

# The Potential Utilization of Metaverse as a Praying Space from the Perspective of Maslahah Mursalah

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## Abstract

*The Metaverse has emerged as a promising virtual platform for various purposes, including its potential use as a praying space. In this context, it is important to examine the potential utilization of the Metaverse as a praying space while considering the perspective of Maslahah Mursalah, a concept in Islamic law that prioritizes public welfare. This article aims to explore the potential utilization of the Metaverse as a praying space from the perspective of Maslahah Mursalah. By analyzing literature and the concept of Maslahah Mursalah, this article discusses the positive and negative implications of using the Metaverse as a praying space, as well as how the principle of Maslahah Mursalah can be used as an evaluation framework. The findings of this research are expected to provide deeper insights into the possibility of using the Metaverse in religious contexts, while considering the common welfare that is the primary focus in the perspective of Maslahah Mursalah.*

**Keywords:** *Metaverse Utilization1 Praying Space; Maslaha Mursalah 3.*

## Introduction

The Metaverse as a new media platform shows tremendous potential for future development, although its usage has not yet been fully optimized, especially in terms of Islamic law acceptance regarding worship practices.

The concept of Metaverse technology has the ability to create simulated environments for the worship practices of Muslims. This enables interaction and simulation in social interactions related to the worship of Muslims within a virtual environment<sup>6</sup>.

The presence of the metaverse as a form of technology capable of transforming human experience sensations in the virtual world, not only entails facing a phone screen, but also allows real-time communication with everyone present within the metaverse space using metaverse avatars.<sup>7</sup> This creates many opportunities as well as challenges in various industries, one of which is education. The application of the metaverse itself has been widely used in the education industry.<sup>8</sup>

Islam acknowledges that humans are dynamic social beings, inclined to create change and progress in various aspects of their lives. This religion also emphasizes the importance of muamalah, which involves

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<sup>6</sup> Reza Rachmadtullah, M. S. Zulela, and Mohamad Syarif Sumantri, "Development of Computer-Based Interactive Multimedia: Study on Learning in Elementary Education," *International Journal of Engineering and Technology(UAE)* 7, no. 4 (2018): 2035–38, <https://doi.org/10.14419/ijet.v7i4.16384>.

<sup>7</sup> Pablo Javier Ortega-Rodríguez, "De La Realidad Extendida Al Metaverso: Una Reflexión Crítica Sobre Las Aportaciones a La Educación," *De La Realidad Extendida Al Metaverso : Una Reflexión Crítica Sobre Las Aportaciones a La Educación = from Extended Reality to the Metaverse : A Critical Reflection on Contributions to Education* 34, no. 2 (2022): 189–208.

<sup>8</sup> Yavuz Toraman, "User Acceptance of Metaverse: Insights from Technology Acceptance Model (TAM) and Planned Behavior Theory (PBT)," *EMAJ: Emerging Markets Journal* 12, no. 1 (2022): 67–75, <https://doi.org/10.5195/emaj.2022.258>.

social interaction and affairs related to human life.<sup>9</sup> The development of human life is inseparable from the results of his rational thinking,<sup>10</sup> Because of the intelligence of the mind, humans become the most exceptional creatures on earth. With the potential of the mind, humans can continue to develop ideas, make various innovations, creations, and other things.<sup>11</sup> The thoughts and legal currents that emerge in a certain period cannot be completely separated from the past, as the current conditions are greatly influenced by the history and socio-cultural context in which these currents originated.<sup>12</sup>

PT. Telkom Indonesia (Persero) Tbk (Telkom) launched the virtual world of Istiqlal Mosque called Istiqlalverse through Metanesia.<sup>13</sup> The global virtual platform of Istiqlal Mosque aims to create a new experience for the public or individuals who want to explore the metaverse world while admiring the beauty of Istiqlal Mosque. As the first metaverse platform in Indonesia.



Figure 1. 1 The Atmosphere of Istiqlalverse Page Display

From the page, Istiqlalverse displays a design that adopts a futuristic style. Futuristic characteristics are reflected in elements such as gates, courtyards, and fountain gardens. A holographic light of Istiqlal Mosque is projected to welcome visitors in the courtyard area.<sup>14</sup>

Upon entering the lobby, which has a sophisticated appearance, visitors are greeted by a receptionist wearing a headscarf. From the lobby, visitors have the option to enter three different doors: the 360-degree virtual reality room, the VIP room, and the study room.

<sup>9</sup> Djoko Hartono, *Pengembangan Ilmu Agama Islam Dalam Perpektif Filsafat Ilmu (Studi Islam Di Era Kontemporer)* (Surabaya: MQA Surabaya, 2015). h. 34

<sup>10</sup> M.H. Drs. H. Ahmad Fanani, "FIKIR DAN TAFAKKUR," 2023, [https://pa-balikpapan.go.id/artikel/1336-fikir-dan-tafakkur.html#:~:text=Merancang kehidupan yang lebih baik,zaman modern yang serba canggih](https://pa-balikpapan.go.id/artikel/1336-fikir-dan-tafakkur.html#:~:text=Merancang%20kehidupan%20yang%20lebih%20baik,zaman%20modern%20yang%20serba%20canggih).

