

LEGAL POSITION OF "GIFT" IN LIVE STREAMING BROADCASTS ON THE TIKTOK PLATFORM: BETWEEN GRANTS AND SERVICE WAGES (JU'ALAH)

Alin Marlina, Encum Sumirah

STIS As-Sa'adah Sukasari Sumedang, Sumedang, Indonesia

nyiialin25@gmail.com, encum.sumirah85@gmail.com

Abstract

Article History

Received :28-08-2026

Revised :11-09-2026

Accepted :25-09-2026

Keywords:

Virtual Gifting;

TikTok; Hibah;

Ju'alah;

The phenomenon of the digital "tipping economy" through virtual gifting features on TikTok has created a new economic structure for content creators in Indonesia, yet it leaves a legal vacuum regarding ownership status and contractual classification (aqd) from a Sharia perspective. This study aims to analyze the legal position of TikTok gifts by examining whether they meet the criteria of Hibah (a voluntary gift) or Ju'alah (a reward for services). Using socio-legal research with a qualitative approach, data were collected through participant observation of live-streaming sessions and in-depth interviews with digital gift-givers. The findings indicate a transformation of contracts in live-streaming interactions: giving that was initially social (tabarru') shifts toward a transactional (tijari) character when prompted by stimuli such as challenges or PK (Player Kill). The study concludes that most TikTok gifting practices are more accurately categorized as Ju'alah contracts, in which the gift functions as ujah (a fee) for entertainment services. Ethically, this research highlights the erosion of muru'ah (personal dignity) in the phenomenon of "online begging" and asserts that the permissibility of such income depends heavily on whether the content complies with Sharia principles. The study recommends ethical regulations for creators to preserve dignity in digital monetization.

Introduction

The transformation of the digital economy in the twenty-first century has profoundly disrupted the structure of financial interactions in global society. The acceleration of information technology has not only changed the conventional business landscape but has also redefined how people communicate, transact, and distribute wealth. The emergence of video-sharing platforms such as TikTok has changed media consumption from text and static visuals to interactive audiovisual content, while also creating a new economic ecosystem known as live-streaming commerce. The convergence of entertainment and commerce has created a new cyber-marketplace that operates in real time, crosses geographical boundaries, and

involves millions of economic actors every second.

Within this dynamic digital ecosystem, virtual gifting has become a key monetization tool: viewers send digital gifts with a particular monetary value to content creators. This mechanism replaces traditional media patronage with an instant system of direct appreciation. Viewers are no longer merely passive consumers; they become active participants who can influence the content through financial incentives. However, the growth of this phenomenon has outpaced the readiness of existing legal regulations, both in positive law and Islamic law. The rapid innovation of this feature has created a legal vacuum (*rechtvacuum*), blurring the boundaries between consumption, artistic appreciation, and commercial transactions.

Hassan et al. (2021), writing in the *Journal of Islamic Marketing*, emphasize that digital gifting is strongly influenced by “social presence” and viewers’ desire to build emotional relationships with creators (Hassan, 2021). These psychological and sociological dimensions indicate that gifts are not always motivated by rational material exchange; they may instead be driven by emotional gratification, social validation, and status within a virtual community. Nevertheless, the literature examining the legal status of such giving under Islamic law remains limited, creating a grey area between a voluntary gift (*Hibah*) and compensation for services (*Ju’alah*). This uncertainty affects the legal status of the assets obtained and may, in the long term, undermine Sharia compliance among participants in the digital economy.

The first complication concerns the technical process through which conventional currency is converted into virtual assets. The feature operates through multiple conversion stages that separate real value from its digital representation. Fiat currency is converted into TikTok coins, which are then used to purchase stickers (virtual assets); these are converted into diamonds for creators, which can subsequently be cashed out into fiat currency. This process requires careful analysis of the requirement of *Qabdh* (possession or delivery) in Islamic commercial jurisprudence (*fiqh muamalah*). In classical jurisprudence, *qabdh* requires either physical possession (*qabdh haqiqi*) or clear legal/constructive possession (*qabdh hukmi*). In a digital platform ecosystem, however, the traded objects consist of data controlled by the servers of a technology company.

