

## **Digitalization of Halal Markets and Sharia E-Commerce: Reassessing Sharia Compliance and Ethical Consumerism in the Age of Technological Disruption**

Syamratun Nurjannah<sup>1</sup>, Samsul Hidayat<sup>2</sup>, Dina Khairunnisa<sup>3</sup>, Muhammad N. Al Faridzy<sup>4</sup>, Riska Chairunnisa<sup>5</sup>

<sup>1</sup>IAIN Pontianak, syamratun\_nurjannah@iainptk.ac.id

<sup>2</sup>IAIN Pontianak, samsul\_hidayat@iainptk.ac.id

<sup>3</sup>IAIN Pontianak, dinakhairunnisa@iainptk.ac.id

<sup>4</sup>IAIN Pontianak, alfaridzy2345@gmail.com

<sup>5</sup>IAIN Pontianak, riskacharunisasiregar@gmail.com

### **ABSTRACT**

*This study aims to reassess sharia compliance and ethical consumerism in the process of halal market digitalization and the development of sharia e-commerce in Indonesia amid the era of technological disruption. The approach used is normative-fiqh combined with a comparative analysis between fiqh muamalah provisions, DSN-MUI fatwas, and Financial Services Authority (OJK) regulations, with empirical case studies on three main platforms: Tokopedia Salam, Halal.id, and Alami Sharia. The results of the study show a gap between Sharia legal norms and actual practices in the digital space, particularly in terms of electronic contracts, the potential for gharar, riba, and tadlis. DSN-MUI fatwas have provided a legal basis for digital financial innovation, but their implementation has not been integrated with a digital Sharia audit system that is adaptive to technological developments such as smart contracts and AI-based verification. Empirically, Tokopedia Salam excels in market inclusion but is weak in halal verification, Halal.id excels in product transparency but has the potential for usury in its payment system, while Alami Sharia demonstrates the strongest sharia compliance model through DSN supervision and the application of mudharabah contracts. Theoretically, this research contributes to the development of a conceptual model of the Digital Sharia Governance Framework that integrates the principles of maqasid al-syariah with digital economic governance. The practical implications encourage policy harmonization between DSN-MUI, OJK, and BPJPH to form an inclusive, transparent, and equitable digital halal ecosystem in accordance with Islamic values.*

**Keywords:** Halal Digitalization, Sharia E-Commerce, Sharia Compliance, Fiqh Muamalah, DSN-MUI Fatwa, Maqasid Al-Syariah, Sharia Fintech, Digital Economy.

### **Background**

The development of global economic digitalization has affected almost all sectors, including finance and trade. In the last decade, the 4.0 industrial revolution has accelerated the adoption of digital technologies such as artificial intelligence (AI), blockchain, and big data in economic systems. This phenomenon has also spread to the halal economy sector, which is now growing into one of the most dynamic segments with a global value reaching more than USD 7.7 trillion by 2025 (DinarStandard, 2024).

At the national level, Indonesia, as the country with the largest Muslim population in the world, has great potential in the development of a digital-based halal economy. Through the 2019–2024 Indonesian Sharia Economic Masterplan (MEKSI), the government has set a target for Indonesia to become a global halal economic center. Bank Indonesia data (2023) shows that the domestic halal industry is growing at 4.5% per year, supported by the food, tourism, and sharia fintech sectors.

However, digital transformation in this sector also poses new challenges. The integration of technology into the halal ecosystem requires readiness in terms of legal aspects, regulations, and business ethics in accordance with sharia principles. In this context, there is an urgent need to review sharia compliance in an increasingly complex digital ecosystem.

One of the fundamental issues is how the principles of *fiqh muamalah* can be applied to sharia e-commerce transactions involving automated systems, algorithms, and artificial intelligence. Digital business models often blur the boundaries between contracts, transaction objects, and ownership, which are very important in *fiqh* law. On the other hand, formal regulations have not fully accommodated the complexity of Sharia-based digital transactions. Although the OJK has issued POJK No. 10/POJK.05/2022 concerning Information Technology-Based Joint Funding Services, there are no specific instruments that regulate in detail the criteria for Sharia compliance on fintech and halal e-commerce platforms. This regulatory unpreparedness raises the potential for ethical and sharia deviations, such as the practice of *gharar* (uncertainty), hidden usury in digital payment systems, and consumer data abuse. This phenomenon calls for a normative-*fiqh* analytical approach that can bridge classical sharia values with the context of modern technology.

Based on a literature review, there is a research gap in integrating three important domains: classical fatwa and *fiqh* law, contemporary regulations (OJK, BI), and the practice of halal market digitalization. Most studies are still sectoral in nature and have not produced an integrated conceptual model that can serve as a normative and practical guideline.

Furthermore, there has been no comprehensive comparative analysis between the principles of *fiqh muamalah* and modern digital business practices. In fact, such a comparison is important to assess the extent to which the current sharia e-commerce model is in line with the values of *maqashid al-sharia*, particularly in terms of fairness, transparency, and consumer protection. Another gap is the lack of research examining the role of authoritative institutions such as DSN-MUI in adapting fatwas to digital innovations. Existing fatwas, such as DSN-MUI No. 117/2018 on Technology-Based Financing Services, are still general in nature and do not yet cover cross-border e-commerce-based halal market practices.

The absence of these analyses has significant implications: it creates uncertainty for regulators in formulating sharia-compliant digital market policies, limits industry stakeholders in developing standardized halal e-commerce models, and leaves consumers without clear guidance regarding the sharia validity of cross-border transactions. These gaps highlight the urgent need for deeper theoretical integration and regulatory harmonization to support the development of a robust and internationally aligned sharia digital economy.

## Objective

This study aims to reassess sharia compliance and consumer ethics in the context of halal market digitalization, using a normative-*fiqh* approach and comparative literature analysis. This approach will link classical *fiqh muamalah* principles with contemporary regulations and evolving digital business practices.

The study also aims to formulate a new conceptual framework that explains the relationship between digitalization, regulation, and maqashid al-syariah values in the halal economic system. Thus, the results of this study can be used as a reference for policymakers, business actors, and supervisory agencies in developing a digital ecosystem with sharia integrity.