<sup>11</sup> Misbahuddin Samsuddin, Kurniati, "Dialektika Akal Dan Wahyu: Pembaharuan Hukum Islam Dalam Perspektif Sosiologi Hukum," *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan* 22, no. 2 (2023): 56–67, <https://doi.org/10.30863/ekspose.v22i2.2767>.

<sup>12</sup> R Ambo, "Aspek Sosio-Kultural Dalam Kitab-Kitab Fikih," *DIKTUM: Jurnal Syariah Dan Hukum*, 2013, 82–92, <http://ejournal.iainpare.ac.id/index.php/diktum/article/view/96%0Ahttps://ejournal.iainpare.ac.id/index.php/diktum/article/download/96/45>.

<sup>13</sup> Telkom Indonesia, "Istiqlalverse: Telkom Luncurkan Platform Metaverse New Istiqlal," 2023, [https://www.telkom.co.id/sites/wholesale/id\\_ID/news/istiqlalverse-telkom-luncurkan-platform-metaverse-new-istiqlal-1921](https://www.telkom.co.id/sites/wholesale/id_ID/news/istiqlalverse-telkom-luncurkan-platform-metaverse-new-istiqlal-1921). diakses tanggal 10 oktober 2023

<sup>14</sup> Suandri Ansah, "Berkunjung Ke Istiqlal Metaverse, Ada Ruang Salat Dan Mimbar Khatib," *LANGIT7.ID*, 2023, <https://langit7.id/read/30069/1/berkunjung-ke-istiqlal-Metaverse-ada-ruang-salat-dan-mimbar-khatib-1677240151>



Figure 1. 1 The Istiqlalverse lobby<sup>15</sup>

The 360 VR room will guide visitors to the virtual tour platform of Istiqlal Mosque on the website. Meanwhile, the VIP room serves as a meeting space accommodating six chairs, decorated with calligraphy on its walls. Visitors can sit and interact with other users in this room.



Figure 1. 2 Meeting Room VIP<sup>16</sup>

The study hall showcases a design resembling the main praying hall of the actual Istiqlal Mosque, with a red carpet, large silver-colored pillars, and calligraphy displayed on its ceiling. In this room, there is also a preacher's pulpit, as well as two large screens on the left and right sides that can be used to display lecture videos khatib.

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<sup>15</sup>Desry Nuraini, "Istiqlalverse Hadirkan Masjid Istiqlal Yang Interaktif, Telkom: Satu-Satunya Yang Masuk *Metaverse!*," 2023, <https://www.ihwal.id/teknologi/6827744246/istiqlalverse-hadirkan-masjid-istiqlal-yang-interaktif-telkom-satu-satunya-yang-masuk-Metaverse?page=2>. Di akses Tanggal 11 Oktober 2023.

<sup>16</sup>Suandri Ansah, "Berkunjung Ke Istiqlal Metaverse, Ada Ruang Salat Dan Mimbar Khatib."



Figure 1. 3 Praying Room and Study Hall.<sup>17</sup>

In the metaverse, by using a device called Oculus glasses, individuals can enter a three-dimensional virtual world, making it feel like the real world. They can see their friends' activities, and conversely, their friends can also see what they are doing. This creates the impression of interaction in the virtual space, even though in reality they are in different locations.<sup>18</sup>

According to the statistical survey conducted on February 4, 2022, 52% of respondents expressed their interest in entering the metaverse to experience working in a virtual workspace. In the metaverse, individuals can have 3D avatars that can be used for various purposes such as virtual office meetings. These avatars can interact with each other. Teachers and students can use avatars to meet others in virtual rooms that can simulate the feeling of being in a room with others<sup>19</sup>

The implications and dynamics related to worship in the metaverse raise various questions and reflections regarding the correlation between religion and technology in contemporary society. The practice of worship in virtual environments presents challenges and opportunities that require a deep understanding of ethical, spiritual, and cultural aspects.

Previous research had revealed that the utilization of metaverse technology in religious contexts creates new dynamics in religious experiences. Through metaverse platforms, there were opportunities to hold virtual worship meetings that allow participation from congregants located in various geographical locations.<sup>20</sup> The Christian perspective on "digital ecclesiology" involves cultural-spiritual penetration in online worship. Therefore, technology enables congregants to easily engage in direct communication on a broader and clearer scale.<sup>21</sup>

<sup>17</sup>Suandri Ansah.

<sup>18</sup>Ortega-Rodríguez, "De La Realidad Extendida Al Metaverso: Una Reflexión Crítica Sobre Las Aportaciones a La Educación."

<sup>19</sup>Reza Rachmadtullah et al., "Elementary School Teachers' Perceptions of the Potential of Metaverse Technology as a Transformation of Interactive Learning Media in Indonesia," *International Journal of Innovative Research and Scientific Studies* 6, no. 1 (2023): 128–36, <https://doi.org/10.53894/ijirss.v6i1.1119>.

<sup>20</sup>Siska Situru, "Dampak Pola Ibadah Virtual Di Masa Pandemi Covid-19 Bagi Gereja Toraja Jemaat Sion Sangkombong," 2020, hlm. 2.

