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DIGITALIZING SHARIA FINTECH: ADAPTING ISLAMIC ECONOMIC PRINCIPLES FOR MILLENNIALS

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ABSTRACT

Objective: This study aims to explore the adaptation of economic principles from Prophet Muhammad within Islamic fintech, examining its relevance to Indonesia's millennial generation and how these platforms can support MSME growth, enhance financial inclusion, and adhere to sharia principles in the digital era.

Research Design & Methods: This research uses a qualitative method with a literature study approach to analyze narrative data from various sources, thus enabling a comprehensive understanding of the phenomenon by integrating theoretical and practical perspectives.

Findings: The study results show that Islamic fintech platforms, which adhere to Sharia principles such as the prohibition of usury and ethical transactions, offer a suitable alternative to conventional finance for Indonesia's millennial generation, with its digital fluency and openness to innovation, is ready to adopt Islamic fintech such as peer-to-peer lending and crowdfunding to improve financial inclusion, MSME accessibility, and sharia-based economic growth.

Implications & Recommendations: This study recommends that Islamic financial institutions invest in user-friendly, transparent fintech platforms, while policymakers should create regulations that support Islamic fintech development and financial inclusion for MSMEs. Additionally, Islamic fintech platforms should integrate educational features on Sharia principles to promote ethical financial behavior among millennials.

Contribution & Value Added: This study contributes to the Islamic fintech literature by bridging traditional Islamic economic principles with modern fintech practices. It offers a model for Muslim-majority countries to modernize financial systems focused on financial inclusion, MSME development, sustainable innovation, and social welfare.

Keywords: Digital Economy, Shariah, Fintech, Islamic Finance

JEL codes: Z12, P43

Article type: research paper

INTRODUCTION

In this era of the digital economy, the emergence of Sharia-based financial technology (fintech) is a potential solution to develop the Sharia economy while responding to the challenges of the times. Islamic fintech improves access to finance and aligns with Sharia principles such as transparency, fairness, and the avoidance of *riba* (interest) and *gharar* (excessive uncertainty). With the application of advanced technologies such as blockchain, cloud computing, and crowdfunding, Islamic fintech offers more efficient, transparent, and secure solutions in the Islamic financial ecosystem. This innovation also plays an important role in increasing financial inclusion for Muslim communities with difficulty accessing conventional financial services.

Indonesia is the number one country with the largest Muslim population in the world. According to The Royal Islamic Strategic Studies Centre (RISSC) report titled “The Muslim 500: The World's 500 Most Influential Muslims 2024”, by 2023 there will be 240.62 million people. Followed by Pakistan, which has around 200 million Muslims, and India, with around 195 million Muslims (Rizaty, 2024). As a Muslim-majority country, Islamic fintech in Indonesia plays an important role in supporting the growth of MSMEs, the foundation of the national economy, by offering financial solutions that comply with Sharia principles. With easier access to capital, MSMEs can increase their production capacity, expand their distribution network, and innovate their products and services. In addition, Islamic fintech plays a role in the digitalization process of Islamic banking, enabling faster and more transparent transactions and reducing operational costs. In the post-COVID-19 pandemic situation, where many businesses are facing challenges, the presence of Islamic fintech not only contributes to economic recovery but also increases financial inclusion, allowing more people to participate in the formal economic system. With appropriate regulatory support and collaboration between the public and private sectors, Islamic fintech can continue to grow and positively impact the Indonesian economy as a whole.

The economic system exemplified by the Prophet Muhammad adheres to the principles of sharia, providing a strong foundation for the development of Islamic fintech in today's digital era. The adaptation of the economic system taught by the Prophet Muhammad SAW through the digitalization of Islamic fintech offers an attractive solution to meet the millennial generation's need for financial services that are efficient, transparent, and in accordance with Islamic values. The development of Islamic fintech has become a global phenomenon that integrates financial technology with Sharia principles sourced from the Qur'an and Sunnah. The industry seeks to align financial activities with Islamic ethical and moral codes, emphasizing the prohibition against usury, speculation, and investment in haram goods (Kiliç, 2023). This phenomenon is growing rapidly, where Islamic fintech plays a significant role in promoting financial inclusion through digital services that comply with Islamic values, especially in the Islamic Peer-to-Peer (P2P) lending sector, which continues to experience growth (Alfarizi et al., 2021; Mustamin & Trimulato, 2022).