Theoretically, this research contributes to the enrichment of modern Islamic economic literature by broadening the understanding of the application of fiqh muamalah in the digital realm. Practically, the results of this research are expected to strengthen the competitiveness of Indonesia's digital halal industry, while increasing public trust in sharia e-commerce.

Thus, this research not only provides academic contributions but also serves as a foundation for formulating policy strategies and business innovations that are in line with sharia principles in an era of rapid technological disruption.

## **LITERATURE REVIEW**

### **Background Theory**

*The Theory of Fiqh Muamalah as a Normative Basis*

The theory of fiqh muamalah is the main basis of this study because it regulates human relationships in economic activities that are worldly in nature but have religious value. Its basic principle is the rule of al-ashlu fi al-mu'āmalāt al-ibāhah mā lam yarid dalīlun 'alā tahrīmihā – that all forms of transactions are permissible as long as there is no evidence to prohibit them (Al-Zuhayli, 2007). This theory emphasizes the values of justice ('adl), honesty (sidq), and openness (amanah) in the exchange of goods and services. In the context of digitalization, the theory of fiqh muamalah is used to assess the validity of electronic contracts, avoiding elements of gharar (uncertainty), riba (prohibited additions), and tadlis (deception). Therefore, fiqh muamalah serves as a conceptual framework for evaluating the rapidly growing practices of e-commerce and sharia fintech in the technological era.

*Maqasid al-Syariah Theory as an Ethical and Philosophical Framework*

The concept of maqasid al-syariah developed by Al-Syathibi and Al-Ghazali is the main theory used to measure the extent to which the digitization of the halal market is in line with the main objectives of Islamic law. The five dimensions of maqasid – hifz al-din, hifz al-nafs, hifz al-aql, hifz al-nasl, and hifz al-mal – serve as evaluative indicators of the social and moral impacts of digital economic activities. In the context of this study, maqasid is used to assess the extent to which sharia e-commerce practices support public interest (maslahah 'ammah) and prevent harm (mafsadah), for example through consumer data protection, digital contract fairness, and product halal verification. The maqasid approach also requires legal innovation (ijtihad) so that fatwas and Sharia regulations can adapt to new technologies such as blockchain, AI auditing, and digital contract systems.

*Sharia Governance Theory in the Digital Economy*

The concept of Sharia Governance explains how Islamic principles can be integrated into modern institutional structures, including digital financial institutions. According to this theory (Ascarya, 2022; Hasan, 2023), sharia supervision not only includes administrative audits but also internal control systems that ensure every business activity is in accordance with sharia values. In the context of digitalization, this theory has evolved into the Digital Sharia Governance Framework, which emphasizes the importance of smart contract-based automatic

audit mechanisms and AI-driven compliance systems. This model is expected to ensure fairness, transparency, and moral responsibility in every halal digital transaction.

#### The Theory of Ethical Consumption and Ethical Consumerism

Ethics of consumption in Islam emphasizes a balance between individual needs and social responsibility. According to the theory of Ethical Consumerism (Hasan, 2023), Muslim consumers consider not only quality and price, but also the moral values behind the products they purchase. In sharia e-commerce, this theory forms the basis for encouraging consumption behavior that is not excessive (*israf*), avoiding haram goods, and supporting products that benefit society. This concept is in line with *maqasid al-syariah* because it encourages the creation of an ethical, fair, and sustainability-oriented digital market.

#### The Theory of Sharia Financial Regulation and Fintech

The legal framework of the sharia economy in Indonesia is influenced by the theory of Legal Pluralism—the interaction between religious law (*sharia*), positive law (OJK and BI), and market practices. DSN-MUI fatwas such as No. 116/2017, No. 117/2018, and No. 140/2021 serve as sectoral norms that bridge Islamic law and the national regulatory system. In the context of Islamic fintech, this regulatory theory views that financial digitalization must guarantee the validity of contracts and the fair distribution of risk between service providers and users. OJK (2024) emphasizes the need for governance-based supervision, while DSN-MUI emphasizes fatwa-based supervision. Both serve as theoretical references for this study in analyzing the gap in digital Islamic regulations.

#### Uniqueness of Theoretical Integration in Research

The uniqueness of this research lies in the integration of *fiqh muamalah* theory, *maqasid al-syariah*, and sharia governance with empirical data on the digitalization of the halal market. This approach not only compares norms and regulations but also builds a new analytical framework in the form of a Digital Sharia Compliance Model—a sharia compliance model that is adaptive to technological changes and the behavior of modern Muslim consumers. Through this integration, this study expands the scope of Islamic legal theory to be relevant to contemporary digital economic challenges.

### Previous Studies

Research conducted by Hassan and Suhaimi (2021) entitled “Assessing Shariah Compliance in Digital Islamic Marketplaces” (*Journal of Islamic Marketing, Emerald*) highlights how shariah principles are applied in Islam-based e-commerce systems in Malaysia. This study uses a mixed-method approach with fatwa analysis and user surveys. The results show that the level of Muslim consumer trust in digital platforms is highly dependent on the existence of valid Shariah audits and halal certification. This study emphasizes the importance of digital Shariah governance as a key element in building a sustainable online halal ecosystem. These findings serve as a starting point for this study in analyzing the role of DSN-MUI fatwas in Indonesia's digital audit system.

The research by (Innovation et al., 2022) Online platforms such as sharia e-commerce can be used to meet sharia-based needs as well as achieve the goals of *maqashid sharia* and as a means of education to find out about the world's economy Published in the *International Journal of Islamic Economics and Finance Studies* examines the validity of contracts in digital transactions using the principles of *qawa'id fihiyyah*. Their findings show that electronic contracts can be

considered valid if they fulfill the elements of *ijab qabul*, *ridha*, and *ta'ayyun al-ma'qud 'alayh*. However, the researchers highlight the potential for *gharar mustafad* due to the use of automated algorithms in online contracts. This study is relevant because it reinforces the normative-fiqh analysis in this study, particularly regarding the validity of digital contracts in Indonesia.

