

## **FINTECH REGULATION AND ITS IMPACT ON THE ISLAMIC BANKING INDUSTRY IN INDONESIA**

**Mohamad Hidayatullah A.K Husein\***

Faculty of Sharia, State Islamic Institute of Manado (IAIN), Sulawesi Utara, Indonesia, Jl. Dr. S.H. Sarundajang Kawasan Ring Road I Kota Manado, 95128  
E-mail: mohamad.akhusein@iain-manado.ac.id

**Moh Rafiq Soleman**

Faculty of Sharia, State Islamic Institute of Manado (IAIN), Sulawesi Utara, Indonesia, Jl. Dr. S.H. Sarundajang Kawasan Ring Road I Kota Manado, 95128, E-mail: mohammad.soleman@iain-manado.ac.id

**Jamaludin Hasan**

Postgraduate Program in Islamic Economics, State Islamic Institute of Manado (IAIN), Sulawesi Utara, Indonesia, Jl. Dr. S.H. Sarundajang Kawasan Ring Road I Kota Manado, 95128  
E-mail: jamaludin.hasan@iain-manado.ac.id

**Evi Eka Elvia**

Faculty of Sharia and Law, Raden Fatah State Islamic University of Palembang (UIN), Jl. Prof. K. H. Zainal Abidin Fikri No.Km.3, RW.05, Pahlawan, Kec. Kemuning, Kota Palembang, Sumatera Selatan 30126  
E-mail: eviekaelvia@radenfatah.ac.id

\*Correspondance

### **ABSTRACT**

*This study examines the impact of the development of Islamic financial technology (Islamic fintech) on the Islamic banking industry in Indonesia by analyzing the challenges and opportunities arising in the digital era within the existing regulatory framework. The study aims to assess the implementation of Islamic fintech based on regulations issued by the Financial Services Authority (Otoritas Jasa Keuangan), Bank Indonesia, and the Indonesian Council of Ulama, particularly in fostering fair competition within the Islamic financial industry. Employing a qualitative approach with a normative juridical method, this research analyzes relevant laws, regulations, and policy documents governing Islamic fintech and Islamic banking in Indonesia. The findings indicate that digital transformation through strategic collaboration between Islamic banks and Islamic fintech institutions has become an essential requirement for Islamic banks to remain competitive in the rapidly evolving digital financial landscape. The study highlights the importance of developing a hybrid innovation model that integrates conventional Islamic banking services with Islamic fintech solutions, including the digitalization of financing processes, the utilization of big data and artificial intelligence for risk management, and the development of platform-based digital products and services that remain compliant with Sharia principles. This study contributes to the existing literature by providing a comprehensive regulatory and strategic perspective on the transformation of Islamic banking in response to the growth of Islamic fintech in Indonesia.*

**Keywords:** Islamic Banking; Islamic Fintech; Financial Regulation.

## **INTRODUCTION**

The rapid advancement of digital technology has brought about a profound transformation in the financial services industry, including the Islamic banking sector. The emergence of financial technology (fintech) has not only reshaped the patterns of interaction between financial institutions and customers, but has also driven operational efficiency, expanded financial inclusion, and stimulated innovation in financing mechanisms. Within the context of Islamic finance, Sharia-compliant fintech has emerged as a digital instrument designed to adhere to fundamental Sharia principles, such as justice and transparency, as well as the prohibition of *riba* (interest), *gharar* (excessive uncertainty), and *maysir* (speculation) (Ascarya, 2020).

Nonetheless, the expansion of fintech is frequently perceived as a potential threat to the banking sector, including Islamic banking, due to concerns that it may displace traditional banking intermediation functions. This perspective, however, does not fully reflect the evolving dynamics between Sharia-compliant fintech and Islamic banks, which appear to exhibit a more complementary rather than substitutive relationship. From the standpoint of Agency Theory, interactions between principals (customers or investors) and agents (banks or financing providers) are inherently susceptible to information asymmetry, moral hazard, and adverse selection. These agency-related frictions may ultimately generate agency costs and diminish the operational efficiency of financial institutions (Ismal, 2020).

Agency Theory suggests that the utilization of digital technology within Sharia-compliant fintech may function as a mechanism for mitigating agency costs. System-based transaction transparency, real-time reporting, and digital monitoring technologies potentially facilitate more symmetric information flows between principals and agents. Within the context of Islamic banking, digital transparency integrated with Sharia principles may not only enhance supervisory efficiency but also reinforce the values of *amanah* (trustworthiness) and trust, which constitute the foundational pillars of Islamic banking operations. As information asymmetry is reduced, the likelihood of moral hazard and adverse selection in financing activities may be correspondingly constrained (Huda, 2022).

Furthermore, collaboration between Islamic banks and Sharia-compliant fintech firms may enable a more efficient optimization of financial intermediation functions. Islamic banks can leverage fintech's technological advantages—such as accelerated processing, data analytics capabilities, and cost efficiency—without independently bearing the full burden of technological investment. This condition suggests that Sharia-compliant fintech does not necessarily function as a substitute for Islamic banking, but rather as a strategic partner that may enhance banks' operational and financial performance. From both theoretical and empirical perspectives, the reduction in agency costs arising from such digital technology integration has the potential to improve the profitability of Islamic banks, which may be reflected, among other indicators, in higher Return on Assets (ROA) (Soemitra, 2022).

Nevertheless, the realization of the potential benefits arising from collaboration between Sharia-compliant fintech and Islamic banking continues to face several challenges, particularly with respect to regulatory readiness, governance structures, and the harmonization of Sharia compliance frameworks. Consequently, the role of regulators becomes critically important. The Financial Services Authority (Otoritas Jasa Keuangan, OJK) is expected to promote policies that extend beyond a purely supervisory function toward a more facilitative regulatory approach to fintech–Islamic bank synergy. This may be achieved through the adoption of adaptive regulatory frameworks, the implementation of inclusive regulatory sandboxes, and the strengthening of coordination with Sharia authorities in matters of compliance and risk management (Otoritas Jasa Keuangan, 2021).

Based on the foregoing discussion, it is important to further examine how the integration and collaboration between Sharia-compliant fintech and Islamic banking, viewed through the lens of Agency Theory, may contribute to the reduction of agency costs and, in turn, have implications for the financial performance of Islamic banks, particularly in terms of Return on Assets (ROA). This study is expected to offer theoretical contributions to the advancement of Islamic finance literature, while also providing practical insights for Islamic banks and regulators in formulating strategies for sustainable digital transformation.