In Indonesia, the prospects for Islamic fintech are very promising (Rusyadiana, 2018). This is supported by the increase in the halal lifestyle in the digital era, which has significantly impacted economic growth (Purwantini et al., 2020). The adoption of the Prophet Muhammad's economic system through the digitalization of Islamic fintech is in line with the concept of maqasid al-Shariah, where the benefits offered by new technologies outweigh the arguments for maintaining traditional financing methods (Oseni & Nazim Ali, 2019). Along with the rise of halal lifestyles in the digital era, Islamic fintech has developed rapidly by integrating the five characteristics of Islamic finance, namely Tawhid (oneness of God), Adl (justice), Nubuwwah (exemplary prophet), Khilafah (trust management), and Ma'ad (belief in the afterlife), as applied in Islamic banking in Indonesia (Yusuf et al., 2023). Thus, the digitalization of Islamic fintech can encourage wider financial inclusion while maintaining fairness and ethics in financial transactions, which ultimately contributes positively to the growth of a Sharia-based economy in Indonesia in accordance with the principles of Sharia taught by the Prophet Muhammad.

The Islamic economic principles established by the Prophet Muhammad, particularly in his farewell sermon (Hajj Wada'), reflect a deep understanding of justice, humanity, and social responsibility in economics. In the sermon, the Prophet emphasized the importance of respecting the rights of others, prohibiting the practice of usury, and encouraging mutual aid among people, all of which form the basis for a just and sustainable economic system. The Prophet's rhetoric not only galvanized Muslims but also inspired the development of an economic model orientated towards self-reliance and community empowerment (Khatibah et al., 2018). In the current context, these principles can be applied using financial technology (fintech) to create a more inclusive and ethical financial system. For example, blockchain technology can ensure transparency in transactions, while Islamic crowdfunding can increase access to finance for MSMEs. By utilizing digital technology, the economic principles of the Prophet Muhammad can be applied to build a fairer and more sustainable economic system and encourage active community participation in the economy. This, in turn, can improve the overall welfare of the ummah. This approach will not only

fulfill the community's financial needs but also reinforce the sharia values taught by the Prophet so that they remain relevant and applicable in the face of today's economic challenges.

The millennial generation, digital natives, shows a higher trend of adopting fintech solutions than previous generations. They are not only more comfortable using technology but also understand the benefits of digitalization in the financial context (Afif & Samsuri, 2022). The rapid growth of Islamic fintech in recent years creates a great opportunity to combine traditional Islamic economic principles with modern technology. This phenomenon responds to the public's need for financial services that are not only fast and efficient but also follow sharia principles, such as fairness, transparency, and avoidance of usury. With the largest Muslim population in the world, Indonesia is a potential market for the development of sharia fintech that can reach the layers of society that the conventional financial system has underserved.

Islamic fintech integrates financial technology with Islamic principles derived from the Qur'an and Sunnah to ensure that financial activities follow the Islamic code of ethics and morals (Kiliç, 2023). This integration not only expands access to financial services for previously marginalized communities but also promotes financial inclusion, which is crucial to strengthening the economy at both the local and national levels. In addition, Islamic fintech enables the creation of innovative financial products that meet the specific needs of communities, such as profit-sharing financing and investment in businesses that comply with Islamic principles. Therefore, Islamic fintech can potentially be a major driver in economic development, creating new job opportunities and improving the welfare of society as a whole while remaining committed to the Islamic values that underlie every financial transaction. By analyzing how to adapt the economic system of the Prophet Muhammad through Islamic fintech, this study is expected to contribute to overcoming these challenges and encouraging sustainable Islamic financial innovation in the digital era.

LITERATURE REVIEW

Financial technology is usually defined as applying technology to simplify or automate various financial services (Luu et al., 2021). According to Faour & Al-Sowaidi (2023), fintech is an innovation in the financial services industry that revolutionizes traditional methods by providing financial services through digital technology. With technologies such as blockchain, artificial intelligence (AI), and data analytics, fintech can provide financial services that are faster, more efficient, and more tailored to users' needs. The global adoption of fintech continues to grow due to its disruptive capabilities, especially for individuals and businesses previously less accessible to conventional financial services. In addition, fintech creates new opportunities in payments, financing, and asset management through various innovative applications that continue to progress (Anifa et al., 2022).