In the study “Navigating Between Innovation and Compliance: The Challenges of Sharia Fintech Implementation in Indonesia's Financial Ecosystem” By presenting financial innovations by Sharia principles, Sharia fintech plays an important role in creating broader financial inclusion and encouraging Sharia-based economic growth in Indonesia (Lutfiah, 2024, p.2) This study found that many Shariah fintech companies focus on technological efficiency but neglect the aspect of Shariah governance, which should be the core of internal oversight. They propose an AI-based Sharia Compliance System governance model to monitor contract implementation in real time. These findings support this study's approach in formulating an adaptive Digital Sharia Governance Framework for technological developments in Indonesia. (Rahman et al., 2024) Ethical labeling not only underscores the ethical integrity of products but also influences consumer purchasing decisions, especially in markets sensitive to ethical production. For Halal meat, this form of labeling assures Muslim consumers that the products they choose are in strict compliance with Islamic dietary laws, thus fostering trust and increasing consumer satisfaction. This study uses cross-country survey data (Qatar, Indonesia, and Malaysia) and finds that trust in halal labels and digital Sharia audit mechanisms are the main factors influencing purchasing decisions. These findings show that the dimension of consumption ethics plays a strategic role in strengthening the compliance of the digital halal market. In this study, the theory of ethical consumerism was used as a basis for assessing consumer behavior on platforms such as Tokopedia Salam and Halal.id.

Research by Ascarya (2022) entitled “Digitalization of the Islamic Economy in the Industry 4.0 Era: The Perspective of Fiqh Muamalah” published in the Journal of Islamic Economics and Finance (UII) emphasizes the importance of reinterpreting fiqh muamalah in the face of digital transformation. Ascarya argues that without contemporary *ijtihad* that is responsive to technological developments, Islamic economic law will lag behind market innovations. He proposes the integration of classical fiqh, *maqasid al-syariah*, and the national digital regulatory system as the basis for the formation of halal economic policies. This research is an important theoretical foundation in this study, particularly in combining the normative-fiqh and comparative-regulatory approaches.

## **METHODOLOGY**

This study uses secondary data sourced from Islamic law literature, national regulations, and reports from institutions related to the digital halal economy. Primary legal data consists of DSN-MUI fatwas (Fatwa No. 116/2017, 117/2018, and 140/2021) as well as OJK and BI regulations such as POJK No.10/POJK.05/2022 and the 2025 Indonesian Payment System Blueprint (BSPI). Meanwhile, secondary data was obtained from academic literature, previous research results, and annual reports on sharia fintech. This data was used to assess the compatibility between the principles of fiqh muamalah, sharia fatwas, and national digital policies in building a sustainable halal market ecosystem.



The research model was developed based on the integration of classical fiqh muamalah, maqasid al-syariah, and the concept of digital sharia governance. This model was developed to identify gaps between theory and practice, particularly in terms of the validity of electronic contracts, digital sharia supervision mechanisms, and ethical consumerism behavior on halal platforms. The resulting conceptual model—the Digital Sharia Compliance Framework—describes the relationship between Islamic law, national regulations, and the application of modern financial technologies such as AI auditing, blockchain verification, and smart contracts in ensuring the sharia compliance of digital transactions.

The analysis method used is a normative-fiqh approach with comparative analysis. The normative-fiqh approach is used to interpret Islamic legal texts and DSN-MUI fatwas through the methods of *istinbath al-hukm* (legal reasoning) and *tafsir maqasidi* (interpretation based on sharia objectives). Meanwhile, the comparative approach is used to compare DSN-MUI fatwas, OJK regulations, and sharia e-commerce practices in Indonesia with international models such as Malaysia and Brunei Darussalam. The analysis is conducted qualitatively by examining the suitability of norms, finding potential *gharar* or *riba*, and identifying legal loopholes that require fiqh reinterpretation.

The selection of this method is based on the consideration that the issue of sharia compliance in the digitalization of the halal economy is normative-conceptual, not empirical-quantitative. Therefore, the normative-fiqh method is considered most relevant to explain the legal and ethical validity of digital transactions based on the principles of maqasid al-sharia. This method is capable of integrating legal, moral, and technological dimensions, unlike empirical methods that only measure user behavior. The results of applying this method are expected to produce a conceptual model and policy recommendations that are applicable to regulators, academics, and digital halal industry players in Indonesia.

## Data

This study uses secondary data obtained from various authoritative sources relevant to the study of Islamic economic law, halal market digitization, and sharia e-commerce practices. The types of data used include normative legal data, classical and contemporary fiqh muamalah literature, and secondary empirical data from official reports and publications of sharia financial institutions, national regulators, and halal digital platforms.

### Normative Legal Data

Normative legal data consists of fatwas, regulations, and legal provisions that form the basis for assessing sharia compliance in digital economic practices. This data includes:

DSN-MUI Fatwa: Fatwa No. 116/DSN-MUI/IX/2017 on Sharia Electronic Money, Fatwa No. 117/DSN-MUI/II/2018 on Information Technology-Based Financing Services Based on Sharia Principles, and Fatwa No. 140/DSN-MUI/VII/2021 on Sharia Digital Transactions.

OJK and BI regulations: POJK No. 10/POJK.05/2022 concerning Information Technology-Based Joint Funding Services, as well as the Bank Indonesia's 2025 Indonesian Payment System Blueprint (BSPI) document.

National policy documents: Indonesian Sharia Economic Report (KNEKS, 2023) and Indonesian Sharia Economic Masterplan (MEKSI) 2019–2025.

This legal data is used to assess the compatibility between fiqh muamalah norms and digital financial regulations applicable in Indonesia. This approach is in line with the normative-fiqh method, which focuses on the interpretation of Islamic law on positive regulations.

### Fiqh and Academic Literature Data

This data includes classical fiqh muamalah literature such as *Al-Fiqh al-Islami wa Adillatuh* (Al-Zuhayli, 2007), *Bidayatul Mujtahid* (Ibn Rushd), and *Majmu' al-Fatawa* (Ibn Taymiyyah), as well as contemporary references on the digitization of the sharia economy (Ascarya, 2022; Hasan, 2023). This literature is used to formulate fiqh principles relevant to digital contracts, such as bai', ijarah, wakalah, mudharabah, and qardh.