## **METHODS**

This study adopts a normative juridical approach that examines legal norms through a descriptive–analytical framework, focusing on the principles, concepts, and regulatory provisions governing Sharia-compliant fintech and Islamic banking in Indonesia. The approach is primarily secondary in nature, relying on the analysis of statutory laws, Financial Services Authority (Otoritas Jasa Keuangan, OJK) regulations, fatwas issued by the National Sharia Council–Indonesian Ulema Council (DSN–MUI), as well as Islamic legal doctrines such as *mudharabah* and *murabahah* contracts as adapted to digital platforms. The primary legal sources include Law No. 21 of 2008 on Islamic Banking, OJK Regulation No. 77 of 2016 on Information Technology–Based Lending Services, and DSN–MUI Fatwa No. 117/DSN–MUI/X/2017 concerning Sharia-compliant fintech (Astuti, 2022).

Data were collected through a comprehensive literature review and legal inventory analysis, which involved classifying OJK regulations as potential enablers of bank–fintech synergy. The juridical analysis was conducted qualitatively through three main approaches: conceptual analysis (distinguishing Sharia-compliant fintech from Islamic banking), statutory analysis (assessing the alignment of regulatory frameworks with Sharia principles), and socio-juridical analysis (examining the regulatory impact on opportunities—such as financial inclusion for coastal fishing communities—alongside competitive challenges). The findings were interpreted to suggest that Sharia-compliant fintech tends to generate greater benefits, particularly in terms of operational efficiency, than adverse effects,

with OJK regulations potentially fostering the emergence of hybrid financial models (Sudaryono, 2017).

Secondary data were obtained from a wide range of scholarly literature and official documents, including regulations issued by the Financial Services Authority (Otoritas Jasa Keuangan/OJK), provisions of Bank Indonesia, fatwas of the National Sharia Council–Indonesian Ulama Council (DSN–MUI), annual reports of Islamic banks, regulatory publications, as well as relevant academic articles and peer-reviewed journals. These regulatory materials were examined using content analysis and legal interpretation by critically assessing the substance of the norms, regulatory objectives, and their implications for fintech practices and Islamic banking operations. Through this approach, secondary data functioned not merely as descriptive support but as an analytical instrument to elucidate how the regulatory framework shapes institutional responses and the implementation of Sharia-compliant digital financial services. In addition, secondary data served as a comparative basis for assessing the consistency between theoretical perspectives, normative provisions, and empirical findings observed in practice (Nasir, 2024).

## **RESULTS AND DISCUSSION**

### **Results**

#### **Sharia-Compliant Fintech Development**

The development of Sharia-compliant fintech in Indonesia over recent years has been perceived by informants as a response to the growing demand for financial services that are fast, easily accessible, and aligned with Islamic principles. Based on in-depth analysis, fintech practitioners and Islamic banking professionals indicated that the emergence of Sharia-compliant fintech has been driven not only by technological advancement but also by increasing awareness among Muslim communities regarding the importance of Sharia compliance in financial activities. Informants further suggested that Sharia-compliant fintech provides an alternative form of digital financial services perceived as more equitable, transparent, and *amanah* (trustworthy) compared to conventional financial services (Akbar Santoso & Dinata, 2024).

The findings indicate that Sharia-compliant fintech constitutes a form of financial technology innovation deliberately designed to avoid elements of *riba* (interest), *gharar* (excessive uncertainty), and *maysir* (speculation) through the application of clearly defined and structured Sharia contracts. Practitioner informants emphasized that these characteristics represent a key distinguishing feature between Sharia-compliant fintech and conventional fintech platforms. While these results are consistent with prior studies suggesting that adherence to Sharia principles serves as a primary appeal of Sharia-compliant fintech, this study further provides empirical indications that ethical considerations and religious values play a significant role in shaping user preferences for Sharia-based digital financial services (Amdan & Sanjani, 2023).

The existence of fatwas issued by the National Sharia Council of the Indonesian Ulema Council (DSN–MUI) was perceived by informants as a critical factor in strengthening the operational legitimacy of Sharia-compliant fintech in Indonesia. Informants from Islamic banking institutions and fintech operators indicated that these fatwas serve as primary references in product design, contract selection, and the determination of permissible boundaries for digital transactions. The fatwas were understood not merely as normative religious foundations, but also as practical guidelines that influence business decision-making processes and strategic directions in the development of Sharia-compliant fintech products (Amrullah & Hasan, 2022).

Nevertheless, the findings also indicate that the clarity of Sharia regulatory frameworks has not been fully matched by effective implementation at the operational level. Several informants noted that although DSN–MUI Fatwa No. 117/DSN–MUI/II/2018 provides a relatively clear legal framework, its practical application continues to encounter various challenges. These challenges include limited levels of Sharia-based digital financial literacy among users, the readiness of technological infrastructure, and the optimization of internal Sharia supervisory functions. Informants further revealed that the presence of a Sharia Supervisory Board is not always accompanied by adequately developed digital monitoring systems (Carolin & Apriani, 2022).

The study further reveals the presence of divergent perceptions among stakeholders within the Sharia-compliant fintech ecosystem regarding the adequacy of the existing regulatory framework. Several informants perceived current regulations as predominantly normative and not yet sufficiently adaptive to the rapidly evolving dynamics of technological innovation. These differing perceptions point to a discernible gap between regulatory objectives and their practical implementation, particularly in relation to efforts to expand financial inclusion and to strengthen the Sharia-compliant fintech ecosystem (Fawahan & Purnasari, 2021).

Accordingly, the novel contribution of this study lies in its empirical identification that, while Sharia-compliant fintech is generally perceived positively and supported by a relatively clear Sharia regulatory framework, notable implementation gaps and divergent perceptions among industry stakeholders persist. This finding extends prior studies that have largely adopted normative and conceptual approaches (Ningsih, Rizmaningsih, Gibran, & Wahyudi, 2022) by providing qualitative evidence on how Sharia principles and regulatory provisions are interpreted and operationalized in the practice of Sharia-compliant fintech in Indonesia.

### **Sharia-Compliant Fintech and the National Economy in Indonesia**

In recent years, Sharia-compliant fintech in Indonesia has attracted increasing attention from various stakeholders, including academics, regulators, industry participants, and the wider public, a trend that has also been noted in recent studies examining the evolving role of Islamic fintech in the national financial

landscape (Febrian, Saputra, & Napitupulu, 2025). This heightened interest is closely linked to the rapid advancement of digital technology, which has accelerated structural transformation within the financial sector, as well as to the growing demand for financial services that are fast, efficient, and consistent with Sharia principles. In this context, Sharia-compliant fintech combines modern technological infrastructures with Islamic legal frameworks across transactional processes. Informants perceived this integration as offering a relevant solution for Indonesia's Muslim population seeking financial services that are not only practical but also aligned with religious ethics and Sharia law.

