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Opportunities for Young People in Developing Sharia Economics in Indonesia in the Digital Age

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ABSTRACT

This study aims to analyze the role of the younger generation in developing the digital sharia economy in Indonesia by emphasizing sharia principles, the role of digital technology, and existing opportunities and challenges. The sharia economy is based on the principles of prohibiting usury, gharar, and maysir, and emphasizes justice, transparency, and equitable distribution of wealth. These principles serve as a moral foundation and filter in utilizing technological innovations to ensure they remain in line with sharia objectives. In the context of digitalization, these principles are highly relevant because they can steer modern economic practices towards a more ethical and equitable system. The younger generation, as digital natives, have adaptive skills in using technology and great potential as agents of transformation. They not only play a role as users of Islamic digital services but also as creators of innovations such as Islamic fintech, halal digital wallets, and waqf crowdfunding. However, there are still obstacles in the form of low Islamic financial literacy, limited adaptive regulations, and public trust issues due to the prevalence of digital fraud. This study uses a qualitative descriptive method through literature review to examine the integration of the younger generation, technology, and sharia economic principles. The results show that the synergy between these three elements is key to building an inclusive, competitive, and sustainable digital sharia economic ecosystem. Thus, Indonesia has a great opportunity to emerge as the center of the global digital sharia economy in the future.

INTRODUCTION

Current global economic developments are marked by rapid digitalization in various sectors, including finance. This digital transformation has not only changed the way people conduct transactions, but also given rise to various new instruments that facilitate access to financial services. Amidst these changes, the Islamic economy has emerged as an alternative system that is gaining attention, especially in countries with a Muslim majority such as Indonesia. The Islamic economy is not just a financial system, but an order based on ethical values, justice, and social sustainability.

The phenomenon of increasing adoption of financial technology (fintech) opens up great opportunities for the development of the Islamic economy. The presence of Islamic fintech based on Islamic principles such as the prohibition of usury, gharar, and maysir, is proof that technology can synergize with religious values. This innovation provides financial services that are more inclusive, transparent, and able to reach people who

Corresponding Author: Nanda Ega Rupita

DAWI
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Vol. 3, No. 2 (June, 2025)
pp. 587–595

previously had difficulty accessing the formal banking system. Thus, digitization has become a strategic gateway to expanding the role of the Islamic economy in the modern era.

Indonesia has enormous potential in the development of the digital Islamic economy. As the country with the largest Muslim population in the world, Indonesia also has a demographic bonus in the form of a young generation that is familiar with digital technology. This generation is known as digital natives, so they have the ability to quickly adapt to innovation. Their involvement in the digital Islamic economy not only accelerates the transformation process but also ensures the sustainability of a financial system that is in accordance with Islamic principles.

However, behind these opportunities lie various challenges that must be addressed. The level of Islamic financial literacy among the younger generation is still relatively low, which raises the risk of misunderstanding digital financial products. In addition, regulations related to Islamic fintech are still developing and are not yet fully capable of addressing the complexities arising from technological innovation. Public trust is also an important issue, given the prevalence of digital-based investment fraud cases that can reduce public interest in Islamic financial products.

The urgency of this research lies in the importance of examining how the younger generation can play an optimal role in supporting the development of the Islamic economy in the digital era. With adequate literacy, the younger generation can become agents of change who are not only users but also innovators in creating a healthy and sustainable Islamic financial ecosystem. Therefore, synergistic efforts from various parties such as the government, educational institutions, the fintech industry, and the community are needed to strengthen the capacity of the younger generation.

This study aims to explore the opportunities for the younger generation in developing the Islamic economy through the use of digital technology. The focus of the study is on how digital financial literacy, the role of technology, and institutional support can strengthen the involvement of the younger generation in the Islamic financial ecosystem. Thus, this study is expected to provide a comprehensive overview of the potential and challenges faced.

Practically, the results of this study are expected to contribute to the formulation of strategies to strengthen Islamic financial literacy among the younger generation and encourage the creation of policies that support the development of Islamic fintech in Indonesia. Academically, this study can enrich the literature on the relationship between the younger generation, digitalization, and the Islamic economy. Ultimately, strengthening the role of the younger generation in the digital Islamic economy is believed to accelerate the realization of an inclusive, fair financial system that is in accordance with Islamic objectives.

LITERATURE REVIEW

A. Principles and Relevance of Sharia Economics

The Islamic economy is an economic system based on the Qur'an and Sunnah with the main objectives of achieving justice, prosperity, and equitable distribution of wealth within society. Its main principles include the prohibition of riba (interest), gharar (excessive uncertainty), and maysir (gambling or speculation), which distinguish this system from conventional economics. By emphasizing transactions based on real assets, fair risk sharing, and adherence to ethical values, Islamic economics presents itself as a system that not only emphasizes profit, but also moral and social sustainability (Demirden, 2021).

The relevance of Islamic economics is increasingly felt in the modern era, especially when the global financial system faces various crises due to speculative practices and market instability. In this context, Islamic economics offers a more stable approach because it is oriented towards the principles of justice and balance. For example, instruments such as profit sharing (mudharabah and musyarakah) or asset-based financing (murabahah, ijarah) provide alternative solutions that protect people from exploitative practices. Thus, Islamic economics can be viewed as a more resilient financial system in the face of global uncertainty.