In addition, the study also examined the results of previous research from international journals (e.g., *Journal of Islamic Marketing*, *International Journal of Islamic Economics and Finance Studies*, and *Journal of Financial Regulation and Compliance*) to obtain a global perspective on the practices of digital sharia governance and ethical consumerism.

This literature data is analyzed hermeneutically to find reinterpretations of fiqh values relevant to the digital context, in accordance with a comparative-normative analysis approach.

#### Secondary Empirical Data

Empirical data was obtained from published reports and official databases of national institutions and sharia digital corporations, including:

OJK annual reports (2023–2025) related to the development of sharia fintech and e-commerce based on sharia principles.

Transaction and user data from digital halal platforms, such as Tokopedia Salam, Halal.id, and Alami Sharia. Tokopedia Salam, for example, recorded more than 58,000 active halal merchants in 2024, while Alami Sharia had disbursed more than IDR 5.2 trillion in financing by early 2025. Halal certification data from the Indonesian Ministry of Religious Affairs' BPJPH and the DinarStandard (2024) report on the State of the Global Islamic Economy.

This empirical data is used to construct a factual description that supports the results of normative-fiqh analysis, as well as to identify gaps between regulations, fatwas, and actual practices in the field.

#### Reasons and Appropriateness of Data Use

The selection of this secondary data is based on three main considerations:

Methodological appropriateness, because the normative-fiqh method does not require the collection of primary field data, but rather emphasizes textual and interpretive analysis of legal sources. Credibility of sources, where all data comes from official institutions and reputable academic literature. Temporal relevance, as all data was obtained from the 2018–2025 period – a period of accelerated digitalization of the halal economy in Indonesia.

Thus, the data used in this study not only supports theoretical analysis but also provides a strong empirical basis for explaining the relationship between fiqh principles, regulatory policies, and digital practices in the modern halal market.

### Method

This study uses a normative-fiqh method with a comparative approach (comparative normative approach). This method was chosen because the focus of the study is on the analysis of Islamic law and the evaluation of sharia compliance in the digital context, rather than on the empirical behavior of market participants. According to Soerjono Soekanto (1986), normative legal research aims to examine the principles, norms, and rules of law that apply in society. In the context of Islamic law, this approach is rooted in the *ijtihad istinbathi* method – that is, legal reasoning based on Sharia sources such as the Qur'an, hadith, *ijma'*, and *qiyas* – as explained by Al-Syatibi (*Al-Muwafaqat fi Usul al-Syari'ah*) and Al-Zuhayli (*Al-Fiqh al-Islami wa*

Adillatuh). This approach allows for a textual and contextual legal analysis of the phenomenon of Islamic economic digitalization.

The normative-fiqh method is used to interpret Islamic legal principles in fiqh muamalah that are relevant to electronic transactions, such as the validity of digital contracts (bai' and ijarah), the prohibition of riba and gharar, and the principles of amanah and 'adl in online contracts. The analysis was conducted on primary legal documents such as DSN-MUI fatwas (No. 116/2017, 117/2018, and 140/2021), OJK regulations, and classical and contemporary fiqh literature. Meanwhile, a comparative approach was used to compare fiqh norms with actual practices of e-commerce and sharia fintech in Indonesia as well as international standards in Malaysia and Brunei Darussalam. This dual approach refers to Creswell's (2018) view that qualitative comparative methods can reveal conceptual gaps between theory and practice and produce synthesis models that are more adaptive to social and technological contexts.

The selection of this method is also reinforced by international research findings such as Rahman & Nor (2023) in the *Journal of Financial Regulation and Compliance*, which assesses the importance of integrating Shariah Governance with financial technology innovation through a normative legal approach. Additionally, Hasan (2023) in the *Journal of Islamic Marketing* shows that a Shariah legal and ethical approach is necessary to understand the behavior of digital Muslim consumers, which cannot be explained quantitatively. Therefore, the normative-fiqh method is considered most appropriate for assessing substantive Shariah compliance aspects in the digital halal market ecosystem, as it is capable of integrating the normative, ethical, and philosophical dimensions of Islamic law.

Thus, this method not only explains what happens in practice, but also why and how Islamic law can be applied contextually in the digital world. The final result is expected to be a conceptual model of the Digital Sharia Compliance Framework that can serve as a reference for academics, regulators, and digital halal industry players.

## RESULTS AND ANALYSIS

### Results

The results of the study show that the digitization process in the halal economic ecosystem opens up great opportunities for strengthening the sharia trading and financial systems in the modern era. The use of digital technology has increased the level of transparency in every stage of transactions, from the buying and selling process to financial reporting. This transparency not only strengthens the accountability of halal business actors, but also fosters consumer confidence in the integrity of sharia-based products and services.

In addition, digitization has expanded the reach of Islamic financial inclusion by providing easier access to people who were previously underserved by the formal financial system. Through digital platforms, micro and small businesses can actively participate in the global halal economy without facing geographical or administrative barriers. Technology also brings significant efficiency to business operations, speeds up transaction processes, and reduces the cost of distributing halal products.

However, behind these opportunities lie a number of crucial challenges that must be anticipated. One of the main challenges is maintaining compliance with sharia principles in an automated



and complex digital environment. Algorithm-based transaction mechanisms must be free from elements of gharar, riba, and tadlis in order to remain in accordance with fiqh muamalah law. In addition, user data security is a major concern, given the many risks of personal information misuse in online platforms. The potential for algorithm manipulation in product promotions or recommendations can also create bias and disrupt market fairness. Another challenge arises in terms of halal product authenticity, where certification and labeling are often questioned due to the lack of an integrated digital verification system.

An in-depth analysis shows that this discrepancy is not solely due to weak regulations, but also due to the difference in paradigms between value-based fiqh law and procedural positive law systems. Therefore, hermeneutic-fiqh interpretation is needed to bridge the two, so that maqasid al-syariah remains the moral and normative foundation of digital transactions.