Financial technology (fintech) is a financial service innovation that facilitates quick and easy access to financial resources (Andrianto & Nurjanah, 2023). Islamic financial technology (Fintech) development is a contemporary phenomenon combining Sharia principles with financial technology innovations. Islamic fintech is a modern fiqh discourse that requires ijma as its legal source because it is not explicitly discussed in the Qur'an or hadith (Anshari, 2023). In Indonesia, the Indonesian Ulema Council issued a fatwa on information technology-based financial services based on Sharia principles, providing clear legal protection (Anshari, 2023). The application of Islamic FinTech has shown significant growth potential in various countries (Ahmad & Mamun, 2020). The value of Islamic fintech transactions in Indonesia reached \$2.9 billion in 2020, making Indonesia the country with the fifth most transactions globally (Ramadhan, 2022). This development shows that Islamic law fintech can be an important tool for the economic development of Muslims in the digital era (Hamid et al., 2023).

In adapting the Prophet Muhammad's economic system to the millennial generation, Islamic fintech offers opportunities to increase financial inclusion and provide innovative solutions to social and economic problems (Hamid et al., 2023). In developing Islamic fintech, it is important to ensure that Islamic economic principles are adhered to (Minz et al., 2023; Hamid et al., 2023).

The research results by Shaikh et al. (2020) show that the adoption of Islamic fintech services is influenced by perceptions of ease of use, usefulness, and consumer innovation. In adapting the economic system of the Prophet Muhammad SAW through the digitalization of Sharia Fintech, these factors must be considered in order to increase adoption among the millennial generation.

The millennial generation is generally defined as the group born between 1981 and 1990. Millennials are known as Generation Next, Digital Natives, or commonly referred to as Generation Y (Struhal et al., 2011). Kubota et al. (2022) define millennials as those born between the 1980s and early 2000s. Some sources define Millennials as born between 1987 and 2001 (Han et al., 2023). More specifically, they are currently between 25 to 40 years old (Kubota et al., 2022). In other words, Millennials are defined by years born between the 1980s and early 2000s. They are characterized by characteristics such as ethnic diversity, high levels of education, delayed marriage, and technological know-how (Kurz et al., 2019).

Millennials generation have various criteria or characteristics that include:

Mastery of digital technology

Millennials are familiar with and often interact with digital technology and online platforms. Millennials are known as the generation that grew up with the development of digital technology. They are used to using devices such as smartphones, the internet, and social media, thus influencing the way they work, communicate, and access information (Zis et al., 2021). Knowledge and skills in digital technology give millennials the advantage of quickly adapting to the Industrial Revolution 4.0 era, which requires the ability to utilize technology and innovation as part of everyday life.

Besides the use of digital technology, millennials tend to still balance digital approaches with traditional approaches, in contrast to Generation Z, who can be more independent in exploring the digital world (Hamdi et al., 2023). Millennials often combine modern technology with conventional ways. For example, millennials often utilize technology to streamline their work in the work environment, such as email or instant messaging applications. Even so, they still view face-to-face meetings as the most effective method for resolving important issues and reaching joint decisions (Zis et al., 2021). Technology is a tool for millennials that helps achieve efficiency, not a substitute for social interaction. They still value the traditional aspects of daily life, as they feel that face-to-face relationships add value that technology cannot replace.

Creative, Confident, and Connected (C3)

This generation is described as the C3 “Creative, Confident, Connected” generation, which means it tends to think creatively, is confident in taking risks, and is connected to social networks globally (R Willya Achmad W et al., 2019). Millennials tend to think creatively, take risks, and are widely connected through social networks. These C3 traits have a significant influence on the decision-making process for millennials in various aspects of life, both financial and social aspects (Ayuningtyas et al., 2018).