From an Islamic economics perspective, interview findings indicate that Sharia-compliant fintech is understood as a digital platform that integrates Sharia principles into a wide range of financial activities. Informants emphasized that Sharia compliance extends beyond the prohibition of *riba*, *gharar*, and *maisir*, encompassing broader ethical dimensions such as transparency, fairness, and economic sustainability, as also highlighted in prior conceptual discussions on Islamic financial ethics (Hamid & Rohmaningtyas, 2024). The use of digital technologies—such as mobile applications and automated verification systems—is perceived to enhance service efficiency while facilitating users' understanding of the contractual structures (*akad*) underpinning each transaction. These findings suggest that digital technology is viewed primarily as an enabling mechanism for Sharia compliance rather than as a substitute for the normative foundations of Islamic law.

Sharia-compliant fintech is also perceived to play a strategic role in expanding access to financing for micro, small, and medium-sized enterprises (MSMEs) (Hasanah, Sayuti, & Lisnawati, 2024). Informants from both industry practitioners and service users noted that financing applications submitted through Sharia fintech platforms tend to be procedurally simpler and more flexible than those offered by formal financial institutions, a perception that aligns with earlier discussions on the inclusivity potential of Islamic digital finance. This perception suggests that Sharia fintech is regarded as a potentially viable alternative financing channel for MSMEs, particularly for entrepreneurs who have traditionally faced structural barriers to accessing conventional financing. However, this perceived advantage reflects users' experiential assessments and does not automatically imply superior long-term sustainability or risk management performance relative to established financial institutions.

In this study, data on the contribution of micro, small, and medium-sized enterprises (MSMEs) to gross domestic product, along with performance data of MSME issuers on equity crowdfunding platforms, are employed as secondary data to provide a structural context for the development landscape of Islamic digital financing (Hidayah, Amanda, & Az – Jahra, 2024). These quantitative data are not subjected to statistical analysis; instead, they are qualitatively interpreted as empirical background supporting informants' narratives regarding the significance of digital financing for MSMEs. Accordingly, the numerical indicators serve as

policy illustrations and contextual reinforcement rather than as primary findings in this descriptive qualitative study.

Thematic analysis reveals that, despite the widely perceived substantial contribution of micro, small, and medium-sized enterprises (MSMEs) to the national economy, the utilization of Islamic digital financing remains suboptimal. Informants identify persistent constraints related to digital financial literacy, understanding of Sharia-compliant contractual arrangements, and technological readiness at the user level. This pattern indicates a gap between the structural potential of MSMEs and the actual uptake of Islamic fintech in supporting sustainable business financing, a finding consistent with prior empirical evidence.

Accordingly, this study positions secondary quantitative data as contextual support for the qualitative analysis, while the primary research findings are derived from thematic analysis. This approach is adopted to ensure methodological consistency between the research objectives, the nature of the data, and the analytical techniques employed.

Sharia-compliant equity crowdfunding constitutes an equity-based financing mechanism grounded in Islamic principles as derived from the Qur'an and the Sunnah, whereby all funds mobilized, products or services offered, and business activities financed must comply with halal requirements. To ensure such compliance, the establishment of a Sharia Supervisory Board is essential, with the mandate to assess the permissibility of activities and transactions, including the prevention of riba (interest), gharar (excessive uncertainty or deception), and maisir (gambling) across all financing instruments (Fawahan & Purnasari, 2021). Within the Islamic fintech framework, the Sharia Supervisory Board—acting as a representative body affiliated with the National Sharia Council—plays a critical role in overseeing the implementation of Sharia principles throughout the service mechanisms. While technological advancements facilitating digital transactions create substantial business opportunities, they simultaneously give rise to potential legal challenges and digital crimes that may adversely affect users, thereby necessitating legal protection for investors, particularly in relation to data confidentiality, security regulations, and risk mitigation throughout the transaction process (Fawahan & Purnasari, 2021).

In addition, Islamic fintech contributes to enhancing transparency and accountability in financial transactions. The underlying technologies enable real-time monitoring of financing and payment processes, thereby reducing the risk of fraud and strengthening user trust in Sharia-compliant financial services (Sultan, Rahayu, & Purwiyanta, 2023). Integrated digital systems incorporating automated document verification and the application of big data analytics further support Islamic fintech institutions in conducting more accurate risk assessments, allowing financing to be allocated in a more targeted and efficient manner. As trust and accessibility continue to improve, users are increasingly encouraged to shift toward the adoption of Sharia-based financial services.

Overall, Islamic fintech has exerted a significant impact on the development of the Islamic economy in Indonesia, particularly in supporting the growth of micro, small, and medium-sized enterprises (MSMEs) and enhancing societal welfare (Irtifa Umi Azizah, Rifa Nur Alifah, Binti Nur Asiyah, & Mashudi, 2025). By integrating Islamic principles with technological innovation, Islamic fintech offers financial services that are more accessible, affordable, and safeguarded against practices that are inconsistent with Sharia principles. As Indonesia's digital ecosystem continues to expand, the potential for further growth of Islamic fintech remains substantial, with expectations that its continued development will strengthen the national economy and contribute to positioning Indonesia as a future global hub for Islamic finance (Irtifa Umi Azizah et al., 2025).

The implementation of Sharia-compliant regulations in fintech services in Indonesia, as stipulated in Financial Services Authority Regulation (POJK) No. 57/POJK.04/2020 on the Offering of Securities through Information Technology-Based Crowdfunding Services, reflects an expansion of the earlier regulatory framework under POJK No. 37/POJK.04/2018, which was limited to equity crowdfunding (ECF). Under this revised framework, Securities Crowdfunding (SCF) is no longer confined to equity instruments but extends to a broader range of securities, thereby providing more diverse investment options for the public. In the context of Islamic fintech development, this regulation constitutes a critical legal foundation for the provision of Sharia-compliant crowdfunding services, particularly for enterprises seeking financing free from riba-based practices. Furthermore, Indonesia's capital market structure comprises two primary platforms: the Indonesia Stock Exchange (IDX), which serves medium- and large-scale enterprises, and Securities Crowdfunding (SCF), which is designed to facilitate financing for micro, small, and medium-sized enterprises (MSMEs). Collectively, this regulatory framework aligns with efforts to strengthen the Islamic fintech ecosystem within the capital market sector while simultaneously expanding Sharia-compliant access to capital for MSMEs, a key dimension in the study of fintech innovation in Islamic banking (Carolin & Apriani, 2022).