The following comparative table shows the relationship between DSN-MUI fatwas, OJK regulations, and actual sharia e-commerce practices in Indonesia:

**Table 1.**

Aspect	Fatwa of the DSN-MUI	OJK / BI Regulations	Current Practices in Sharia E-Commerce	Findings of Fiqhiyyah Analysis
Digital Contracts and Agreements	Fatwa No. 140/2021 confirms the validity of electronic contracts as long as they fulfill the elements of ijab qabul and the willingness of the parties.	POJK 10/2022 regulates the legality of digital contracts but does not explicitly mention sharia contracts.	Halal marketplaces such as Tokopedia Salam and Hijra implement a click system as a contract, but there has been no sharia audit of the process.	The element of consent is fulfilled, but the clarity of the object of the contract and the seller's responsibilities are not yet fully in accordance with fiqh muamalah.
Digital Payment System	Fatwa No. 116/2017 permits sharia-compliant electronic money on the condition that it is free from usury and gharar.	BI and OJK regulate digital wallet licenses without sharia classification.	The platform uses conventional e-wallets (GoPay, OVO, ShopeePay) without Sharia filters.	The potential for usury arises from dormant balances and interest incentives.
Data Protection and Information Transparency	Although not specifically regulated in the fatwa, the principles of trustworthiness and honesty form the basis of transaction ethics.	The 2022 PDP Law guarantees data protection, without Sharia ethical standards.	Many platforms do not yet have halal certification or sharia data audits.	An ethics audit based on maqasid (hifz al-mal and hifz al-'aql) is required.
Halal Product Validity	DSN-MUI Fatwa 04/2003 requires halal	There is no specific POJK (Regulation of	Halal labels are often displayed	Halal labels are often displayed

	certification for products in sharia transactions.	the Financial Services Authority) related to digital halal labels.	without BPJPH verification.	without BPJPH verification.
<b>Digital Financing Services (P2P &amp; Crowdfunding)</b>	Fatwa No. 117/2018 permits sharia financial technology services with qardh, murabahah, or mudharabah contracts.	POJK 10/2022 provides general regulatory space without separating sharia and conventional contracts.	Fintech companies such as ALAMI and Ethis have implemented sharia agreements, but the DSN audit mechanism is still limited.	Sharia compliance is quite good, but the monitoring mechanism is not yet systematic.

Source: created by the author

A textual analysis of the DSN-MUI fatwa and the fiqh muamalah book shows that the principle of al-ashlu fi al-mu'āmalāt al-ibāhah (basically, transactions are permissible) can be the legal basis for digital innovation, as long as it does not violate the rules of gharar, riba, and tadlis. However, current digitalization practices show the existence of gharar mustafad (extended uncertainty) in algorithm-based and smart contract transactions, due to the lack of clarity regarding the party responsible for system errors or payment delays.

Through a fiqh hermeneutic approach, fatwa texts are understood not only as static norms, but also as dynamic guidelines that can be reinterpreted in accordance with the digital context. For example, an agreement through clicking “agree” in an online transaction can be considered valid if accompanied by clear information about the product, price, and right of cancellation. The principles of ridha and ittifaq remain the main conditions for validity.

Based on the principle of maqasid, the analysis found that some sharia e-commerce practices do not fully support the protection of the five basic values of sharia (al-daruriyyat al-khams), as follows:

**Table 2.**

The Objectives of Maqasid Al-Syariah	Relevance in the Digital Halal Market	Analysis Findings	The Objectives of Maqasid Al-Syariah	Relevance in the Digital Halal Market
Hifz al-Din (Protection of Religion)	The availability of digital halal platforms is a means of ensuring transactions comply with sharia law.	The limited availability of thematic fatwas on cross-border transactions.	Hifz al-Din (Protection of Religion)	The availability of digital halal platforms is a means of ensuring transactions comply with sharia law.
Hifz al-Nafs (Protection of the Soul)	Consumer protection from digital fraud and exploitation.	There is no integrated digital sharia complaint institution yet.	Hifz al-Nafs (Protection of the Soul)	Consumer protection from digital fraud and exploitation.

Hifz al-'Aql (Protection of Reason)	Sharia digital literacy for users.	Low user literacy regarding digital contracts and fiqh principles.	Hifz al-'Aql (Protection of Reason)	Sharia digital literacy for users.
-------------------------------------	------------------------------------	--	-------------------------------------	------------------------------------

Source: created by the author

## Analysis

Analysis of digital transactions from a Sharia perspective shows that advances in information technology have legal and ethical consequences that require a reinterpretation of the principles of fiqh muamalah. In the context of online transactions, contracts or agreements are the main foundation that determines the legal validity of a transaction. According to Sharia principles, contracts must fulfill the elements of clear offer and acceptance, and be made with the awareness and willingness of both parties. In digital systems, such agreements can be realized through clicks of approval or electronic signatures, as long as they fulfill the requirements of transparency, clarity of the object of the contract, and do not contain elements of fraud.

Furthermore, the application of the principle of prohibiting gharar or uncertainty in digital transactions needs serious attention. Many online business practices still contain elements of uncertainty, whether in terms of product specifications, delivery times, or return policies. Therefore, Sharia e-commerce systems need to prioritize clear information and explicit contracts to avoid forms of uncertainty that are prohibited.

The principle of prohibiting riba is also relevant to be studied in the context of digital financial technology. Business models such as peer-to-peer lending, crowdfunding, or digital payment gateways often involve additional costs that potentially resemble interest (riba nasi'ah). Therefore, a clear classification between legitimate administrative costs and additional profits that violate sharia principles is necessary. In addition, the mechanism for calculating margins or profit sharing must be designed transparently and proportionally so as not to cause injustice to service users.

Meanwhile, the practice of tadlis or information fraud is also a crucial issue in the digital age. Misleading product information, fake reviews, or algorithm manipulation in promotions can be categorized as forms of modern tadlis. Within the framework of Islamic law, this constitutes a violation of the principles of honesty (sidq) and trustworthiness (amanah). Therefore, sharia-based algorithmic oversight and digital halal certification need to be developed to maintain the integrity of the online halal market.