<sup>21</sup> Heidi Campbell A., *Digital Religion*, vol. 01 (London and New York, 2013), <https://doi.org/https://doi.org/10.4324/9780203084861>.

On one hand, the adoption of technology in worship reflects the progress and adaptation of religion to the changing times.<sup>22</sup> However, these implications also trigger broader debates about the boundaries between the virtual world and the real world, as well as their impact on authentic religious experiences. Additionally, the relevance of praying practices in the metaverse in the debate about the relationship between religion and technology highlights the complexity of the interaction between religious traditions and technological innovation.

This discussion raises intriguing questions about how Islam, specifically, can view technology as a tool to enhance individual spirituality and strengthen community connectivity, while still upholding important traditional values. Therefore, the exploration of worship in the metaverse becomes not only a case study of the integration of religion and technology, but also a reflection on the evolving nature of religious practices in contemporary society.

## Potential Utilization of Metaverse Technology Across Various Sectors

### *Education*

Aligned with rapid technological advancements, the era of education influenced by the Fourth Industrial Revolution has integrated digital technology into the learning process, known as the cyber system. This system has the capability to conduct teaching and learning processes without being limited by spatial and temporal constraints. Emerging digital technology trends that significantly impact education include augmented reality/virtual reality/mixed reality, classroom redesign (smartboards), artificial intelligence, personalized learning, and gamification.<sup>23</sup>

In line with this, the world's first metaverse campus is being developed by the Hong Kong University of Science and Technology, or HKUST. With the concept of the campus named MetaHKUST, students of the Hong Kong University of Science and Technology (HKUST) are implementing in-depth learning within metaverse classroom spaces.<sup>24</sup> The launch of MetaHKUST is part of HKUST's initiative to develop a virtual metaverse campus, making it the first in the world.<sup>25</sup>

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<sup>22</sup>Andika Andika, "Agama Dan Perkembangan Teknologi Di Era Modern," *Abrahamic Religions: Jurnal Studi Agama-Agama* 2, no. 2 (2022): 129, <https://doi.org/10.22373/arj.v2i2.12556>.

<sup>23</sup>Miokti Yessi, "Pedagogical Content Knowledge ( PCK ) Dalam Pemilih Media Pembelajaran Yang Relevan," *Jurnal Universitas Sebelas Maret*, 2021, 176–90.

<sup>24</sup> HKUST Public Affairs Office, "HKUST to Launch World's First Twin Campuses in Metaverse," 2022, <https://seng.hkust.edu.hk/news/20220728/hkust-launch-worlds-first-twin-campuses-metaverse>.

<sup>25</sup> HKUST Public Affairs Office, "HKUST to Launch World's First Twin Campuses in Metaverse," 2022, <https://hkust.edu.hk/news/research-and-innovation/hkust-launch-worlds-first-twin-campuses-metaverse>, di Akses Tanggal 20 Oktober 2023





Figure 2. 1 The atmosphere of the MetaHKUST campus

In the context of the learning process in the MetaHKUST campus environment, students and instructors gather in virtual classrooms that have been arranged in a specific format. The teaching process involves explaining the material using screens in the specifically arranged metaverse classrooms. These classrooms are equipped with futuristic elements or simulation environments, creating opportunities for deep interaction between students and instructors.<sup>26</sup>

The main focus is on digital whiteboards or holographic projection screens, where complex concepts can be illustrated in a more visual and interactive way. This creates a learning environment that combines technology with educational concepts, facilitating more effective communication and understanding of the material in the metaverse classroom.



Figure 2. 2 The Atmosphere of MetaHKUST Lectures<sup>27</sup>

In Indonesia, to achieve the ideal vision of Indonesian education, the Ministry of Education, Culture, Research, and Technology (Kemendikbud Ristek) in 2022 initiated the Merdeka Belajar (Independent Learning) program. This program enables students to access various learning resources and educational media, including digital technology. Kemendikbud Ristek also emphasizes the importance of school

<sup>26</sup> Boy Riza Utama, "Mengintip Kampus *Metaverse* Pertama Di Dunia, Ijazahnya NFT!," 2022, <https://duniafintech.com/mengintip-kampus-Metaverse-pertama-di-dunia-ijazahnya-nft/>, di Akses Tanggal 20 Oktober 2023

<sup>27</sup>HKUST Public Affairs Office, "HKUST to Launch World's First Twin Campuses in Metaverse," 2022.

digitalization as an innovation that must be adopted. School digitalization is the implementation of a new learning concept prepared to face changes in the 4.0 industrial revolution.<sup>28</sup>

The development of the metaverse in Indonesia is undergoing significant exploration, particularly in the context of education. Many educational institutions are beginning to integrate metaverse technology to enrich the learning experience. Learning in a metaverse environment provides opportunities for students to engage in more interactive and immersive learning experiences. In an effort to adapt to this global trend, several schools and universities in Indonesia have created virtual classrooms that offer a more dynamic learning experience through metaverse technology. The use of the metaverse in the education sector opens up opportunities to expand access to education and facilitate more innovative teaching methods. As an example, some applications of AR are listed below:

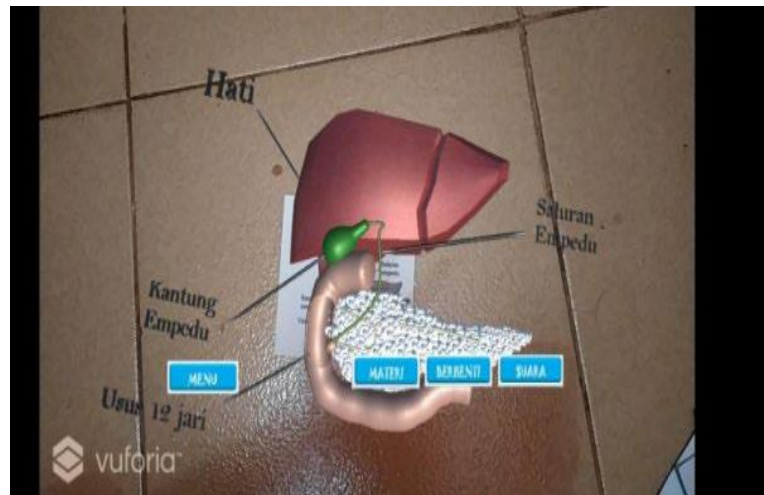


Figure 2. 3 *Augmented Reality as a Biology Education Media*<sup>29</sup>

The augmented reality (AR) technology has been applied as an instructional medium in the field of biology, as reflected in the image above. The illustration demonstrates the implementation of augmented reality technology utilized in the context of biology education, particularly as a tool for learning the anatomy of organs within the human body. In its execution, three-dimensional (3D) modeling has successfully depicted organ structures, including the liver and other organs.

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<sup>28</sup>Ikhwan Akbar Endarto and Martadi, "Analisis Potensi Implementasi Metaverse Pada Media Edukasi Interaktif," *Jurnal Barik* 4, no. 1 (2022): 37–51, <https://ejournal.unesa.ac.id/index.php/JDKV/>.

<sup>29</sup>Yuthsi Aprilinda et al., "Implementasi Augmented Reality Untuk Media Pembelajaran Biologi Di Sekolah Menengah Pertama," *Explore: Jurnal Sistem Informasi Dan Telematika* 11, no. 2 (2020): 124, <https://doi.org/10.36448/jsit.v11i2.1591>.



Figure 2. 4 The Implementation of Augmented Reality as Solar System Education Media<sup>30</sup>

The illustration above depicts the implementation of augmented reality (AR) as an instructional tool in solar system education. The replication of the solar system objects has achieved a significant level of accuracy, where the size proportions among planets appear consistent, and the color palette applied to the objects closely resembles their actual colors. %.

## Religion

Technology is an area experiencing rapid advancement, and with the continuous development of technology, it often provides convenience in human activities. The existence of the metaverse represents a form of technological engineering development aimed at transferring the world or reality along with its activities into the virtual realm through the representation of avatars or commonly known as human characters.<sup>31</sup>

The utilization of metaverse technology in the context of religion creates new dynamics in religious experiences. Through metaverse platforms, there is an opportunity to hold virtual worship gatherings that allow congregation participation from various geographic locations.<sup>32</sup> In this realm, the metaverse serves as a medium that unites believers in religious activities without being limited by physical boundaries. Virtual spaces can be designed to mimic sacred places of worship or create environments that support more intense religious experiences. As seen with the collaboration between the management of Istiqlal Mosque and Telkom to create Istiqlalverse as a virtual worship platform in this modern era.<sup>33</sup>

<sup>30</sup>Maura Widyarningsih and Wina Wulandari, "Edukasi Tata Surya Menggunakan Teknologi Augmented Reality," *Jurnal Sains Komputer Dan Teknologi Informasi* 2, no. 1 (2019): 29–39, <https://doi.org/10.33084/jsakti.v2i1.1161>.

<sup>31</sup>Sabrina Diana F et al., "Haji Virtual Melalui Metaverse Untuk Mencegah Penyebaran Covid-19 Perspektif Hukum Islam" 04 (2023).

<sup>32</sup>Siska Situru, "Dampak Pola Ibadah Virtual Di Masa Pandemi Covid-19 Bagi Gereja Toraja Jemaat Sion Sangkombong" 2020, h. 2.

<sup>33</sup>Asri Amanta, "Kehadiran Masjid Istiqlal Sebagai Masjid Pertama Di Ekosistem Metaverse Indonesia," 2023, <https://metanesia.id/blog/kehadiran-masjid-istiqlal-metanesia>. di Akses Tanggal 20 Oktober 2023.





Figure 2. 5 The Atmosphere of the Praying Room in Istiqlalverse

In addition to Islam, Christian believers, as followers of Abrahamic religions, are also undergoing an unplanned and rapid transition towards technologically-driven forms of gatherings. The model of churches implementing online worship has become increasingly important in the post-structural and post-modern era, integrating with changing digital communication patterns from one model to another. Online worship has influenced the growth of the congregation in the Bethel Indonesia Kasih Karunia Church in Bogor Mode.<sup>34</sup>

The concept of "digital ecclesiology" in the Christian perspective refers to the effort to align cultural and spiritual aspects in online worship. Thus, technology facilitates the congregation to communicate directly within a wider and more open reach.<sup>35</sup> Traditional churches are faced with the need to adapt quickly and unexpectedly into forms of gatherings driven by technology. Many church leaders feel out of their comfort zone as they experiment with the concept of online church. On the other hand, scholars and theologians are beginning to research this new trend in how churches conduct worship services online.