Miah et al. (2022), in the *Global Journal of Al-Thaqafah*, note that ownership in digital transactions can be merely nominal because full control remains with the platform provider (Miah, 2022). This digital ownership structure raises the question of whether the transfer of a gift fulfils the requirement of *Milk al-Tamm* (complete ownership), under which an owner has the full right to use, benefit from, and transfer an asset independently. If a platform can unilaterally freeze a creator’s balance, arbitrarily change conversion values, or delete an account without consent, ownership under the gift may not have been fully transferred. In theory, this undermines the validity of the *Hibah* contract itself. A *tabarru’* contract, which should be final and transfer ownership completely, becomes contingent (*mauquf*) on the private platform’s internal policies.

In Indonesia, specific cases reveal a dichotomy between using this feature for constructive purposes and using it exploitatively. On the one hand, live streaming can stimulate the growth of micro, small, and medium enterprises

(MSMEs) and the creative industries by enabling interactive product marketing. On the other hand, the ease of instant monetization has encouraged moral deviations in cyberspace. “Online begging” through mud-bathing performances, the exploitation of older people, or dangerous acts intended to elicit viewers’ sympathy runs counter to the creative economy promoted by the government. A digital space that should support education and economic empowerment may instead commodify poverty and degrade human dignity.

Sari et al. (2024), in a study of mass-communication ethics, argue that such practices exploit empathy for financial gain (Sari, 2024). They manipulate mass psychology to obtain immediate material benefits at the expense of personal dignity. From the perspective of Sharia Economic Law, obtaining wealth through degrading conduct conflicts with the principle of *murū’ah* (preserving personal dignity), an important pillar of Muslim character. If a gift is given because a creator performs such an extreme act, the contract shifts in substance from a voluntary gift to *Ju’alah*, a reward promised for performing a particular act.

However, reconstructing the contract in this way raises fundamental questions of validity. Riaz et al. (2023), in the *International Journal of Islamic and Middle Eastern Finance and Management*, emphasize that the subject matter of a contract the work performed must have recognized value (*mutaqawwam*) and must not violate Sharia (Riaz, 2023). The work stipulated in a *Ju’alah* arrangement must not involve harm, self-humiliation, or neglect of religious obligations. Accordingly, payment for harmful, exploitative content that damages public morality may be considered substantively invalid wealth (*bathil*) under Islamic law and therefore impermissible to consume or dispose of.

Furthermore, the platform algorithm’s role as an intermediary (Samsarah) adds another layer of complexity to the legal structure of *muamalah*. The platform does more than provide digital infrastructure: it acts as a digital broker that controls information flows, content visibility, and financial distribution. It takes a substantial service fee, often exceeding 50% of the value of the gifts viewers send. Such a large deduction creates an economic imbalance between creative workers (creators) and technology-capital owners (platforms). Mustafa et al. (2022), in the *Journal of King Abdulaziz University: Islamic Economics*, argue that transparency in service fees is essential to transactional justice. Islamic economics prohibits unilateral exploitation and unfair profit distribution in economic cooperation (Mustafa, 2022).

If the deductions are not clearly disclosed at the beginning of a transaction between viewers and creators, the arrangement may involve *jahalah* (lack of knowledge) and *gharar* (uncertainty), potentially undermining contractual validity. Viewers may assume that the full amount they spend will reach their chosen creator, without realizing that the platform applies asymmetric deductions. The issue is compounded by the absence of a specific National Sharia Council–Indonesian Ulema Council (DSN-MUI) fatwa governing live-streaming gifts. Although Fatwa No. 116/DSN-MUI/IX/2017 regulates electronic money, it addresses a relatively static payment instrument. Real-time interactions that turn gifts into service fees, involve hybrid contracts (*uqud murakkabah*), and rely on automated algorithmic agency call for renewed *ijtihad* to protect the rights of parties in the digital economy.

The research gap identified by the authors is the limited literature integrating

hybrid-contract theory with platform reward algorithms. Most researchers, such as Wicaksono (2022), focus on macroeconomic aspects, including the digital industry's contribution to gross domestic product (GDP) or the consumption behavior of millennials (Wicaksono, 2022). By contrast, micro-juridical questions such as when a Hibah becomes Ju'alah and how platform algorithms affect the legal validity of these contracts remain insufficiently examined. There is also no comprehensive synthesis of how digital revenue-sharing systems might be adapted to Samsarah or Ijarah arrangements consistent with Islamic principles of justice.

This study addresses that gap through a multi-layered analysis. It examines not only the formal appearance of a transaction in the application interface but also the substance of the interaction, including the economic implications of the platform's algorithms. The study's originality lies in connecting empirical data on live-streaming behavior in Indonesia with contemporary fiqh muamalah principles, particularly through a hybrid-contract framework that clarifies the complex legal relationships among viewers, creators, and platforms.