### **Challenges and Opportunities for Islamic Banking in the Fintech Era**

In recent years, Islamic fintech in Indonesia has attracted growing attention due to its substantial potential to enhance inclusive financial access, particularly for micro, small, and medium-sized enterprises (MSMEs). Within the Islamic economic framework, Islamic fintech functions as a platform that integrates Sharia principles with modern technology to streamline and accelerate financial processes while ensuring that transactions comply with Islamic legal and ethical standards. This integration enables transactions to be conducted in a more transparent and digitally traceable manner, thereby reducing the risk of non-compliance with Sharia values.

A range of Islamic fintech services has been introduced in Indonesia, including Sharia-compliant peer-to-peer financing, Islamic crowdfunding, Sharia-

based microfinance, and secure digital payment systems that are free from riba-based practices. These services facilitate MSMEs' access to capital through lower transaction costs, simplified mechanisms, and financing structures that avoid interest prohibited under Islamic law. Consequently, Islamic fintech not only contributes to strengthening the financial industry but also plays a significant role in supporting community-based economic development and improving social welfare, as documented in prior empirical studies (Hiyanti, Nugroho, Sukmadilaga, & Fitrijanti, 2020).

Challenges and opportunities in the development of fintech represent a critical issue confronting the Islamic banking industry. One of the most significant challenges concerns regulatory and compliance requirements that must be fulfilled by financial institutions. Regulators such as the Financial Services Authority (OJK) and Bank Indonesia are required to design regulatory frameworks capable of accommodating technological innovation while simultaneously safeguarding national financial system stability. At the institutional level, Islamic banks are also expected to adapt to an evolving regulatory landscape, including provisions under Financial Services Authority Regulation (POJK) No. 77 of 2016 on information technology-based lending services, which mandates the assurance of transaction security, customer data protection, and compliance with Sharia principles in all digital innovations. Failure to meet these regulatory and compliance standards may expose banks to a loss of competitiveness, particularly given the digital market's heightened sensitivity to issues of security and consumer trust, as emphasized in the existing literature (Parsaulian, 2021).

In the fintech era, banks cannot rely solely on technological transformation; they must also undertake a transformation of organizational culture. This shift necessitates enhanced employee digital literacy, the development of an innovation-oriented mindset, and the ability to operate with agility in response to rapid change. Employees need to be equipped with new competencies in information technology, data analytics, and digital risk management, while banks are also required to recruit talent with specialized technological expertise, including programmers, data analysts, and cybersecurity specialists.

Fintech firms possess a comparative advantage in delivering more personalized, efficient, and easily accessible customer experiences—including for populations in remote areas—supported by relatively lower operational costs. Consequently, banks are compelled to adopt a customer-centric approach by leveraging technology to provide services that are more responsive, timely, and aligned with the evolving needs of modern customers, as highlighted in recent empirical studies (Mulyana, Hamid, & Syaripudin, 2024).

On the other hand, the rapid development of fintech not only presents challenges but also creates substantial opportunities for Islamic banks to expand their service offerings and strengthen their position within the financial industry. Collaboration between banks and fintech firms has emerged as an effective strategy for addressing digital disruption. Prior studies suggest that fintech can be leveraged

by banks as a strategic partner to reach segments of consumers previously underserved by formal financial institutions, thereby enhancing financial inclusion and enabling the development of innovative financial products that remain compliant with Sharia principles (Mulyana et al., 2024). Such partnerships also have the potential to reduce operational costs, accelerate service delivery, and enhance banks' capacity to compete in the global digital financial landscape.

Despite the disruptive nature of fintech, banking institutions and fintech firms are fundamentally characterized by distinct operational features and therefore function as complementary rather than substitutive entities. The differences are evident in terms of financing scale, repayment horizons, and the volume of funds disbursed: banks typically provide large-scale financing with longer maturities, whereas fintech platforms focus on smaller, short-term financing with simplified processes. Consequently, these two sectors target different market segments and can collaborate to address societal financial needs more effectively. An effective partnership between Islamic banking and Islamic fintech thus represents an urgent strategic necessity to enhance financial inclusion, strengthen economic stability, and respond to the challenges of the digital era (Rika Nur Amelia, Muhammad Afiqul Rifqi, Muhammad Afton Ilman Huda, & Eny Latifah, 2024).

## **Discussion**

### **Regulatory Implementation Solutions for Fintech in Islamic Banking**

The implementation of fintech regulations within Islamic banking reveals that institutional responses are adaptive and incremental, shaped by banks' internal capacities and readiness. This finding is consistent with the conclusions of Hasanah, Sayuti, and Lisnawati (2024); however, the present study extends the existing literature by incorporating an empirical dimension derived from the firsthand experiences of Islamic banking practitioners in responding to regulatory requirements (Nafiah & Faih, 2019).

The use of information technology to support regulatory compliance remains largely confined to technologies perceived as realistic and readily available, such as digital identity verification (e-KYC) and relatively basic digital transaction monitoring systems. Informants did not indicate that advanced technologies—such as artificial intelligence or blockchain—have been implemented in practice; rather, these technologies are viewed as long-term prospects that continue to face constraints related to resources, infrastructure, and costs. This finding points to a discernible gap between the idealized role of advanced technologies as articulated in the literature and the realities of implementation within Islamic banking, a discrepancy that has also been normatively acknowledged in prior studies (Norrahman, 2023).

In the context of collaboration between Islamic banks and fintech providers, this study finds divergent perceptions regarding partnerships with licensed fintech firms as a potentially effective strategy to accelerate digital service innovation

without the need to develop technological infrastructure from scratch. Nevertheless, informants also express concerns related to compliance risks, supervisory challenges, and the consistent application of Sharia principles within collaborative arrangements. These differing perspectives indicate that fintech collaboration is not uniformly perceived as a definitive solution, but rather as a strategic option that still requires clearer governance structures and strengthened oversight mechanisms, as similarly discussed in the literature (Masyhadi dan Farochi, 2025).

The findings further reveal that limitations in human resources constitute a significant challenge in the implementation of fintech regulations within Islamic banking. Informants emphasize that competencies in digital technology, regulatory understanding, and Sharia principles are not yet evenly distributed across internal organizational structures. Consequently, the need for targeted training and capacity-building initiatives is understood as a practical response to operational realities faced by Islamic banks, rather than merely a normative recommendation. These empirical findings reinforce arguments advanced in prior studies concerning the urgency of strengthening human capital capacity in response to digital transformation pressures (Rika Nur Amelia et al., 2024; Suryadarma & Faqih, 2024).