The existence of metaverse churches is seen as a solution to locations where churches are constantly persecuted<sup>36</sup>. The presence of metaverse churches, due to their boundless nature, is considered capable of interacting with skeptical and atheist communities, presenting an opportunity to reach out to them. Here is one example of a metaverse church design promoted by VR Cruncher:

<sup>34</sup>Mari Magdalena, Ide Riwu, and Ezra Tari, "Ibadah Online Sebagai Perubahan Dalam Beribadah Di Masa Postmodern," *Ulil Albab: Jurnal Ilmiah Multidisiplin 2*, no. 7 (2023): 3101–8.

<sup>35</sup>Campbell A., *Digital Religion*.

<sup>36</sup> Ronindo, "Gereja Metaverse - Solusi Buat Gereja Yang Langganan Dipersekusi," 2022, <https://seword.com/sosbud/gereja-Metaverse-solusi-buat-gereja-yang-KeOdOkNjCj>.



Figure 2. 6 The Atmosphere of VR Crunch

The presence of mosques and churches in the metaverse signifies the emergence of a new digital communication space for both religious communities. The concept of da'wah developed in this environment is no longer confined by the limitations of physical space,<sup>37</sup> but adopts a general nature accessible and followed by every believer, regardless of their geographic location. With religious objects in the metaverse, digital communication among religious communities can develop inclusively and globally.

The metaverse provides an opportunity to build bridges between religions, offering a virtual space capable of creating profound religious experiences. Therefore, religious objects in the metaverse not only serve as visual representations but also provide a space for interaction, discussion, and communal worship.<sup>38</sup> Religious practitioners can share their religious experiences deeply, fostering cultural richness and mutual understanding among religious communities.

Furthermore, the presence of mosques and churches in the metaverse opens doors for innovation in delivering religious messages. Followers can access lectures, sermons, or religious discussions without having to physically gather in one place.<sup>39</sup> This provides greater flexibility and easier access for followers who may be constrained by physical or geographical limitations.<sup>40</sup> As a result, the metaverse becomes not only a representation of the physical world but also a spiritual space that unites religious followers in an inclusive, progressive, and global religious experience.

## Business and Trade

The growth of digital economy in Indonesia continues to experience significant development, especially in the era of metaverse, which poses a challenge for businesses to constantly innovate in developing their business models. The metaverse era is not just a phenomenon, but also an opportunity as well as a challenge in the business realm. This is in line with Erick Thohir's statement reflecting that Indonesia's digital

<sup>37</sup>Nurhidayat Muh. Said, "Dakwah Dan Problematika Umat Islam," *Jurnal Dakwah Tabligh* 14, no. 1 (2013): 1–23, Dakwah, Problematika Umat, Aqidah, Moral, Individualisme, Materialisme.

<sup>38</sup>Wahibur Rokhman, "Islamic Work Ethic As an Antecedent of Work Outcomes: A Study of Islamic Microfinance in Central Java, Indonesia," *QIJS (Qudus International Journal of Islamic Studies)* 2, no. 1 (2016): 82–97, <https://journal.iainkudus.ac.id/index.php/QIJS/article/view/1519>.

<sup>39</sup>Aghniya G.D, Anwar S, and Budiyanti N, "Fenomena Metaverse: 'Peluang Dan Tantangan Dalam Pandangan Islam,'" *Jurnal Kajian Pendidikan Umum* Vol. 20, no. June (2022): 35–44, <https://www.researchgate.net/publication/371672244>.

<sup>40</sup>Lika Lusri Virga Lukman Nusa, Fatma Dian Pratiwi, Diah Ajeng Purwani, Niken Puspitasari, Sulistyaningsih, *Milenial and Cyber Religion* (Yogyakarta: Ilmu Komunikasi UIN Sunan Kalijaga, 2021). h. 252

economy potential is predicted to reach around Rp 1,736 trillion by 2025. The digital economy sectors that contribute the most in Indonesia are estimated to come from the e-commerce industry, transportation and food delivery, online travel services, and digital media.<sup>41</sup>

The significant increase underscores the urgency for businesses to adopt and integrate metaverse technology into their development and operational strategies. The primary sectors contributing to the digital economy include electronic commerce, transportation and culinary logistics, online travel agencies, and digital media. Therefore, businesses in Indonesia are required to understand and leverage the opportunities presented by the metaverse era, while also addressing the emerging challenges to remain competitive and thrive within the evolving digital economy ecosystem.