The main objective is to formulate a precise legal classification of TikTok gifts in order to provide legal certainty for Muslim internet users. The authors argue that determining whether a contract falls within *tabarru'* (social/non-profit) or *tijari* (commercial/profit-oriented) has consequences for income-zakat obligations, tax treatment, and cyber-consumer protection. The analysis aims to foster awareness among regulators, scholars, and users that the digital economy must remain grounded in justice (*'adl*) and public benefit (*maslahah*), so that digital spaces do not become venues for exploiting people merely to obtain virtual gifts.

Research Methods

This study employs empirical legal research (also known as sociological or empirical legal research) with a qualitative approach, systematically designed to analyze the application of Islamic legal norms to the immaterial and instantaneous transactions of the digital environment. This method was selected because it is important to examine how Islamic law interacts in practice with social realities on TikTok. It is consistent with Cahyani's (2023) view that empirical legal research in the cyber era can reveal shifts in the concept of property ownership within digital society that cannot be captured by normative analysis alone (Cahyani, 2023). Through this qualitative-empirical approach, the researchers do not merely examine legal texts; they also analyze the online behavior of digital actors to assess Sharia compliance in a rapidly evolving digital economy.

The scope of this cyber study is limited to financial interactions involving the sending of virtual gifts during TikTok live-streaming sessions in Indonesia. It focuses on two contrasting categories of user behavior: creative and educational content, and exploitative content. Research participants were selected through purposive sampling. The criteria included active TikTok users in Indonesia aged over 18, with a history of purchasing digital coins using fiat currency and having sent virtual gifts at least five times during the preceding three months. These specific criteria were intended to ensure that participants had sufficient direct experience to reflect meaningfully on the digital legal actions they had undertaken.

For data collection in the virtual field, the authors conducted extensive participant observation across different types of live-streaming sessions to record the social dynamics surrounding real-time gift transactions. The researchers positioned themselves as passive user accounts (passive cyber-observers) to observe online interactions naturally without directly intervening in the content. Observation focused on indicators such as the type of content stimulus, responses in the comment section, and the frequency of digital gifts. Rahman et al. (2022), in *Digital Law Review*, consider such observation important for distinguishing spontaneous viewer behavior from actions prompted by a creator's stimulus or explicit request (Rahman, 2022). This distinction enabled the researchers to identify a shift in viewers' motives from appreciation to transactional reciprocity.

To explore participants' internal motivations, the authors conducted in-depth interviews through electronic communication channels, including TikTok direct messages (DMs) and WhatsApp, with three to five purposively selected gift-givers. Semi-structured interview guides were used to examine legal awareness, economic motives, and viewers' expectations of creators after sending gifts. This methodological choice draws on Arifin and Zain (2021), who argue that intention (*niyyah*) and motivation are key determinants in deciding whether a contract is social (*tabarru'*) or commercial (*tijari*) (Arifin, 2021). Primary data from cyber field notes and gift-givers' accounts were then compared with secondary sources, including contemporary Sharia Economic Law regulations, DSN-MUI fatwas on digital finance, and Nawaz et al.'s (2024) work on hybrid contracts, which offers a perspective on the validity of transferring virtual assets through third parties (Nawaz, 2024).

All collected primary and secondary data were processed through reduction and legal categorization before being analyzed qualitatively using a comparative technique. Each observed interaction was examined in detail against the essential elements and validity requirements of *Hibah* and *Ju'alah* contracts.

The authors compared empirical findings from the digital field—including platform fee deductions, control over coin ownership, and the use of exploitative content—with formal Sharia legal texts. Through this comparison, the study sought to identify areas of legal convergence or contradiction, following the analytical method proposed by Sodik (2023) for modern *muamalah* studies. The resulting conclusions are intended to be both descriptive and prescriptive, offering legal certainty to participants in the digital creative economy (Sodik, 2023). This prescriptive analysis ultimately supports practical recommendations for regulators, academics, and Muslim internet users in Indonesia.

Discussion

Typology of Giving Motives and the Technical Anatomy of Virtual-Asset Conversion

The findings show that gifting on TikTok in Indonesia is more complex than an ordinary digital transaction. Different types of giving motives were identified within the cyber-economy ecosystem. Based on in-depth interviews with research participants, viewers' reasons for sending digital gifts can be grouped into three overlapping fundamental motives. The first is entertainment appreciation: viewers consciously give gifts to express gratitude for high-quality, entertaining, or educational content, without psychological or structural coercion. The second is

social recognition: viewers give gifts in the hope that their names will be mentioned (a shout-out), that they will receive special recognition in the comment section through a badge, or that they will obtain privileged moderation access during the live stream. The third is empathy, often directly prompted by creators' accounts of hardship, poverty, or economic misfortune during a broadcast. These findings are consistent with Wulandari et al. (2024), who argue that in virtual ecosystems, the value of a gift often shifts from the intrinsic value of an item to the prestige and social status it confers on the giver within the digital community (Wulandari, 2024).