Creativity is one of the characteristics of the millennial generation that can encourage millennials to be more adaptive and innovative in solving problems in a dynamic environment, making it one of the main abilities needed in strategic decision-making. Based on research by González Moreno and Molero Jurado (2023) shows that creativity is positively correlated with self-esteem and can serve as a mediating variable between self-esteem and academic performance. The millennial generation's creativity is one characteristic of how they contribute to the industrial world, especially in the context of the digital startup industry (Alif & Nastiti, 2022).

The characteristic of confidence describes millennials who have a high sense of self in various aspects of life. This confidence arises from their belief in facing challenges and making decisions in professional and social contexts. Research reveals that millennials have high self-confidence, often supported by a good education and extensive experience in technology. This allows them to feel more confident amidst the development of the digital era and globalization (Dixit, 2022; Poluakan et al., 2020). On the other hand, the confidence possessed by this generation is further enhanced by their optimistic and ambitious nature, both in terms of career and personal life.

Connected refers to the Millennial generation's ability to stay connected to the world around them, both digitally and socially. Understanding the importance of connectivity will encourage this generation to collaborate at work and in society, ultimately improving their ability to make more innovative decisions based on collective insights (Zhang & Zhao, 2021). Millennials grew up in the era of digital technology and the proliferation of the internet, with these conditions making it possible to continue to interact and share information throughout the world. With easy access to increasingly sophisticated technology, this generation is often called a tech-savvy generation, a generation that is tech-savvy and very adept at using digital devices and social media platforms to communicate, find information, and make decisions (Kim & Park, 2020).

Pragmatic and Flexible

The characteristics of millennials as a pragmatic and flexible generation can be seen in many aspects of their lives, including their work situation, lifestyle, and socializing. As a generation that grew up in the digital age and rapid change, millennials tend to take a pragmatic and direct approach to their problems. Their pragmatism is evident in their tendency to seek efficient and impactful solutions. They prefer actions that deliver immediate results rather than just sticking to ideals without putting them into practice. For example, in a professional context, Millennials are more likely to choose companies that offer flexible working hours and locations, allowing them to balance their personal and professional lives. This is supported by research that shows that flexible working arrangements are effective, among other things: Working from home can increase happiness and productivity. Moreover, this generation highly values autonomy in determining when and how to work (Rozlan & Subramaniam, 2020).

In addition, flexibility is an important part of Millennial characteristics, as evidenced by their ability to adapt to rapid changes and work in various situations. For example, during the COVID-19 pandemic, many millennials have quickly adapted to remote working models and more flexible working arrangements. This flexibility not only helps to stay productive but also reduces work-related pressure and stress. This suggests that work environments that support flexibility may be important in improving mental health and overall well-being (Subramaniam et al., 2022). Millennials' pragmatic and flexible characteristics are not just a preference but also an adaptive strategy to deal with the challenges of a changing world, allowing them to remain relevant and successful in various situations.

METHODS

This research uses a qualitative method with a literature study approach. This method explores narrative and non-quantitative data from several library sources, including scientific articles, books, and other documents that can support the research objectives. Literature study allows researchers to review and analyze information from various perspectives, thus providing a deeper understanding of the phenomenon. This approach also provides flexibility in connecting theory and practice, allowing researchers to draw conclusions based on existing literature.

This research aims to find in-depth the literature related to the economic system of the Prophet Muhammad SAW and its modern application, especially in the Millennial generation through the digitalization of Sharia Fintech. It involves collecting data from various literature sources, such as academic articles, books, and reports related to the research topic. This method allows us to analyze the concepts of Islamic economics taught by the Prophet Muhammad, such as the principles of justice, honesty, and balance in economic transactions, and translate these values into the development of modern financial technology, analyzing how they can be implemented in modern financial technology such as fintech.

RESULT AND DISCUSSION

The Prophet Muhammad SAW became a role model in all aspects of life, especially the economic aspect. At the time of Prophet Muhammad SAW, the economic system was based on justice, balance, and prohibition against harmful practices, such as usury. One of the main economic

policies of the Prophet Muhammad was the eradication of usury and the regulation of trade to be fair and in accordance with Islamic teachings. In the Qur'an, Muslims are encouraged to trade but are strictly prohibited from practicing usury. This policy aims to prevent financial injustice and oppression in society. This has been emphasized in the Qur'an, particularly in Surah Al-Baqarah verse 275, which reads:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Meaning:

“Those who eat usury cannot stand except as one who staggers because of a demon. This is because they say that buying and selling is the same as usury. But Allah has made buying and selling lawful and usury unlawful. Whoever receives a warning from his Lord (concerning usury) then stops, and what he used to earn is his, and his affair is with Allah. Whoever repeats (the usury transaction), they are the inhabitants of Hell. They shall abide forever therein.” (QS. Al Baqarah (275).