The presence of the metaverse acts as a catalyst for significant changes in the paradigm of social interaction and business activities. Its ability to facilitate activities such as product or service promotion, product offerings, buying and selling transactions, work activities, meetings, and more through virtual platforms drives transformation in how individuals and businesses interact in the digital realm. George's perspective indicates that the metaverse has great potential to become the leading social technology in the future.<sup>42</sup>

In this era of the metaverse, businesses can optimize their social interactions through the virtual presentation and offering of products. Meanwhile, consumers gain the ability to explore, select, and even conduct transactions and negotiations virtually. This concept indicates that the metaverse is not just a platform but an environment where social interaction and business activities can occur effectively and dynamically. In conclusion, the metaverse is not only a representation of technology but also an innovation that changes the way society and businesses interact in the digital environment.

The integration of various industries in offering their products within the metaverse reflects significant progress in leveraging the metaverse in the realm of business. For example, Honda's involvement in Indonesia in partnership with Metanesia has created a digital promotional space. This collaboration establishes an innovative virtual platform to promote Honda products within the metaverse. Through this initiative, Honda harnesses the potential of the metaverse as a strategic platform to enhance visibility and interaction in the digital realm, while providing consumers with a more dynamic and interactive promotional experience. The existence of this digital promotional space reflects the industry's adaptation to metaverse trends, demonstrating a commitment to exploring and leveraging opportunities presented by the virtual environment for marketing and business purposes as depicted in the image below:

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<sup>41</sup> Muhammad Nursyamsi, "Erick Thohir: Potensi Ekonomi Digital Indonesia Capai Rp 1.736 Triliun," 2022, <https://ekonomi.republika.co.id/berita/r6xcq5457/erick-thohir-potensi-ekonomi-digital-indonesia-capai-rp-1-736-triliun?> di Akses Tanggal 27 Oktober 2023

<sup>42</sup> A S Hovan George et al., "INTERNATIONAL JOURNAL OF ADVANCED RESEARCH TRENDS IN ENGINEERING AND TECHNOLOGY (IJARTET) Metaverse: The Next Stage of Human Culture and the Internet," *Online Available Online at Wwww.Ijartet.Com International Journal of Advanced Research Trends in Engineering and Technology (IJARTET)* 8, no. December (2021), <https://doi.org/10.5281/zenodo.6548172>.



Figure 2. 7 *Showroom Honda in the Metaverse* <sup>43</sup>

The utilization of the metaverse in the business world can have various impacts, including in the field of marketing. Some types of businesses that can be utilized in relation to the use of the metaverse include those related to technology, entertainment, real estate, and e-commerce. The influence on marketing can also be significant, such as increasing consumer attraction, creativity, innovation, and marketing strategies.<sup>44</sup> Several studies indicate that the metaverse can increase consumer interest, enable the use of social media as a means of online marketing, and provide new insights for consumers.<sup>45</sup> However, the utilization of the metaverse in business also needs to be balanced with a profound understanding of legal legality and the development of appropriate marketing strategies.

### Review of the Perspective of Masalah Mursalah

Abdul Wahab Khallaf stated that masalah mursalah is a public interest where Islamic law does not directly regulate to achieve that interest, and there is no specific evidence that regulates or rejects it. Muhammad Abu Zahra defines masalah mursalah as any interest that aligns with the goals of Islamic law in establishing regulations, and there is no specific evidence indicating whether that interest is recognized or not.<sup>46</sup>

Referring to the previously explained definitions of masalah mursalah, there appears to be variation in wording. However, in substance, there is a fundamental similarity. This includes the establishment of law in contexts that are not explicitly regulated in the Qur'an or Sunnah, considering the benefits or human interests based on the principle of benefit and prevention of harm.

In applying masalah mursalah as an argument, scholars adopt a very cautious approach to prevent the formation of laws based on specific desires or whims. As a result, scholars formulate certain conditions that must be met to use masalah mursalah as a basis for legal formation:

<sup>43</sup> Fathur Rochman, "Honda Tampilkan Showroom Virtual Di Ajang Metanesia," 2022, <https://otomotif.antaranews.com/berita/3030529/honda-tampilkan-showroom-virtual-di-ajang-metanesia>. di Akses Tanggal 28 Oktober 2023

<sup>44</sup>M. Fathrezza Imani, M. Khoirul Fikri, and Almas Filzah, "Pengaruh Kreatif, Inovasi Dan Strategi Pemasaran Terhadap Peningkatan Daya Beli Konsumen," *Jurnal Ilmu Manajemen, Ekonomi Dan Kewirausahaan* 2, no. 1 (2022): 117–38, <https://doi.org/10.55606/jimek.v2i1.160>.

<sup>45</sup>Aisyi Syafikarani, "Analisis Strategi Digital Marketing Dalam Pemasaran Album K-Pop (Studi Kasus : Weverse Shop - BTS)," *TANRA: Jurnal Desain Komunikasi Visual Fakultas Seni Dan Desain Universitas Negeri Makassar* 8, no. 1 (2021): 1, <https://doi.org/10.26858/tanra.v8i1.19114>.