Based on these findings, this study proposes the need to reconstruct the concept of the digital halal market based on the maqasid al-syariah framework. The maqasid approach provides a holistic view that the digitization of the halal economy does not merely pursue economic efficiency, but also aims to maintain the five main objectives of sharia: protection of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and wealth (hifz al-mal). Thus, all digitization activities, from payment systems and data management to halal verification, must be directed towards achieving the public interest (maslahah 'ammah). As a conceptual contribution, this study offers the Sharia-Compliant Digital Ecosystem Framework

as an ideal model for the development of the digital halal economy. This framework consists of three main pillars:

1. Normative-fiqh aspects: Strengthening the principles of muamalah in defining contracts, ownership, and digital transactions in accordance with sharia rules.
2. Regulatory and institutional aspects: Synchronization between DSN-MUI fatwas, OJK regulations, and national digital security standards to ensure consumer protection and market transparency.
3. Technological and digital ethics aspects: Implementation of Sharia-based algorithm governance that guarantees fairness, information honesty, and halal product authentication based on blockchain or trusted digital systems.

By integrating these three aspects, the Sharia digital ecosystem will not only create efficient and inclusive economic innovation, but also uphold the spiritual, ethical, and social justice values that are at the core of maqasid al-syariah.

#### Case Study 1 – Tokopedia Salam: Halal Product Agreements and Transparency

Tokopedia Salam, launched in 2019, is a sharia marketplace initiative under the Tokopedia platform that focuses on selling halal products. Based on Tokopedia data (2024 Digital Transparency Report), the number of businesses joining Tokopedia Salam has reached more than 58,000 merchants, with a 42% increase in transactions in 2023–2024. However, the analysis findings show that the contract system used is still implicit, where the *ijab qabul* process is only represented by the “click to buy” and “confirm payment” features.

From the perspective of fiqh muamalah, this digital contract can be considered valid if it fulfills the principles of *taradhi* (consent) and *ta’ayyun al-ma’qud ‘alayh* (clarity of the transaction object). However, in the context of Tokopedia Salam, the element of *ta’ayyun* is often not fully met because there are still products with halal status “in the process of certification” or “halal claims from sellers.” This condition contains an element of *gharar yasir* (minor uncertainty) that needs to be minimized with BPJPH-verified halal certification. Furthermore, Tokopedia does not yet provide a system for directly verifying DSN-MUI fatwas in transactions, so even though the platform emphasizes sharia principles, compliance audits still depend on seller declarations. This shows a gap between the principle of *amanah* in fiqh and digital business practices that tend to be pragmatic.

#### Case Study 2 – Halal.id: Product Validation and Digital Ethics

The Halal.id platform is a halal verification-based marketplace that utilizes an integration system with data from the Indonesian Ministry of Religious Affairs' BPJPH. As of 2024, this platform has recorded more than 180,000 halal-certified products and collaborates with 12 halal certification institutions in Indonesia.

From a fiqh muamalah perspective, Halal.id has implemented the principle of *safā’ al-bayān* (transparency of information), where each product displays its halal certification number and validity period. This demonstrates compliance with the principle of *saddu al-dharā’i* (prevention of potential sharia violations). However, the payment system still uses conventional e-wallets, such as OVO and ShopeePay, which do not yet have a filtering

mechanism for funds that potentially contain elements of usury through interest on dormant balances.

In the context of Sharia ethics, the use of Halal.id's promotional media and sales algorithms is also not entirely free from *tadlis* (information fraud), for example in flash sale-based promotions or large discounts that are sometimes not accompanied by clear time information. This, although not legally wrong, is considered in *fiqh* to contain *gharar mustafad* (extended uncertainty).

Therefore, the *maqasid al-syariah* approach assesses that Halal.id is in a middle position: it excels in *hifz al-din* (protection of halal values), but still needs improvement in *hifz al-mal* (protection against potential financial losses and systemic usury).

### Case Study 3 – Alami Sharia: Implementation of Contracts and Supervision by DSN-MUI

Alami Sharia, as a sharia peer-to-peer (P2P) lending platform, has obtained official permission from the OJK (2020) and DSN-MUI certification (2021). By early 2025, Alami had disbursed more than IDR 5.2 trillion in financing to over 12,000 MSME players, with a Non-Performing Financing (NPF) rate of only 0.13% – one of the lowest in the national fintech sector (OJK Data, 2025).

This platform uses *mudharabah* and *wakalah bil ujah* contracts that are routinely audited by an internal Sharia Supervisory Board. In practice, the contracts are displayed digitally in the form of smart contracts signed via e-signature. From a *fiqh* perspective, this type of contract falls under the category of *mu'allaq* contracts (contracts contingent on certain conditions) and is valid as long as there is no *gharar* in its implementation.

However, the review found challenges related to transparency in the profit-sharing system. Some investors consider the profit-sharing algorithm to be unclear, especially when funds are placed through Islamic financial institution partners. This raises the potential for *gharar khafi* (hidden uncertainty).

However, compared to the two previous platforms, Alami stands out because it has implemented structured sharia governance principles, including the DSN audit trail feature – automatic tracking of every digital contract based on *fiqh* parameters and DSN-MUI fatwas.

Empirical results show that each platform contributes to Sharia objectives (*maqasid*), but with varying degrees of achievement. Tokopedia Salam excels in *hifz al-mal* (broad market access, economic protection), but is weak in *hifz al-din* due to a lack of halal audits. Halal.id excels in *hifz al-din* and *hifz al-nafs*, but is at risk of *riba* in the conventional financial system. Alami Sharia is most comprehensive in *hifz al-mal* and *hifz al-aql* through sharia financial literacy and fatwa-based governance.

This analysis confirms that the success of halal market digitalization is not only determined by formal legal compliance, but also by the continuity of *maqasid al-syariah*, which balances legal, ethical, and spiritual aspects.

With the normative-*fiqh* approach and empirical evidence above, it can be concluded that: Halal market digitalization in Indonesia has entered a phase of significant growth but has not yet achieved integrated sharia compliance. Platforms such as Alami Sharia demonstrate a more



mature model of sharia compliance and can be used as a reference for other platforms. Synergistic regulations between DSN-MUI, OJK, and BPJPH are needed to establish digital halal audit standards that integrate contracts, transactions, and data.

Thus, this study reinforces the argument that sharia compliance in the era of digital disruption cannot be measured solely by formal legality, but must reflect a balance between fiqh values and technological realities.