Prophet Muhammad was known as an honest and fair trader whose honesty and responsibility as a trader were recognized from a young age. He exemplified the concept of good trading, focusing on good human relations with God (*hablumminallah*), as well as good human relations with others (*hablumminannas*). This approach involves the integration of spiritual values into daily economic practices, where honesty, responsibility, and trustworthiness are the cornerstones of every transaction. Prophet Muhammad avoided unfair practices, such as fraud, speculation, and usury, and encouraged transparent and fair trade. In this way, he managed to build a reputation as a trusted and respected trader among the Arab community at the time. Trading became not only an economic activity but also a form of worship and jihad in the way of Allah (Yahya, 2023).

In Medina, after the hijra, the Prophet implemented an economic system that prioritized social inclusion and shared prosperity. One of the early policies was to marry the Muhajirin (migrants from Mecca) with the Ansar (natives of Medina), which created a natural redistribution of wealth. This is considered an important early strategy in developing Medina's economy. In addition, zakat and alms are required as a means of wealth distribution aimed at reducing economic disparities and helping the poor (Hidayat & Mawardi, 2022). The economic system at the time of the Prophet also prioritized the principle of justice in trade. The Prophet regulated the market and imposed strict standards on scales and measures so that trade transactions were carried out fairly and transparently. The Prophet also encouraged business cooperation in the form of sharia contracts, such as *mudharabah* (profit sharing) and *musaqah* (cooperation in farm management), which helped increase productivity and create business opportunities for the wider community (Iqbal, 2021).

Through ethical trading practices, Prophet Muhammad SAW demonstrated that successful business does not have to exploit others but can be achieved by maintaining a balance between material gains and spiritual values. This makes trade an activity that is not only economically valuable but also plays a role in strengthening morality and social resilience. These principles applied by the Prophet are relevant and feasible in the modern business, especially to create a fair and ethical market based on Islamic values (Mustafa, 2022). Table 1 shows the various forms of economic systems implemented by the Prophet Muhammad, reflecting the principles of justice and social welfare.

As a leader, Prophet Muhammad succeeded in making changes and development by implementing a better and fairer economic system. Prophet Muhammad had introduced economic reforms through several strategic steps. These efforts not only improve material welfare, but also strengthen social solidarity through the concept of *ukhuwah Islamiyah* and *rahmatan lil 'alamin* which emphasises brotherhood and mutual benefit. The system carried out by the Prophet Muhammad can be used as inspiration in implementing the economic field for subsequent generations to the current generation.

Table 1. Economic System of Prophet Muhammad

Types of Economic System of Prophet Muhammad	Explanation	Reference
Ethical behavior trading	The Prophet adopted trading as a form of worship, emphasizing the importance of honesty, responsibility, and transparency in every transaction. He avoided harmful practices such as fraud, usury (interest), and unfair speculation and encouraged trade based on trust and fairness.	Yahya (2023)
Prohibition of usury	Prophet Muhammad introduced the prohibition against usury as part of economic reforms to prevent financial exploitation and maintain transaction fairness.	Mamun & Waliullah (2021)
Fair market regulation	Prophet Muhammad organized markets to work on the principle of supply and demand, prohibiting unethical practices such as monopolies, hoarding of goods, and price manipulation that harmed consumers.	Hidayat & Mawardi (2022)
Zakat and Sadaqah	The application of zakat and sadaqah is required to help redistribute wealth to the needy, reduce economic disparities, and improve social welfare. Sadaqah is encouraged as a form of social solidarity that strengthens relationships between community members.	Akhtar et al., (2022) .
Establishment of Baitul Mal	Baitul Mal was created as a state financial institution to manage public funds, including zakat and taxes, which are used for the public interest and welfare of the people.	Mamun & Waliullah (2021)

The millennial generation is the next generation in the modern era. This generation is known as a generation that grows and develops along with advances in information and communication technology. It is undeniable that this generation is greatly dependent on the development of technology as a medium of information and lifestyle. Technological advances have made the internet and social media a basic necessity in everyday life, both for communicating, shopping, and finding entertainment. Social media, such as Instagram, TikTok, and YouTube, have influenced millennial lifestyles, including in purchasing decisions and entrepreneurial promotions. As a generation familiar with technology, millennials tend to use digital platforms to fulfill their personal and professional needs ([Rayyan, 2022](#)).