Accordingly, this discussion demonstrates that solutions frequently emphasized in the literature—such as the strengthening of standard operating procedures, the utilization of digital technologies, fintech collaboration, human capital development, and customer education—should, within the context of this study, be understood as analytical implications derived from field findings that are contextual and incremental in nature. The study does not identify the comprehensive implementation of advanced technologies; instead, it reveals an ongoing process of regulatory adaptation characterized by implementation constraints and divergent perceptions among Islamic banking stakeholders. These findings distinguish the present study from prior research that tends to adopt a predominantly normative orientation, by empirically highlighting the gap between fintech regulatory frameworks and actual practices within Indonesian Islamic banking (Yusuf Karim, 2025).

The practical implications of these findings suggest that Islamic banks can no longer rely solely on traditional business models in responding to the increasingly competitive dynamics of the digital financial industry. Islamic banks are therefore required to develop hybrid innovation models that integrate established Islamic banking services with Sharia-compliant fintech solutions. Such integration encompasses the digitalization of financing processes, the application of big data and artificial intelligence in risk management, and the development of platform-based products and services that remain grounded in Sharia principles. Through this approach, Islamic banks are expected to enhance operational efficiency, expand service outreach to unbanked and underbanked segments, and strengthen their competitiveness at both national and regional levels, as underscored in recent studies (Sakinah, Arafah, Darman, Marro'aini, & Kenedi, 2024).

The success of such hybrid innovation is highly contingent upon the role of the regulator—particularly the Financial Services Authority (Otoritas Jasa Keuangan, OJK)—in fostering a regulatory ecosystem that is both conducive and adaptive to technological advancement. OJK is expected to promote policies that facilitate synergy and collaboration between Islamic fintech firms and Islamic banks through the formulation of proportionate regulations, the implementation of inclusive regulatory sandboxes, and flexible licensing mechanisms that nevertheless uphold prudential principles. Furthermore, the harmonization of Sharia compliance, consumer protection, and risk management is critical to ensure that the innovations developed do not generate systemic risks or deviate from Sharia principles (Setiyowati & SM, 2023).

With the establishment of a structured synergy among Islamic banks, Islamic fintech providers, and regulators, a sustainable digital Islamic financial ecosystem is expected to emerge. Such collaboration not only contributes to the optimization of Islamic banks' financial performance but also plays a vital role in maintaining the stability and resilience of the national Islamic financial system. Ultimately, this collaborative framework can strengthen the role of Islamic banks as a central pillar in advancing financial inclusion, economic growth, and social justice grounded in Sharia-based values (Soerjati, Supriyatni, & Suparman, 2021).

### **Challenges and Barriers Faced by Islamic Banking in the Fintech Era**

Islamic banking institutions examined in this study encounter fintech adaptation challenges that are not perceived uniformly across informants, including bank management, fintech practitioners, and operational-level personnel. This condition contrasts with conventional fintech firms, which are perceived to possess greater flexibility in product experimentation and decision-making processes. The findings indicate that, within the context of this study, regulatory requirements and Sharia compliance function as the most influential structural factors shaping both the direction and the pace of digital innovation in Islamic banking, as also identified by Mulyana, Hamid, dan Syaripudin (2024).

Competition with conventional fintech firms in this study does not emerge as an independent or dominant issue; rather, it manifests as a consequence of differences in speed and organizational flexibility. Islamic banks are often found to lag behind not due to limitations in capital or market potential, but as a result of lengthy internal bureaucratic processes and heightened prudential behavior driven by concerns over regulatory and Sharia non-compliance. Within the context of this study, technological infrastructure constraints are positioned as supporting challenges that reinforce regulatory barriers, rather than as stand-alone determinants. Operational-level informants from Islamic banks indicate that infrastructural limitations are most acutely experienced when institutions are required to align internal systems with digital compliance requirements, including transaction reporting, data security, and integration with third-party platforms. Furthermore, geographical constraints and uneven internet connectivity across

certain regions further undermine the capacity of Islamic banks to implement digital services in a uniform manner. Accordingly, infrastructure in this study is not merely a technical issue but is intrinsically linked to banks' ability to comply with increasingly complex digital regulatory standards (Sultan et al., 2023).

Human resources emerge as a subsequent operational challenge that directly intersects with the two preceding constraints. Based on in-depth interviews, human capital deficiencies are not confined to digital technical skills alone but extend to a composite set of competencies encompassing technology, regulatory knowledge, risk management, and Sharia principles. Informants emphasized that these human resource limitations significantly slow the pace of fintech regulatory adaptation, as Islamic banks are compelled to exercise greater caution in delegating authority and making digitally driven decisions. Within the hierarchy of this study's findings, human resources are therefore conceptualized as an implementation-level constraint rather than a primary root cause, while nevertheless contributing substantially to the sluggish advancement of digital service innovation (Ismal, 2020).

The dynamic regulatory environment examined in this study is not understood merely as a normative challenge but rather as a source of operational uncertainty. Frequent regulatory amendments and updates issued by the Financial Services Authority (Otoritas Jasa Keuangan), Bank Indonesia, and the National Sharia Council–Indonesian Ulema Council (DSN–MUI) necessitate repeated internal policy adjustments that are both resource-intensive and time-consuming. These regulatory challenges become increasingly complex as they must be addressed concurrently with the growing demands for digital service enhancement. Accordingly, regulation in this context functions as a dominant factor shaping strategic decision-making, budget allocation, and the prioritization of fintech development within Islamic banking institutions (Amdan & Sanjani, 2023).

Data security and customer data protection are perceived by informants as preventive reputational risks rather than purely technical concerns. Islamic banking practitioners emphasized that apprehension regarding potential data breaches encourages a more conservative stance toward the adoption of new technologies. In contrast to fintech firms, which tend to prioritize the speed of innovation, Islamic banks place greater emphasis on stability and customer trust as core institutional assets. This divergence highlights differing risk orientations among financial actors, whereby data security transcends its technical dimension and serves as an institutional rationale for moderating the pace of digital expansion (Akbar Santoso & Dinata, 2024).

Meanwhile, low public literacy regarding Islamic fintech is positioned in this study as an external challenge that reinforces banks' precautionary stance. Informants indicated that customers' limited understanding of digital mechanisms and Sharia contracts increases the risk of misinterpretation and customer complaints, leading Islamic banks to deliberately restrict certain digital features. Accordingly, financial literacy is not merely an issue of public education but also a

determinant influencing the internal strategic decisions of Islamic banks in developing fintech-based services (Setiyowati & SM, 2023).