<sup>46</sup>Saefullah Ma'shum, *Ushul Fiqih* (Jakarta: Pustaka Firdaus, 2005). h. 424



- The benefit is in line with the will of Sharia and falls into the category of benefits generally supported by Sharia texts.
- The benefit is rational and certain, not just an estimation. Therefore, laws based on *maslahah mursalah* are guaranteed to produce benefits and prevent harm.
- The benefit is related to the general public interest, not individual interests. However, if the benefit is individual according to al-Ghazali, additional conditions must be met, namely that the benefit must align with the objectives of Sharia (*Maqāsid al-syari'at*).<sup>47</sup>
- Establishing laws based on considerations of benefit does not contradict the principles established in the Qur'an, Hadith, and consensus (*ijma'*) of scholars.
- The benefit recognized by common sense as genuine benefit and in line with the objectives of Sharia in legal formation does not contradict existing Sharia evidence, whether found in the Qur'an, Sunnah, or the consensus of previous scholars (*ijma'*)

Maslahah mursalah is applied when the situation demands it, wherein if the issue is not addressed in this manner, the community will experience difficulty and hardship in life.<sup>48</sup>

Various views of scholars have been proposed regarding the conditions that must be met to use *maslahah mursalah* as a basis for the formation of Islamic law:

*According to Al-Syatibi*

Maslahah mursalah can be used as a legal basis if:

- The benefit must align with the principles found within the provisions of Sharia, both in principle and in practical application, without violating existing Sharia rules.
- Benefits can only be identified and applied in social realms (*muamalah*), where decisions based on rational considerations are more accepted than in matters of worship. This is because in *muamalah*, there are no detailed provisions in Sharia scripts.
- The result of the benefit is to maintain aspects of basic needs, desired needs, and needs that enhance life. The benefit approach is used as an effort to address challenges in various aspects of life, especially in the context of social and societal issues.<sup>49</sup>

According to the word of Allah, Surah Al-Hajj / (22): 78 as follows:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ .. ٧٨

Means:

“Strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty”.<sup>50</sup>

<sup>47</sup>Fathurrahman Djamil, *Filsafat Hukum Islam* (Jakarta: Logos Wacana Ilmu, 1997). h. 256

<sup>48</sup>Amir Syarifuddin, *Ushul Fiqh* (Jakarta: Kencana Media Group, 2014). h. 383

<sup>49</sup>Al-Syatibi, *Al-I'tishom* (Beirut: Dar al-Fikr, 1991). h. 115

<sup>50</sup>Kementrian Agama RI, *Alquran Terjemahan Kementerian Agama Republik Indonesia* (Bandung: Sigma Eksa Media, 2009).

*According to Abdul Wahab Khallaf*

Maslahah mursalah can be used as legislation in Islamic law if it meets certain conditions, among which are:

- The benefit that serves as the basis must be real and truly existent, not merely speculative. This is based on research, caution, and in-depth discussion, and genuinely brings benefits while avoiding harm.
- It should be a benefit that is of a general nature, not for individual interests, but for the benefit of the public.
- It should not contradict the laws established by textual evidence (the Qur'an and Hadith) and scholarly consensus.<sup>51</sup>
- According to Al-Ghazali
  - Maslahah mursalah can be used as a legal basis if:
    - Maslahah mursalah application is in accordance with Sharia provisions
    - Maslahah mursalah does not contradict the provisions of Sharia texts (the Qur'an and Hadith).
    - Maslahah mursalah is an action that is necessary or an urgent need for the common interest of society.<sup>52</sup>

*According to the Jumbur Ulama*

According to the *Jumbur Ulama*, maslahah mursalah can serve as a source of legislation in Islamic law if it meets the following conditions:

- The benefit must genuinely exist, not merely based on the assumption that it is a real benefit. This means that law-making must be based on benefits that truly bring advantages and avoid harm. However, if it is only based on assumptions of benefit or avoidance of harm, then such law-making is based on prejudice and not on true Sharia principles.
- The benefit identified should be a general benefit, not a specific one for individuals or particular groups, as it should be accessible to many people and able to prevent harm to many people as well.
- The identified benefit should not contradict the benefits mentioned in the Qur'an and Hadith, either directly or implicitly. Therefore, such a benefit is not considered to be in conflict with Sharia texts, for example, proposing that the shares of sons and daughters in inheritance should be equal, even though the basis for such equality is based on arguments of equity.<sup>53</sup>

Based on the above conditions, it can be formulated that maslahah mursalah can play a role as a basis for law and can be implemented in daily actions if it meets the aforementioned conditions. It is important to add that the benefit should be a concrete interest, not just a prejudiced interest, which may result in benefits and prevent harm. The benefit should bring general benefits with wide-reaching effects, without deviating from the objectives stated in the Qur'an and Hadith.

## Potential Utilization of Metaverse as a Praying Space

<sup>51</sup>Noer Iskandar al-Bansany, *Kaidah-Kaidah Hukum Islam*. h. 125

<sup>52</sup>Mukhsin Jamil, *Kemaslahatan Dan Pembaharuan Hukum Islam* (Semarang: Walisongo Press, 2008). h. 24

<sup>53</sup> Mukhsin Jamil, *Kemaslahatan Dan Pembaharuan Hukum Islam*, h. 25-26

Praying/ *Shalat*, derived from the Arabic word "As-sholah," etymologically refers to the meaning of supplication. In terminology, Islamic jurists interpret it both literally and according to its true meaning<sup>54</sup> Externally, praying is a series of utterances and actions that begin with takbir and end with salam; through these actions, we worship Allah according to the established provisions. However, in essence, praying is to present our hearts (souls) before Allah with fear of Him, as well as to enliven His greatness within our souls, or to express our needs and desires to the Allah we worship through words and actions, or both<sup>55</sup>

