipulation limit consumers' free will, resulting in an imbalance in the relationship between sellers and buyers.

Within the framework of *Maqāṣid al-sharīʿah*, economic practices are assessed not only based on the formal validity of contracts, but also on their impact on the protection of basic human interests (*maṣlaḥah*). The findings of this study indicate that the Mystery Box mechanism has the potential to undermine the principle of protection of property (*ḥifẓ al-māl*) because it encourages irrational and speculative consumption, as well as weakening the principles of fairness and transparency in the exchange of value.

Muhammad et al. (2025) and Sachedina (2021) emphasize that the maqāṣid approach requires an ethical evaluation of the structure and purpose of transactions, not merely contractual compliance. In the context of Mystery Box, the orientation of transactions that make uncertainty and speculation the main attraction is contrary to the objectives of sharia to achieve economic stability and avoid practices that systematically harm one of the parties. Thus, the prohibition of *gharar* and maisir cannot be understood in isolation, but rather as normative instruments to maintain justice and balance in the digital economic ecosystem. Hutagalung et al. (2025) and Mousa Ajouz et al. (2020) emphasize that the Maqāṣid approach requires an evaluation of the systemic impact of transactions, including consumer protection and structural justice in the digital economy (Masnita et al., 2021).

The synthesis of fiqh and *Maqāṣid al-sharīʿah* in this study indicates that the practice of Mystery Box is difficult to justify ethically and normatively within the framework of contemporary Islamic *muʿāmalah*. The legal implications are not only on the validity of the transaction, but also on the moral responsibility of platform providers in designing trading systems that do not exploit the psychological vulnerability of consumers.

Furthermore, these findings emphasize the urgency of shifting the paradigm of digital transaction assessment from a legal-formal approach to a substantive-ethical approach. This approach allows fiqh *muʿāmalah* to function as a critical tool that is

responsive to digital economic innovation, while also being in line with the main objectives of sharia in maintaining benefit (*maslahah*) and preventing harm (*mafsadah*).

Implications of Fiqh Findings on Islamic Religious Education

The research findings show that the Mystery Box practice is a digital economic phenomenon that is closely related to the lives of students, especially the younger generation who actively use e-commerce platforms and social media. Transaction uncertainty, speculative incentives, and emotional manipulation through digital design are not only fiqh legal issues but also ethical and *muʿāmalah* literacy issues that are relevant to the educational context (Akın & Okumuş, 2021; Pranoto & Haryanto, 2024).

This phenomenon reveals a gap between students' normative understanding of Islamic *muʿāmalah* and the reality of digital economic practices they encounter daily. This situation underscores the importance of Islamic Religious Education (IRE) that can connect fiqh *muʿāmalah* concepts with actual digital economic phenomena.

In a pedagogical context, these findings reinforce the urgency of developing contextual and reflective PAI learning. Arsyad et al. (2023) emphasize that integrating digital phenomena into fiqh learning enables students to understand Islamic teachings not only as abstract norms but also as ethical guidelines for dealing with contemporary social realities.

The discussion of Mystery Box as a case study of digital *muʿāmalah* allows students to directly analyze the elements of *gharar*, maisir, and inequality of justice in modern transactions. This approach is in line with value-based learning, which emphasizes the internalization of the values of prudence (*iḥtiyāṭ*), honesty (*ṣidq*), responsibility (*mas'ūliyyah*), and justice (*ʿadl*) in digital economic activities (Astuti, 2024; Gold & Windscheid, 2020).

In addition, digital *muʿāmalah* literacy is also closely related to strengthening financial literacy and consumption ethics. The Te Velde (2022) emphasizes that digital and financial literacy are key competencies in protecting the younger generation from speculative and manipulative economic practices. Within the framework of PAI, this literacy serves as a means of shaping moral awareness so that students are able to be critical of digital consumption offers that are not in line with sharia principles. Anglum et al. (2020) and Erten et al. (2021) emphasize that contextual learning based on actual economic phenomena is effective in increasing students' critical literacy and ethical awareness.

The practical implication of these findings is the need to transform PAI learning from a normative-descriptive approach to an analytical-contextual approach. The Mystery Box case study can be used as a learning medium to train students' critical thinking skills through the analysis of digital contracts, discussions on transaction ethics, and reflection on *muʿāmalah* values in everyday life.

Through this approach, PAI learning not only functions as a transfer of fiqh knowledge, but also as a process of character building and ethical awareness in facing the challenges of the digital economy. Thus, PAI plays a strategic role in equipping students with moral competence and *muʿāmalah* literacy that are in line with the objectives of *Maqāṣid al-sharīʿah*, particularly the protection of property (*ḥifẓ al-māl*) and reason (*ḥifẓ al-ʿaql*), in the context of contemporary digital society. Brattin et al. (2020), Dadiyanto and Khasanah (2025) and Dahlstrom-Hakki et al. (2020) show that the integration of digital

economy issues in Islamic education contributes significantly to strengthening the ethics of consumption and *muʿāmalah* literacy among the younger generation.

Conclusion

This study concludes that Mystery Box practices on e-commerce platforms such as Shopee and TikTok Shop are inconsistent with the principles of fiqh *muʿāmalah*, as they contain elements of *gharar fāḥish* and *maisir* arising from systematic uncertainty, information asymmetry, and chance-based profit expectations embedded in digital transaction design. From a *Maqāṣid al-sharīʿah* perspective, these practices potentially undermine *ḥifẓ al-māl* and *ḥifẓ al-ʿaql*, indicating that the issue extends beyond legal formality to ethical and social concerns within the digital economy. The findings highlight the relevance of Mystery Box practices as a critical case for operational fiqh *muʿāmalah* analysis and as contextual learning material to strengthen digital *muʿāmalah* literacy in Islamic Religious Education.

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