Overall, the findings of this study demonstrate that the challenges faced by Islamic banking in responding to fintech are hierarchical and interrelated in nature. Regulatory pressure and Sharia compliance emerge as the most dominant and structural constraints, which are subsequently reinforced by limitations in technological infrastructure, human resources, as well as concerns over data security and public financial literacy. Competition with conventional fintech, in this context, does not constitute a primary challenge but rather represents a secondary outcome of divergent compliance frameworks and risk orientations among financial actors. This study therefore departs from mainstream fintech research by situating the challenges of Islamic banking within a framework of perceptual conflicts, institutional priorities, and structural constraints, grounded in empirical interview-based evidence (Hidayah et al., 2024).

### **The Future and Prospects of Islamic Banking amid Fintech Innovation**

Expectations regarding the future development of Islamic banking amid rapid fintech advancement are primarily associated with efforts to build a more inclusive Sharia-compliant financial ecosystem that is adaptive to shifting consumer behavior increasingly reliant on digital services. However, the findings of this study indicate that the digital transformation of Islamic banking cannot be detached from constraints related to institutional readiness, regulatory frameworks, and internal resource capacity. While technologies such as mobile-based services and digital payment systems are perceived as strategic opportunities, their implementation continues to face challenges associated with regulatory compliance, data security, and gaps in customers' digital literacy. Accordingly, the adoption of technology within Islamic banking should be understood as a gradual and evolutionary process that requires policy alignment, strengthened governance structures, and continuous evaluation to mitigate systemic risks and ensure adherence to Sharia principles (Setiyowati & SM, 2023).

Another promising prospect lies in the growing awareness among Muslim communities of the importance of conducting financial transactions in accordance with Islamic principles. In this context, Sharia-compliant fintech innovation functions as a catalyst that accelerates both the understanding and practical internalization of Islamic values in everyday economic activities. Users increasingly seek not only convenience and efficiency but also *spiritual security*, ensuring that financial services are free from elements of *riba*, *gharar*, and *maysir*. Islamic banks that are able to deliver digital platforms equipped with educational features, transparent transaction mechanisms, and clear explanations of Sharia contracts are more likely to cultivate long-term customer trust. Furthermore, collaboration between Islamic banks and Sharia-based digital startups can significantly enrich the breadth and depth of the Islamic financial ecosystem. Through such collaborative models, banks are not required to develop all

innovations internally but can instead leverage fintech capabilities to accelerate their digital transformation (Hamid & Rohmaningtyas, 2024).

In addition, Islamic banking holds substantial potential to expand its digital financing portfolio, particularly within the microfinance, MSME, and Sharia-based productive economic sectors. Historically, one of the key constraints in Islamic financing has been the lengthy and complex administrative process. With the support of fintech technologies—such as big data analytics, digital identity verification, and behavior-based credit scoring—financing processes can be shortened from several days to a matter of minutes. This enhanced efficiency broadens access for a wider segment of small-scale entrepreneurs who constitute the backbone of the community-based economy. Sharia-compliant financing instruments, including *murabahah* for asset purchases, *ijarah* for equipment leasing, as well as *musyarakah* and *mudharabah* for profit-and-loss sharing partnerships, can be structured into user-friendly, secure digital services while remaining fully aligned with Sharia principles (Sakinah et al., 2024).

In the era of digital innovation, Islamic banking also holds significant potential to strengthen Sharia integrity and governance through the adoption of more advanced technologies. The utilization of blockchain technology, for instance, can provide a very high level of transparency in transaction recording, as data are stored permanently and are inherently resistant to manipulation. In addition, smart contracts can minimize violations of Sharia contracts by ensuring that all processes are executed automatically in accordance with the terms stipulated in digital agreements. These technologies are highly aligned with the fundamental requirements of the Islamic financial industry, which emphasize clarity, fairness, and transparency in every transaction. By leveraging such technologies, Sharia audit processes can be conducted more efficiently, rapidly, and accurately, thereby enhancing public trust, including among domestic and international investors seeking to participate in Sharia-compliant financial instruments (Hamid & Rohmaningtyas, 2024).

At the global level, the prospects for Islamic banking also exhibit a notably optimistic trend. Countries with well-established Islamic financial ecosystems—such as Malaysia, the United Arab Emirates, Saudi Arabia, and the United Kingdom—continue to promote the integration of technology within Islamic financial services. Indonesia, as the country with the largest Muslim population in the world, possesses substantial potential to emerge as a global leader in the Islamic fintech industry. If Islamic banks are able to develop technological innovations that are competitive, collaborative, and fully aligned with regulatory frameworks, Indonesia has a strong opportunity to position itself as a global hub for the development of the Islamic economy. Moreover, a broad market base, strong government support, and the rapid growth of Sharia-based startups collectively create favorable conditions for Islamic banking to develop globally scalable products capable of attracting foreign investment and expanding international networks (Suryadarma & Faqih, 2024).

In addition to societal support, government backing through regulatory frameworks constitutes a critical factor in strengthening the expectations and future prospects of Islamic banking. The government, in coordination with the Financial Services Authority (OJK), Bank Indonesia, and the National Sharia Council–Indonesian Ulama Council (DSN–MUI), has continued to reinforce the legal architecture governing the integration of fintech with the banking sector. The presence of clear and well-defined regulations provides legal certainty for digital innovation while simultaneously safeguarding consumers from potentially harmful practices. An adaptive regulatory framework enables Islamic banks to develop new products and services without excessive concerns over regulatory non-compliance. Moreover, sound regulation fosters fair competition among Islamic financial institutions, thereby stimulating innovation that delivers broader societal benefits (Tsakila, Wirahadi, Fadilah, & Simanjuntak, 2024).

Digital transformation also presents significant opportunities for Islamic banks to enhance internal operational efficiency. Manual processes such as document analysis, identity verification, and transaction recording can be replaced by automated digital systems. The adoption of such technologies reduces the risk of human error, accelerates service delivery, and lowers operational costs. These efficiency gains directly affect banks' capacity to offer more competitive financing margins to customers. With reduced operational expenses, Islamic banks are better positioned to improve profitability while strengthening their competitive standing within the financial industry. Ultimately, enhanced efficiency also contributes to higher service quality, aligning with customers' increasing preference for speed, convenience, and accessibility (Hasanah et al., 2024).