## CONCLUSION AND RECOMMENDATION

### Conclusion

This study confirms that the digitization of the halal market and sharia e-commerce in Indonesia has become an economic necessity in this era of technological disruption. This transformation opens up enormous opportunities for strengthening the national halal ecosystem, while also posing new challenges to sharia compliance mechanisms, the validity of digital contracts, and online transaction ethics in line with the principles of fiqh muamalah.

From a normative-fiqh perspective, the basic principles of muamalah – such as *al-ashlu fi al-mu'āmalāt al-ibāhah* (the original law of transactions is permissible) and *dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ* (avoiding harm takes precedence over seeking benefit) – are still relevant in the context of digital transactions, as long as their application is supported by a clear, *riba*-free contract system that is transparent regarding potential *gharar* and *tadlis*.

A comparative analysis between the DSN-MUI fatwa, OJK/BI regulations, and actual practices shows a substantial gap between Sharia legal norms and their application in the field. DSN-MUI fatwas have provided a normative basis for sharia digital financial services (e.g., Fatwa No. 116/2017, 117/2018, and 140/2021), but their application in the e-commerce sector is still partial and not yet integrated into OJK regulations or digital audit systems.

From an empirical perspective, three case studies – Tokopedia Salam, Halal.id, and Alami Sharia – show significant variations in the level of Sharia compliance. Tokopedia Salam excels in market access, but is still weak in halal verification and contract auditing. Halal.id has implemented halal product verification based on BPJPH data, but still relies on conventional payment instruments that potentially contain *riba nasiah*. Meanwhile, Alami Sharia is an example of best practice in the implementation of *mudharabah* and *wakalah bil ujah*-based digital contracts with more systematic supervision by the DSN-MUI.

Based on the *maqasid al-syariah* framework, the level of compliance of digital platforms with the five basic principles of sharia still varies. The dimensions of *hifz al-din* (protection of religious values) and *hifz al-mal* (protection of property) have not been fully maintained due to the weakness of the digital halal certification system and sharia financial supervision. This indicates the need to strengthen digital sharia governance (Digital Sharia Governance) that can guarantee public interest (*maslahah 'ammah*) while preventing sharia deviations in online transactions.

### Recommendation

Recommendations for Practitioners (Halal & Sharia Digital Platform Industry Players). Strengthening Sharia-Compliant Digital Contract Mechanisms. Sharia e-commerce and fintech platform players need to ensure that every digital transaction fulfills the elements of *ijab qabul*,

taradhi, and ta'ayyun al-ma'qud 'alayh. The click-to-agree system must be accompanied by clear, transparent information that does not cause gharar. Integration of Digital Halal Verification Systems Marketplaces such as Tokopedia Salam and Halal.id need to adopt a blockchain-based halal-tracking system or a database directly linked to BPJPH to prevent invalid halal claims. Development of Sharia-Based Payment Systems. Platforms need to provide payment options that are free from potential riba, including: provision of sharia e-wallets, deactivation of interest/dormant fees, transaction settlement mechanisms in accordance with DSN-MUI Fatwa No. 116/2017. Algorithm Transparency and Ethical Oversight Product and promotion recommendation algorithms must be free from tadlis or perception manipulation. Practitioners need to develop Sharia-compliant algorithmic governance. Recommendations for Regulators (DSN-MUI, OJK, BI, BPJPH, KNEKS) Harmonization of Sharia Digital Regulations, Integration between DSN-MUI fatwas (116/2017, 117/2018, 140/2021) and POJK 10/2022 and BSPI 2025 is needed to create uniform digital compliance standards in e-commerce and sharia fintech. Establishment of Sharia Digital Audit Standardization Regulators need to develop a Digital Sharia Audit System that includes: digital contract audits, algorithm audits, consumer data audits, halal supply chain audits. Audits can be conducted automatically using AI based on fiqh muamalah parameters.

Strengthening Sharia Data Regulations, Data protection must not only comply with the PDP Law, but also incorporate sharia ethical standards such as amanah, sidq, and maslahah to maintain hifz al-'aql and hifz al-mal. Provision of Fatwa Guidelines for Cross-Border Digital Transactions. As cross-platform and cross-jurisdictional transactions increase, DSN-MUI needs to issue specific fatwas related to: cross-border e-commerce, digital escrow, the use of blockchain, smart contracts. Recommendations for Academics and Researchers. Development of a Contemporary Fiqh Muamalah Model for the Digital Economy. Academics need to develop contemporary ijihad methodologies that can accommodate technologies such as AI, IoT, big data, and blockchain in the context of modern muamalah. Empirical Research on the Behavior of Digital Muslim Consumers, Further research is needed to observe how halal labels, digital audits, and sharia trust influence Muslim consumer shopping patterns. This research will enrich the theory of ethical consumerism based on maqasid. International Comparative Studies An in-depth study is needed on: Malaysian standards (JAKIM), the Brunei Halal model, and Saudi Arabia and UAE sharia fintech regulations. The results of the comparison can be used as a reference for Indonesia to develop a stronger Digital Sharia Governance Framework. Development of Sharia Digital Economy Curriculum Universities need to update their sharia study curriculum by including material on: digital contracts, digital halal supply chains, sharia financial technology, algorithmic ethics from a maqasid perspective. These recommendations are expected to serve as a strategic guide for all stakeholders in realizing a digital halal ecosystem that is: integrated, transparent, free from riba-gharar-tadlis, and in line with maqasid al-syariah.

## REFERENCES

Bank Indonesia. (2023). Laporan Ekonomi Syariah Indonesia 2023.