The study also mapped a hybrid monetization mechanism involving several stages of financial-value conversion before the proceeds reach the recipient. The process begins when viewers convert real money (fiat currency), through conventional payment outlets or commercial digital wallets, into TikTok coins. These coins function as an internal medium of exchange within the platform. Viewers then use the coins to purchase virtual-sticker gifts with different prices and animations, which are sent instantly to creators during live streams. After a creator receives a digital gift, TikTok performs a second automatic conversion, turning the virtual sticker into units called diamonds. These diamonds have real economic value for creators, but remain, in effect, a claim within the private platform's ecosystem.

Creators can convert accumulated diamonds into cash and transfer it to their bank accounts only after reaching the platform's required minimum threshold. They must also accept substantial platform service-fee deductions, estimated in the source at between 50% and 70% of the total value gifted by viewers. This technical analysis supports Putra and Hakim's (2023) findings on digital assets: the lengthy conversion process creates challenges for the concept of Qabdh (possession/delivery), because there may be delays before funds arrive and uncertainty about the amount creators ultimately receive as a result of unilateral platform-policy changes and significant deductions (Putra, 2023). From the perspective of contemporary Islamic jurisprudence, control over these digital assets may not satisfy the criteria of Milk al-Tamm (complete ownership), because the platform retains dominant control over the funds and the legal ability to release them.

Creators' Monetization Strategies and the Validity of the Shift from Hibah to Ju'alah

With regard to creators' behavior in cyberspace, the study identified various systematic strategies deliberately used to encourage viewers to send gifts more quickly and in greater amounts. One of the most common strategies is the Match feature, widely known as Player Kill (PK), in which two creators compete directly to obtain the highest number of points from viewers' accumulated gifts within a limited period. During these intense competitions, creators often apply psychological pressure to their followers by promising to perform certain acts, carry out humorous punishments, or complete physical challenges if a gift target is reached. At the more extreme end, some creators exploit public sympathy through content that dramatizes physical suffering, depicts dangerous acts in outdoor settings, or exploits the difficult economic circumstances of older people to elicit so-called empathy gifts. Farhan et al. (2023), in the *International Journal of Cyber-*

Ethics and Sharia, argue that such manipulative behavior signals a troubling shift from a creative economy toward an exploitative economy that reduces human dignity to the pursuit of digital wealth (Farhan, 2023). PK competitions and instant challenges create a clear causal relationship between the work (*amal*) performed by creators and the reward (*ja'l*) provided by viewers, substantively transforming an initially voluntary gift into a transactional exchange.

A close examination of virtual gifting on TikTok requires a careful assessment of the validity of the Hibah contract to determine whether the transactions genuinely embody *tabarru'* (purely social and non-profit giving) or are actually *tijari* (commercial and profit-oriented) transactions concealed behind the label of "gift." Normatively, Article 1666 of the Indonesian Civil Code (KUHPerdata) and Article 705 of the Compilation of Sharia Economic Law (KHES) define Hibah as a voluntary transfer without an obligation for the recipient to provide reciprocal compensation (*'iwad*) to the giver. Yet empirical findings from cyberspace indicate that voluntariness on TikTok is often only apparent and is conditioned by algorithmic design and social pressure. This is supported by Ningsih et al. (2024), whose study of digital giving argues that gifts on social platforms are often prompted by group pressure, digital prestige, and promises of instant recognition from admired creators (Ningsih, 2024).

When digital gifts are systematically linked to explicit requests or conditions set by creators such as a special mention or exclusive interaction—the element of *taradhi* (mutual consent without coercion), which is central to voluntary Hibah, may be substantively compromised. Under the Shafi'i school of law, a gift that from the outset requires particular compensation or performance may change into Hibah *bi al-'iwad*. In legal character, this arrangement resembles a sale contract (*al-bai'*), so its validity depends on clear specification of the subject matter, comparative value, and delivery, in order to avoid *gharar* (uncertainty) that could invalidate the transaction.