Apart from the normative aspect, Islamic economics also has a strong social dimension. This system emphasizes the importance of wealth distribution through the instruments of zakat, infaq, sadaqah, and waqf (ZISWAF), which play a role in reducing social inequality. Through these instruments, Islamic economics not only regulates the relationship between individuals and the market, but also strengthens social bonds and solidarity among the people. It is this value that makes Islamic economics not just a financial mechanism, but also an instrument of sustainable development based on social justice.

In practice, the application of Islamic economics in various countries shows a positive trend. Indonesia, for example, has integrated the Islamic financial system into the banking, insurance, capital market, and fintech

Corresponding Author: Nanda Ega Rupita

sectors. This is in line with the increasing awareness of the Muslim community regarding the importance of transactions that are in accordance with sharia. According to Rahmayati's (2021) research, the application of digital technology in Islamic finance, such as blockchain, further strengthens the principles of transparency and accountability, which are the main foundations of this system. Thus, Islamic economics is able to adapt to the times without losing its fundamental values.

Overall, the principles and relevance of Islamic economics show that this system is not only an alternative to conventional economics, but also a solution that suits the needs of the digital age and global challenges. The integration of spiritual values and modern technology makes Islamic economics have great potential to promote inclusive, fair, and sustainable economic development. Therefore, strengthening the younger generation's understanding of the basic principles of Islamic economics is a strategic step to enable them to contribute to expanding the role of Islamic economics in Indonesia and globally.

B. The Younger Generation as Agents of Transformation

The younger generation is often referred to as digital natives because they were born and raised in the digital technology era. Their skills in accessing information, adapting to innovation, and utilizing digital devices give this group a competitive advantage over previous generations. In the context of Islamic economics, these abilities can be maximized to accelerate the digitalization of Islamic finance, whether through the use of fintech, mobile banking, or Islamic crowdfunding platforms (Utami et al., 2022).

The enormous potential of the younger generation can be seen from Indonesia's demographic bonus, where most of the population is of productive age. This condition provides an opportunity for the Islamic economy to grow faster because the younger generation has energy, creativity, and openness to change. According to Fauzia (2020), the active involvement of the younger generation in the Islamic finance sector can strengthen financial inclusion, increase the competitiveness of the halal industry, and encourage economic growth based on sharia values.

However, the involvement of the younger generation in the digital Islamic economy still faces serious challenges, especially regarding low Islamic financial literacy. Many young people are familiar with technology but lack an understanding of the basic principles of Islamic finance. This situation has the potential to lead to misinterpretation of digital financial products labeled as sharia-compliant, or even to entrap them in fraudulent investment practices that are rampant in the virtual world. Therefore, sharia-based financial literacy is an important prerequisite for empowering the younger generation as agents of transformation.

Efforts to improve Islamic financial literacy among the younger generation can be carried out through various strategies. Formal education programs in schools, campuses, and Islamic boarding schools need to be enriched with digital Islamic economic material. In addition, social media and digital communities can also be effective means of disseminating information that is accurate and easily understood by young people. Utami et al. (2022) emphasize that Islamic capital market education programs among students have been proven to increase the knowledge and trust of the younger generation in Islamic financial instruments.

Thus, the younger generation has a strategic position as the driving force behind the transformation of the Islamic economy in the digital era. Their digital skills can be a great asset in expanding access to Islamic finance, increasing innovation, and building a more inclusive Islamic economic ecosystem. However, in order to optimize this potential, synergy is needed between the government, educational institutions, the fintech industry, and the community to ensure that the younger generation are not only passive users, but also creators and innovators in the Islamic finance ecosystem.

C. The Role of Digital Technology in the Islamic Economy

Digital transformation has brought fundamental changes to the global financial system, including in the context of the Islamic economy. The emergence of financial technology (fintech), digital wallets, and blockchain systems has opened up enormous opportunities to provide financial services that are faster, safer, more inclusive, and in line with Islamic principles. This change marks a paradigm shift, where financial transactions are no longer limited to conventional banks but can be widely accessed through more flexible and user-friendly digital platforms (Rahmayati, 2021).

Sharia fintech has become the most significant innovation in driving the development of the Islamic economy in the digital era. By integrating sharia principles into technology platforms, fintech is able to provide services such as peer-to-peer (P2P) lending, crowdfunding, mobile payments, and digital investments that are free from riba, gharar, and maysir. According to Demirden (2021), the presence of sharia fintech not only provides

Corresponding Author: Nanda Ega Rupita

transaction efficiency but also expands the reach of financial services to communities that have not been touched by formal banking.

Apart from fintech, digital wallets (e-wallets) also play an important role in strengthening the adoption of Islamic finance among the younger generation. Digital payment platforms such as OVO, GoPay, Dana, and ShopeePay are now increasingly in demand, mainly because of their ease of use in daily transactions. Research by Aisyiah et al. (2023) shows that trust and online experience greatly influence the continued use of sharia-based fintech among Muslim millennials. This proves that digital technology can facilitate more practical consumption behavior while remaining within the sharia corridor.