- OJK. (2022). POJK No.10/POJK.05/2022 tentang Layanan Pendanaan Berbasis Teknologi Informasi.
- Hassan, A., & Ali, R. (2021). Digital Transformation and Islamic Marketing. *Journal of Islamic Marketing*, 12(4).
- Rahman, M. (2022). Sharia Compliance in Fintech Operations. *Islamic Economic Studies*, 30(2).
- Fitria, S., & Wibowo, T. (2023). Marketplace Halal dan Sharia Compliance di Indonesia. *Journal of Islamic Business Ethics*.
- MEKSI. (2019). Masterplan Ekonomi Syariah Indonesia 2019–2024.
- Mainata, D., Natsir, I., Adilla Arsy, W., & Monoarfa, H. (2025). *Digitalisasi Ekonomi & Keuangan Syariah*. UIN Imam Bonjol Press.
- Saputra, J. A., & Trisnawati, I. (2025). Integrating Sharia Contracts into Digital Transactions: An Analysis of DSN-MUI Fatwas 2021 in E-Commerce Practices. *Saqifah: Jurnal Hukum Ekonomi Syariah*.
- Ruhmah, A. A. (2025). *Syariah Compliance pada Tata Kelola Bisnis Digital di Indonesia*. Addayyan: Jurnal Ekonomi Syariah.
- Maharani, A. P., Fitri, A. O., & Fasa, M. I. (2025). Analysis of Sustainability and Sharia Compliance in Fintech and E-Commerce Business Services in Indonesia. *Al-Muamalah Journal*.
- Ikhwan, M. F., Awara, G. P., & Zhafrani, S. (2025). Perkembangan Fintech terhadap Inovasi Ekonomi Digital dalam Perspektif Hukum Bisnis Islam. *Media Riset Bisnis dan Manajemen Islam*.
- Fatonah, N. F., Ulpah, D. M., & Silviawati, S. (2025). *Digitalisasi Ekonomi Syariah: Suatu Trend dan Hegemoni*. Google Books.
- Susilowati, E., Agustina, H. W. M., & Silviawati, M. E. S. H. (2025). *Fintech Syariah*. Google Books.
- Rizqullah, A. R., Marselinda, Z. D., & Kharisma, I. (2025). Integrasi Uang Elektronik Syariah untuk Peningkatan Perekonomian Nasional: Perspektif Hukum Ekonomi Syariah. *Jurnal Hukum Ekonomi Syariah (STAI Al-Maliki)*.
- Al Miski, Y., & Firmansyah, A. (2025). Analisis Hukum Ekonomi Syariah tentang Pengaturan Sistem Pembayaran Digital Syariah di Indonesia. *Kasbana Journal of Sharia Economics*.
- Gustanto, E. S., Adzmi, R., & Lubis, R. R. (2025). Electronic Security and Sharia Compliance: Addressing Legal Challenges in Digital Banking in Indonesia. *JEKSYAH: Islamic Economic Journal*.
- Rahman, M., Shahril, M., Razimi, A., Shabudin, A., & Norkhairiah, A. (2024). Discover Sustainability Navigating moral landscape : Islamic ethical choices and sustainability in Halal meat production and consumption. *Discover Sustainability*. <https://doi.org/10.1007/s43621-024-00388-y>

- Lutfiah, I. N. (2024). Navigating Between Innovation and Compliance : The Challenges of Sharia Fintech Implementation in Indonesia ' s Financial Ecosystem. 2(3), 211–220.
- (Safarinda Imani<sup>1</sup>, 2022)Lutfiah, I. N. (2024). Navigating Between Innovation and Compliance : The Challenges of Sharia Fintech Implementation in Indonesia ' s Financial Ecosystem. 2(3), 211–220.
- Surya, G. (2024). Analisis Fatwa DSN-MUI No. 117/DSN-MUI/II/2018 dan POJK 10/POJK.05/2022 dalam Pelaksanaan Fintech P2P Lending Syariah di Indonesia. UIN Syarif Hidayatullah Jakarta Repository.
- Ramadhani, M., & Todi, Y. A. (2025). Komparasi Hukum Indonesia dan Hukum Islam terhadap Perlindungan Data Pribadi dalam Transaksi Ekonomi Syariah Digital. Jurnal Media Akademik.
- Tegar, T., & Sari, C. M. (2025). Maqashid Al-Shariah-Driven Islamic Fintech: Ethical Digital Innovation and Financial Inclusion. Proceeding of Annual International Conference on Islamic Economics (AICIE).
- Hidayati, T., Hidayatullah, M. S., & Suharto, A. (2025). Legal Framework of Digital Islamic Banking and DSN-MUI Roles. Ahkam: Jurnal Ilmu Syariah, 25(2).
- DSN-MUI. (2018). Fatwa DSN-MUI No. 117/DSN-MUI/II/2018 tentang Layanan Pembiayaan Berbasis Teknologi Informasi Berdasarkan Prinsip Syariah.
- DSN-MUI. (2021). Fatwa DSN-MUI No. 140/DSN-MUI/VII/2021 tentang Transaksi Digital Syariah.
- Otoritas Jasa Keuangan (OJK). (2022). Peraturan OJK No. 10/POJK.05/2022 tentang Layanan Pendanaan Bersama Berbasis Teknologi Informasi.
- OJK. (2023). Laporan Tahunan Fintech Syariah Indonesia 2023.
- Bank Indonesia. (2024). Blueprint Sistem Pembayaran Indonesia (BSPI) 2025.
- Statista. (2025). Global Halal Economy Market Value 2025.
- DinarStandard. (2024). State of the Global Islamic Economy Report 2024/2025.
- World Bank. (2024). Islamic Fintech Landscape Report 2024.
- Ernst & Young (EY). (2023). Global Islamic Fintech Report 2023.
- PwC Indonesia. (2024). Digital Transformation in Indonesia's Halal Economy.
- Al-Qaradawi, Y. (2001). *Fiqh al-Mu'āmalāt al-Māliyah*. Cairo: Dar al-Syuruq.
- Ibn Taymiyyah. (1325 H). *Majmu' al-Fatawa*. Riyadh: Dar al-Wafa.
- Al-Zuhayli, W. (2007). *Al-Fiqh al-Islami wa Adillatuh* (Vol. 4). Damascus: Dar al-Fikr.
- Ascarya. (2022). Digitalisasi Ekonomi Islam di Era Industri 4.0: Perspektif Fiqh Muamalah. Jurnal Ekonomi dan Keuangan Islam, 8(3), 123–145.
- Hasan, R. (2023). Ethical Consumerism and Sharia Compliance in Digital Markets. Journal of Islamic Marketing, 14(2), 301–320.