One of the main advantages of the millennial generation's dependence on technology is the ease of making transactions. With the development of information technology, especially the internet and digital platforms, transactions can now be done anytime and anywhere. Various e-commerce platforms and digital banking applications make it easier for millennials to shop, make payments, and invest without having to physically visit a store or bank. Financial technology has become a tool that can be used with various features such as online payments, digital wallets, and e-wallets that further increase efficiency and convenience in transactions.

The growth and development of fintech in Indonesia shows a significant increase, especially in expanding financial inclusion and facilitating access to financial services for the community. Platforms such as peer-to-peer (P2P) lending, equity crowdfunding, and e-wallet are innovative solutions that can be utilized. The use of fintech among the younger generation is increasing rapidly, especially to fulfill secondary needs, where users aged 19-34 years dominate the fintech user market ([Abdurrahman et al., 2022](#)). In addition, in 2021, Islamic fintech also experienced rapid development, with an economic contribution reaching IDR 272.4 trillion ([Agustina & Faizah, 2023](#)). These developments show that fintech in Indonesia not only plays a role in supporting economic growth but also faces challenges related to regulation and security that need to be addressed to maintain its sustainability.

Table 2 shows several sharia service innovations in the form of platforms and applications with ease of use offered to the public, among others:

Table 2. Sharia Fintech Platform

Sharia Fintech Platform	Function	Reference
PT Alami Fintek Sharia (Alami Sharia)	This fintech platform offers Sharia-based financing services such as invoice financing and order financing. Experience using sharia contracts such as wakalah bil ujah, qardh, and musyarakah.	Adisaputra & Muttaqien (2023)
Dana Syariah	The platform provides sharia investment and financing services, especially for property projects. Dana Syariah allows users to invest according to sharia principles using a crowdfunding system.	Lubis (2023)
Ammana Fintek Syariah	An Islamic P2P lending platform that provides access to financing for Sharia-based micro, small, and medium enterprises (MSMEs). The platform aims to support the growth of MSMEs through financing schemes that comply with Islamic law.	Haris (2020)
Sharia Crowdfunding Platforms	A Sharia-based crowdfunding platform that supports the financing of MSMEs and other projects in accordance with Sharia principles by utilizing the Sharia equity crowdfunding system.	Andri Ibrahim et al., (2023)
SHAFICA (Sharia Fintech Campaign)	This Sharia fintech app focuses on educating and promoting Sharia fintech services in Indonesia, with the aim of increasing Sharia financial literacy across the country.	Saputra et al., (2022)

CONCLUSION

Islamic fintech is an innovation that integrates financial technology with Sharia principles, offering efficient, transparent, and secure solutions in the Islamic financial ecosystem. Indonesia, as the country with the largest Muslim population in the world, has great potential in the development of Islamic fintech to support the growth of MSMEs and increase financial inclusion. The economic system exemplified by the Prophet Muhammad, adhering to the principles of justice, honesty, and the prohibition of usury, is a strong basis for the development of sharia fintech in the digital era, especially the millennial generation as digital natives, showing a high propensity to adopt sharia fintech solutions.

Various fintech service innovation platforms, such as Dana Syariah, Alami Syariah, and Ammana Fintek Syariah, have been present to offer easy access to sharia-based financing and investment, support the growth of MSMEs and increase financial inclusion in Indonesia through transparent system and in accordance with sharia principles. Of course, by adapting the economic system of the Prophet Muhammad SAW through the digitalization of Sharia fintech based on the principles of justice, prohibition of usury, and social welfare, it is hoped that it can encourage sustainable Islamic financial innovation in the digital era and make a positive contribution to sharia-based economic growth in Indonesia in accordance with Islamic values.

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