The Metaverse is an evolving virtual world, offering users interactive experiences in a digital environment that resembles the real world. In the metaverse, users can communicate, engage in activities, and interact with each other as they do in real life. One intriguing potential of the metaverse is its ability to become a virtual praying space that provides a unique religious experience for believers. By utilizing advanced technology, users can participate in worship virtually, attend prayings, and feel a sense of community in a digital place of worship tailored to their spiritual needs. This opens up opportunities for believers to stay connected to their religious practices, especially in situations where access to physical places of worship may be limited or difficult. Thus, the utilization of the Metaverse as a praying space can be an attractive alternative in maintaining spiritual connectivity in this digital era.

In the context of utilizing the metaverse as a praying space, evaluation from the perspective of *maslahah mursalah* becomes highly relevant. This means that the decision to use the Metaverse as a platform for worship must consider the public welfare as well as adherence to the principles of Islamic religion. This evaluation entails understanding how the utilization of the Metaverse in worship can benefit the Muslim community at large while also not contradicting fundamental religious values. Therefore, the utilization of the metaverse as a praying space must be carefully considered from these two important perspectives: public welfare and religion, to ensure that the decision made provides maximum benefit without sacrificing important religious principles.

The utilization of the metaverse as a praying space raises profound questions about the relationship between technology and spirituality in the religious practices of the Muslim community. One question that arises is how technology can become an effective means to facilitate religious practices. In this regard, the Metaverse could be a tool that enables Muslims to perform worship virtually, such as praying, remembrance of Allah (*dhikr*), and reciting the Quran, without having to be present in a mosque or physical place of worship.

Moreover, the utilization of technology in virtual praying spaces also opens up opportunities to create deeper religious experiences for Muslims. With the assistance of advanced technology such as virtual reality (VR) or augmented reality (AR), users can experience an atmosphere and ambiance similar to physical places of worship, even if they are far away. This can enhance engagement and concentration in worship, as well as strengthen the spiritual connection between Muslims and Allah SWT.

Thus, this question proposes a reflection on how technology can be integrated with the religious practices of Muslims to create a more meaningful and in-depth experience, as well as the extent to which technology can be an effective tool in improving the quality of Muslims' spirituality in worship.

The adoption of the Metaverse as a praying space not only involves technical and practical aspects, but also raises important ethical and legal considerations related to the validity of worship in the digital world. One of the main considerations is how the existence of the Metaverse can influence the understanding and implementation of valid religious practices according to Islamic teachings.

First, there is the question of the legal validity of using the Metaverse as a praying space. How do scholars assess prayings performed via digital platforms such as Metaverse in the context of Islamic sharia? Is it considered legal or may there be certain exceptions that should be considered?

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<sup>54</sup>Kafrawi, "Nilai Pendidikan Dalam Shalat Fardhu (Studi Tafsir Al-Misbah)," *Jurnal Al-Aulia* 04, no. 01 (2018): 149–58, file:///C:/Users/user/Downloads/45-Article Text-191-2-10-20200506 (1).pdf.

<sup>55</sup>Istianah, "Shalat Sebagai Perjalanan Ruhani Menuju Allah," *Esoterik* 1, no. 1 (2015): 47–64.

Second, there are also considerations regarding the authenticity of the worship experience in the virtual praying room. How does presence in the Metaverse affect the quality of religious experience, solemnity, and the spiritual connection between individuals and Allah SWT? Is this experience comparable to worship performed in a physical place of worship?

Apart from that, legal aspects also need to be considered, such as issues regarding the security of users' personal data and privacy during worship in the Metaverse. How can the platform ensure that sensitive information is not misused or threatened with leakage during the worship process?

These questions reflect the complexity of adopting the Metaverse as a praying space and highlight the importance of considering the ethical and legal implications of leveraging technology for religious practice. Thus, in adopting Metaverse as a praying space, it is important to carefully consider these aspects to ensure that the worship performed remains valid, authentic, and in accordance with the principles of the Islamic religion.

## Conclusions

The utilization of the Metaverse as a praying space brings significant implications in the context of the relationship between technology and religious practices of the Muslim community. The Metaverse offers the potential to create unique religious experiences in a digital environment. With advanced technology, users can immerse themselves in deep worship atmospheres and participate in religious rituals virtually. When utilizing the Metaverse as a praying space, it is important to consider the public welfare as well as the principles of Islamic religion. Evaluation from the perspective of Maslahah Mursalah is crucial in determining the right decision in using this technology for religious practices.

Adopting the Metaverse as a praying space also invites complex ethical and legal considerations regarding the validity of worship in the digital world. Questions about legal validity, authenticity of religious experiences, and the security of users' personal data are some aspects that need to be carefully considered. The utilization of the Metaverse as a praying space also brings opportunities to develop more meaningful and profound religious experiences for Muslims. By carefully considering the ethical, legal, and religious implications, the use of this technology can contribute positively to strengthening the spiritual connectivity of the Muslim community in the digital era.

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