The findings support using *Ju'alah* as a more precise and context-sensitive legal framework for interactive live streaming than treating all gifts as pure Hibah. In *fiqh muamalah*, *Ju'alah* is understood as a promise of a reward (*ja'l*) offered publicly in exchange for performing a task or achieving a particular result, the outcome of which may not be fully certain at the outset. When a creator participates in a PK competition or presents specific content while openly asking or hoping to receive gifts, the gifts sent by viewers take on the characteristics of *ujrah*—a fee for entertainment services or intellectual content being provided.

Hussain and Aziz (2023) further argue that in the cyber economy, agreements do not always take the form of formal written documents; they may instead arise as behavioral contracts through digital interactions on a device screen (Hussain, 2023). In TikTok's operational context, the essential elements of *Ju'alah* are present: the viewer acts as the *ja'il* (party offering the reward), the creator is the *maj'ul lahu* (party performing the work), and the interactive online performance functions as *al-'amal* (the work or task). The principal legal uncertainty concerns the exchange value after substantial unilateral platform deductions. In essence, however, this type of cyber transaction is closer to a service-provision relationship than to a disinterested social gift.

The Ethical Dimension of *Muru'ah* and the Permissibility of Digital Income

A central issue in the findings is the ethical and legal morality of requesting

gifts excessively or in ways that exceed reasonable limits. In Islamic economics, all livelihood-seeking and financial transactions should reflect *murū'ah*: the duty to preserve personal honor, self-respect, and human dignity in public. The spread of creators who engage in digital begging, perform degrading extreme acts, or stage suffering to encourage viewers to send digital stickers conflicts with the objectives of Sharia (*maqasid al-shariah*), particularly the protection of honor and dignity (*hifz al-'irdh*). Mansur et al. (2024) emphasize that accumulating digital wealth through emotional exploitation, manipulation of empathy, or conduct that undermines basic human dignity damages the value of blessing (*barakah*) in Islamic *muamalah* (Mansur, 2024). Islam strongly discourages asking others for wealth without an urgent need that threatens life (*dharurah*), especially when begging is deliberately commodified as a primary business model for commercial gain in cyberspace. Such destructive practices set a harmful precedent for Indonesia's creative economy, where genuine creativity, digital innovation, and public education may be displaced by cheap sensationalism and the exploitation of human suffering.

The permissibility of wealth obtained through virtual gifting is the most important conclusion of this discussion of Sharia economic law. Income generated through the conversion of TikTok gifts cannot automatically be considered *halal* merely because viewers sent gifts voluntarily or expressed sincerity in the comments. Its Sharia status depends decisively on the substance and quality of the content produced by the creator, which constitutes the subject matter of the contract (*ma'qud 'alaih*). If a live stream contains sinful activity, disinformation, pornography, concealed gambling, or the exploitation of vulnerable groups such as older people and children for financial gain, the payment or gift may become *haram li-ghayrihi* prohibited because of an external factor associated with how it was earned.

Referring to the general legal maxim that a means leading to what is forbidden is itself forbidden (*al-thariq ila al-haram, haram*), digital means used to obtain wealth improperly may invalidate the legitimacy of that acquisition under divine law. Syakur et al. (2023) likewise stress that the blessing of wealth in an immaterial digital economy depends on honest alignment among pure intention, lawful means of acquisition, and the social benefit of the digital product (Syakur, 2023). Therefore, TikTok gifts earned through exploitative content that damages public morality fall, from a formal legal perspective, into the category of *bathil* (unlawful or invalid wealth). Such wealth should not be used for the creator's personal consumption and should instead be redirected toward public benefit or community social facilities.

Conclusion

This empirical legal study concludes that the legal status of TikTok's gift feature cannot be understood in a single, rigid way. It is dynamic and context-dependent, shaped by the social interaction and motives involved. Based on empirical and sociological findings from the Indonesian online environment, most gifting practices during live streams have undergone a substantive transformation from pure *Hibah* toward *Ju'alah*. Although the application formally labels these transfers as gifts, concrete stimuli including challenges, interactive Player Kill (PK) competitions, and creators' promises to perform particular physical acts in

return for gifts substantively fulfil the essential elements and validity requirements of Ju'alah, namely a promised reward for a performance. The transaction shifts from tabarru' (voluntary social giving) to tijari (commercial exchange) when the receipt of gifts is inseparably linked to the creator's performance, skills, or entertainment services. Accordingly, income earned by creators through the conversion of diamonds is more appropriately classified in law as ujah (service fees), and may be Sharia-compliant provided that the service or content contains no sinful activity, fraud, indecency, or exploitation of human dignity.