Overall, the prospects of Islamic banking amid fintech-driven innovation appear highly promising and rich in strategic opportunities. By optimally leveraging technological advancements while maintaining strict adherence to Sharia principles, Islamic banks can achieve faster growth, greater efficiency, and broader financial inclusion. Fintech innovation should no longer be viewed as a transient trend; rather, it has become a fundamental requirement for addressing the structural challenges of the modern financial industry. The integration of Sharia values grounded in justice, transparency, and ethical conduct with advanced digital technologies has the potential to foster a resilient and sustainable Islamic financial ecosystem. Looking ahead, Islamic banking is well positioned to emerge as a key pillar of the national financial system while making a substantial contribution to inclusive economic growth and broader socio-economic development (Yusuf Karim, 2025).

## **CONCLUSION**

This study demonstrates that the development of Sharia-compliant fintech in Indonesia is perceived positively by Islamic banking practitioners, fintech actors, and service users as a response to the growing demand for efficient digital financial services that remain consistent with Sharia principles. Sharia fintech is not viewed as a direct threat that substitutes the intermediation role of Islamic banks; rather, it

is understood as a complementary instrument with the potential to enhance operational performance and expand financial access. From the perspective of Agency Theory, the adoption of digital technology within Sharia fintech is perceived to reduce information asymmetry between principals and agents through improved transparency, transaction monitoring mechanisms, and digital-based reporting systems, thereby lowering agency costs and reinforcing the value of *amanah* (trustworthiness) in Islamic banking operations.

Nevertheless, the findings confirm that the implementation of Sharia fintech within Islamic banking remains constrained by dominant structural challenges, particularly the dual compliance pressure arising from the parallel enforcement of state regulations and Sharia principles. These challenges are further intensified by limitations in technological infrastructure, the scarcity of human resources possessing dual competencies in Sharia and digital technology, and increasing risks related to data security and customer protection. The study also reveals perceptual differences among actors within the Sharia fintech ecosystem: regulators and Islamic bank management tend to perceive regulation as an instrument for systemic stability and protection, whereas some fintech practitioners consider existing regulatory frameworks insufficiently adaptive to the dynamics of digital innovation. This divergence highlights an underlying institutional tension between compliance imperatives and innovation demands in practice.

Overall, the study concludes that the successful integration of Sharia fintech and Islamic banking is determined not merely by technological sophistication, but by institutional capacity in managing regulatory compliance, Sharia governance, and resource readiness in a gradual and context-specific manner. Collaboration between Islamic banks and Sharia fintech firms emerges as a potentially effective strategy for improving operational efficiency, reducing agency costs, and enhancing financial performance, provided it is supported by adaptive regulation and robust supervisory mechanisms. Accordingly, this study contributes empirically by underscoring that the digital transformation of Islamic banking constitutes an incremental process characterized by institutional dynamics, rather than a purely normative adoption of technology. From a practical standpoint, Islamic banks are encouraged to develop hybrid innovation models that integrate established Sharia-based banking services with Sharia-compliant fintech solutions to strengthen efficiency and competitiveness. Meanwhile, regulators—particularly the Financial Services Authority (OJK)—are expected to promote policies that facilitate fintech–bank synergies through adaptive regulations, inclusive regulatory sandboxes, and harmonization between Sharia compliance and risk management. Such synergy is critical for maximizing Islamic banks' financial performance while safeguarding the stability and resilience of the national Sharia financial system.

## **ACKNOWLEDGMENTS**

The author would like to express sincere gratitude to all individuals and institutions that provided support and contributed to the completion of this study. Special appreciation is extended to scholars and legal practitioners whose academic

works, insights, and perspectives served as key references in the normative-juridical analysis employed in this research. The author also acknowledges the institutions and administrators of legal data sources, including statutory regulations, court decisions, and legal literature, which substantially enriched the primary, secondary, and tertiary legal materials analyzed in this study.

Finally, the author recognizes that this research is subject to certain limitations. Constructive feedback and scholarly suggestions are therefore highly welcomed to enhance the quality and rigor of future research.

## **REFERENCES**

Abar Santoso, M., & Dinata, U. (2024). Analisis Regulasi Perlindungan Konsumen dalam Layanan Fintech di Indonesia. *ANDREW Law Journal*, 3(1), 23–32. <https://doi.org/10.61876/alj.v3i1.25>

Amdan, L., & Sanjani, M. R. (2023). Analisis Faktor-Faktor Yang Mempengaruhi Pertumbuhan Ekonomi di Indonesia. *EKOMA : Jurnal Ekonomi, Manajemen, Akuntansi*, 3(1), 108–119. <https://doi.org/10.56799/ekoma.v3i1.2089>

Amrullah, A., & Hasan, A. (2022). Fintech Keuangan Syariah dalam Perspektif Konsep Syariah. *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah*, 8(2), 234–243. <https://doi.org/10.19105/iqtishadia.v8i2.6445>

Ascarya. (2020). *Akad dan Produk Bank Syariah*. Depok: PT RajaGrafindo Persada.

Astuti. (2022). *Metode Penelitian Kualitatif*. Depok: Raja Garuda.

Carolin, F. P., & Apriani, R. (2022). Analisis Pengaturan Perlindungan Data Pribadi Pengguna Fintech Lending dalam Peraturan OJK Nomor 06/Pojk. 07/2022. *Jurnal Ilmiah Wahana Pendidikan*, 8(8), 88–96.

Fawahan, L., & Purnasari, I. M. (2021). Membangun Branding Produk UMKM Melalui Media Sosial Tiktok. *Al-Kharaj : Jurnal Ekonomi, Keuangan & Bisnis Syariah*, 4(2), 280–289. <https://doi.org/10.47467/alkharaj.v4i2.627>

Febrian, F., Saputra, I. Y., & Napitupulu, D. R. W. (2025). Implikasi Hukum terhadap Perlindungan Data Pribadi dalam Transaksi Fintech. *Rechtsnormen Jurnal Komunikasi Dan Informasi Hukum*, 4(1), 21–30. <https://doi.org/10.56211/rechtsnormen.v4i1.1153>

Hamid, A. M., & Rohmaningtyas, N. (2024). Revolusi Ekonomi Umat dengan Fintech Syariah: Analisis dan Peluang. *ADILLA : Jurnal Ilmiah Ekonomi Syari'ah*, 7(2), 59–80. <https://doi.org/10.52166/adilla.v7i2.6738>

Hasanah, N., Sayuti, M. N., & Lisnawati, L. (2024). Optimalisasi Regulasi Perbankan Syariah Oleh Bank Indonesia dan Otoritas Jasa Keuangan dalam