As a constructive recommendation for future digital-platform users, this study stresses the need to embed the ethics of Islamic economics deeply in all financial interactions in cyberspace. Digital creators should preserve muru'ah (personal dignity), avoid aggressively or excessively soliciting gifts, and stop exploiting narratives of poverty that degrade human dignity for short-term material gain. Creative digital monetization should be based on genuine benefit (manfa'ah) and creativity that educates the public. Viewers and gift-givers should exercise independent judgment and self-censorship regarding the content they financially support; digital gifts should be directed thoughtfully toward creators who contribute to the public good (maslahah), rather than sustaining destructive online-begging practices that undermine public morality. Finally, the government, the Ministry of Communication and Digital Affairs, and the National Sharia Council Indonesian Ulema Council (DSN-MUI) should formulate specific regulations and contemporary fatwas governing the ethical boundaries and legal status of virtual gifting, providing legal certainty and ensuring that Indonesia's digital creative economy operates consistently with fair Sharia compliance.

BIBLIOGRAPHY

- Arifin, S. & Zain. 2021. The Role of Intent (Niyyah) in Determining Sharia Contracts for Virtual Gifting. *Journal of Islamic Economic Law*.
- Cahyani, A. I. 2023. Empirical Legal Research in the Digital Age: Challenges and Opportunities in Islamic Law. *International Journal of Law and Society*.
- Farhan, M. et al. 2023. Cyber-Exploitation and the Degradation of Human Dignity in Live Streaming Monetization. *International Journal of Cyber-Ethics and Sharia*, 8(2).
- Hassan, M. S. 2021. The Role of Social Presence in Enhancing Consumer Investment in Digital Gifts. *Journal of Islamic Marketing*, 12(3).
- Hussain, M. & Aziz. 2023. Behavioral Contracts in Cyber-Muamalah: A Contemporary Shariah Review of Live Streaming. *Journal of Islamic Finance*, 12(2).
- Mansur, A. et al. 2024. The Concept of Muru’ah in Digital Monetization: Shariah Analysis of TikTok Live Streaming. *International Journal of Sharia Business and Ethics*.
- Miah, S. et al. 2022. Digital Ethics and Shariah Compliance in Social Media Interactions. *Global Journal of Al-Thaqafah*, 12(1).
- Mustafa, A. et al. 2022. Cyber-Muamalah: The Application of Ju’alah in Modern Digital Services. *Journal of King Abdulaziz University: Islamic Economics*.
- Nawaz, M. et al. 2024. Hybrid Contracts and Virtual Asset Ownership: A Contemporary Perspective. *Journal of Islamic Finance and Digital Economy*.
- Ningsih, S. W. 2024. Digital Philanthropy or Digital Transaction? Analyzing Virtual Gifting Motivations in Indonesia. *Journal of Islamic Economics and Philanthropy*, 7(1).
- Putra, A. S. 2023. The Concept of Possession (Qabdh) in Virtual Asset Transactions: A Review of TikTok Diamonds. *Journal of Islamic Economics and Finance*, 9(2).
- Rahman, F. et al. 2022. Observational Techniques in Cyber-Muamalah Studies: Analyzing User Behavior on TikTok. *Digital Law Review*.
- Riaz, N. et al. 2023. Contractual Frameworks of Digital Transactions: A Contemporary Shariah Perspective. *International Journal of Islamic and Middle Eastern Finance and Management*.
- Sari, N. P. 2024. Mass Communication Ethics in the Phenomenon of Online Begging on TikTok: An Islamic Law Perspective. *Jurnal Ilmiah Komunikasi*.
- Sodik, M. 2023. Comparative Analysis Methods for Sharia Transactions in Emerging Digital Markets. *Al-Iqtishad: Jurnal Ekonomi Islam*.
- Syakur, A. et al. 2023. Legal Standing of Digital Gift Earnings in Sharia Perspective: Between Halal and Bathil. *Indonesian Journal of Islamic Law*, 5(2).
- Wicaksono, A. 2022. Digital Economic Transformation: An Analysis of Virtual Gifting on Live-Streaming Platforms. *Jurnal Ekonomi dan Bisnis Digital*.
- Wulandari, R. et al. 2024. Social Prestige and Virtual Tipping: A Psychological Analysis of Digital Economy Users. *Journal of Digital Muamalah*, 5(1).
Journal metadata to be completed by the editorial office: *El-Ghiroh: Journal of Islamic Studies*.