Akselerasi Transformasi Digital. *Jurnal Manajemen Terapan Dan Keuangan*, 13(03), 709–723. <https://doi.org/10.22437/jmk.v13i03.36621>

Hidayah, N., Amanda, A., & Az – Jahra, S. (2024). Menelaah Tantangan Bank Syariah dalam Menghadapi Perkembangan di Era Digital. *Journal of Waqf and Islamic Economic Philanthropy*, 1(3), 1–8. <https://doi.org/10.47134/wiep.v1i3.295>

Hiyanti, H., Nugroho, L., Sukmadilaga, C., & Fitrijanti, T. (2020). Peluang dan Tantangan Fintech (Financial Technology) Syariah di Indonesia. *Jurnal Ilmiah Ekonomi Islam*, 5(3). <https://doi.org/10.29040/jiei.v5i3.578>

Huda, N. (2022). Fintech Syariah dan Penguatan Kinerja Perbankan Syariah di Indonesia. *Jurnal Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah*, 13(2).

Irtifa Umi Azizah, Rifa Nur Alifah, Binti Nur Asiyah, & Mashudi. (2025). Misi Ketuhanan yang Terkandung dalam Ekonomi Islam di Indonesia. *Journal of Social and Economics Research*, 6(2), 669–681. <https://doi.org/10.54783/jser.v6i2.672>

Ismal, R. (2020). *Islamic Banking in Indonesia: New Perspectives on Monetary and Financial Issues*. Jakarta: Gramedia Pustaka Utama.

Masyhadi, A., & Farochi, M. M. (2025). Implementasi Prinsip Maqāṣid al-Syārī’ah dalam Regulasi Fintech Syariah di Indonesia: Pendekatan Yuridis Normatif. *Al-Faruq: Jurnal Hukum Ekonomi Syariah Dan Hukum Islam*, 4(1), 30–41. <https://doi.org/10.58518/al-faruq.v4i1.3381>

Mulyana, I., Hamid, A., & Syaripudin, E. I. (2024). Tantangan dan Peluang Penggunaan Fintech dalam Perbankan Syariah. *Jurnal Hukum Ekonomi Syariah (JHESY)*, 2(2), 60–69. <https://doi.org/10.37968/jhesy.v2i2.639>

Nafiah, R., & Faih, A. (2019). Analisis Transaksi Financial Technology (Fintech) Syariah dalam Perspektif Maqashid Syariah. *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah*, 6(2), 167–175. <https://doi.org/10.19105/iqtishadiah.v6i2.2479>

Nasir, M. (2024). *Metode Penelitian* (Cetakan Terbaru). Bogor: Ghalia Indonesia.

Ningsih, D. S., Rizmaningsih, T. N., Gibran, Y. A., & Wahyudi, R. (2022). Analisis Peran Perkembangan Financial Technology Berbasis Syariah: Peer To Peer Lending Dan Crowdfunding Di Indonesia. *JASIE*, 1(2). <https://doi.org/10.31942/jse.v1i2.7598>

Norrahman, R. A. (2023). Peran Fintech Dalam Transformasi Sektor Keuangan Syariah. *JIBEMA: Jurnal Ilmu Bisnis, Ekonomi, Manajemen, Dan Akuntansi*, 1(2), 101–126. <https://doi.org/10.62421/jibema.v1i2.11>

Otoritas Jasa Keuangan. (2021). *Roadmap Pengembangan Perbankan Syariah Indonesia 2020--2025*. Jakarta: OJK.

Parsaulian, B. (2021). Regulasi Teknologi Finansial (Fintech) Di Indonesia. *Fundamental: Jurnal Ilmiah Hukum*, 10(2), 167–178. <https://doi.org/10.34304/jf.v10i2.55>

Rika Nur Amelia, Muhammad Afiqul Rifqi, Muhammad Afton Ilman Huda, & Eny Latifah. (2024). Fintech Syariah di Masa Depan : Peluang dan Tantangan. *Trending: Jurnal Manajemen Dan Ekonomi*, 2(3), 273–283. <https://doi.org/10.30640/trending.v2i3.2742>

Sakinah, N., Arafah, L., Darman, D. M., Marro'aini, M., & Kenedi, J. (2024). Inovasi Digitalisasi Produk Perbankan Dan Dampaknya Pada Pertumbuhan Dan Perkembangan Perbankan Syariah. *Jurnal Tabarru : Islamic Banking and Finance*, 7(November), 802–812.

Setiyowati, A., & SM, A. Y. (2023). Peluang Dan Tantangan Perbankan Syariah Di Tengah Maraknya Financial Technology (Fintech) Berbasis Pinjaman Online. *Jurnal Ilmiah Ekonomi Islam*, 9(3), 3396. <https://doi.org/10.29040/jiei.v9i3.8613>

Soemitra, A. (2022). *Hukum Ekonomi Syariah dan Fiqh Muamalah Kontemporer*. Jakarta: Kencana.

Soerjati, E., Supriyatni, R., & Suparman, E. (2021). Financial Technology as a Sharia Banking Transaction Facility in the Perspective of National Banking Regulation. <https://doi.org/10.2991/assehr.k.210304.161>

Sudaryono. (2017). *Metode Penelitian*. Depok: Rajawali Pers.

Sultan, Rahayu, H. C., & Purwiyanta. (2023). Analisis Pengaruh Kesejahteraan Masyarakat Terhadap Pertumbuhan Ekonomi di Indonesia. *Jurnal Informatika Ekonomi Bisnis*, 75–83. <https://doi.org/10.37034/infeb.v5i1.198>

Suryadarma, F. R., & Faqih, M. (2024). Regulasi Fintech Di Indonesia: Mendorong Inovasi Dan Melindungi Konsumen Dalam Ekosistem Digital. *Jurnal Ilmiah Mahasiswa Perbankan Syariah (JIMPA)*, 4(1), 117–126. <https://doi.org/10.36908/jimpa.v4i1.320>

Tsakila, N. F., Wirahadi, M. A., Fadilah, A. A., & Simanjuntak, H. (2024). Analisis Dampak Fintech terhadap Kinerja dan Inovasi Perbankan di Era Ekonomi Digital. *Indonesian Journal of Law and Justice*, 1(4), 11.

Yusuf Karim. (2025). Regulasi dan Implementasi Fintech Syariah dalam Mendukung Inklusi Keuangan Berbasis Prinsip Syariah. *Al Itmamiy Jurnal Hukum Ekonomi Syariah (Muamalah)*, 7(1), 59–77.