Blockchain technology contributes more deeply to integrity and trust in the Islamic financial system. With its transparent, decentralized, and permanent nature, blockchain ensures that every transaction is securely recorded and auditable, minimizing the risk of manipulation. Rahmayati (2021) states that the STEP (Security, Transparency, Efficiency, Permanency) approach makes blockchain a relevant solution in maintaining sharia principles. This opens up great opportunities for the management of zakat, infaq, sadaqah, and waqf (ZISWAF) funds to be more transparent and accountable.

The application of digital technology in the sharia economy also encourages broader financial inclusion. People who previously did not have access to banking services can now connect through digital platforms. With a smartphone and an internet connection, people can easily make payments, investments, and even waqf donations. Sayuti et al. (2023) emphasize that the younger generation is more motivated to engage in digital-based Islamic philanthropy because of the ease of use and benefits of these platforms.

However, digital transformation in the Islamic economy also faces a number of challenges. Low digital literacy among some segments of society, limited regulations specific to Islamic fintech, and public trust issues are obstacles that cannot be ignored. Altwijry et al. (2023) emphasize the need for specific regulations that ensure Islamic fintech products are truly sharia-compliant, so that the public will not hesitate to use them. If these challenges are not addressed promptly, the significant potential of digitalization in strengthening the Islamic economy will not be optimized.

Thus, the role of digital technology in the sharia economy is very significant, both in expanding access to financial services, increasing transparency, and encouraging the involvement of the younger generation. However, in order to maximize its benefits, a strategy is needed that includes improving sharia financial literacy, strengthening regulations, and collaboration between the government, educational institutions, the fintech industry, and the community. This combination is expected to create an inclusive, fair, and sustainable digital Islamic economic ecosystem in accordance with Islamic objectives.

D. Opportunities and Challenges in Indonesia

Indonesia has a strategic position in the development of the digital Islamic economy due to two main factors: the largest Muslim population in the world and the dominance of the younger generation who are familiar with digital technology. These two factors create an ecosystem that is conducive to accelerating the adoption of digital-based Islamic financial services. This potential is in line with the Indonesian government's vision to make the Islamic economy a pillar of national development, as outlined in the 2019-2024 Indonesian Islamic Economy Master Plan.

One of the most prominent opportunities is the development of sharia-based financial innovations such as waqf crowdfunding, sharia peer-to-peer lending, and halal digital wallets**.** These innovations enable the younger generation to be directly involved, both as consumers and creators in the digital sharia economy ecosystem. Research by Sayuti et al. (2023) shows that Generation Z in Indonesia is more likely to participate in waqf crowdfunding if the platform is considered easy to use, beneficial, and in line with their religious values.

In addition, the presence of tech-savvy young people has also encouraged the creation of new jobs in the digital sharia economy sector. Young Muslim entrepreneurs can now utilize social media, halal e-commerce, and sharia fintech applications to build businesses based on Islamic values. This not only increases financial inclusion, but also strengthens the competitiveness of Indonesia's halal industry at the global level. With a vast market and the continued growth of the Muslim middle class, the opportunities for the digital Islamic economy in Indonesia are becoming increasingly promising.

However, behind these great opportunities lie a number of serious challenges. One of them is the low level of financial and digital literacy among the public, especially the younger generation. Although they are proficient in using technology, many do not understand the basic principles of Islamic finance. This condition can lead to misunderstandings about sharia-labeled digital financial products, and even increase vulnerability to investment

Corresponding Author: Nanda Ega Rupita

ISSN: 3025-292X
Vol. 3, No. 2 (June, 2025)
pp. 587–595

fraud. Fauzia (2020) emphasizes that this literacy gap is one of the main obstacles in the development of sharia fintech.

Another equally important challenge is the limited regulation and supervision of Islamic fintech products. Currently, many digital platforms do not have clear sharia certification or are not strictly supervised by the relevant authorities. Altwijry et al. (2023) emphasize the need for a special regulatory body to oversee the Islamic fintech industry so that public trust does not wane. Without clear regulations, there is a risk of practices that contradict sharia principles, which could harm the future development of this industry.

Public trust is also a major obstacle. Cases of digital investment fraud in the name of sharia have made some people doubt the authenticity and security of digital sharia financial products. Therefore, increasing transparency, strengthening accountability, and providing credible sharia certification are important steps to ensure that the public is confident and willing to participate actively. If these challenges can be overcome, Indonesia has the potential to become a global center for the digital sharia economy, with the younger generation as the driving force.

METHOD

This study uses a descriptive qualitative approach with a library research method**.** This approach was chosen because the focus of the study is on literature review to gain an in-depth understanding of the opportunities for the younger generation in developing the sharia economy in the digital era. Descriptive qualitative research allows the author to describe concepts, phenomena, and challenges related to the topic in a systematic and comprehensive manner.

1. **Data Collection Techniques**

   Data collection techniques were carried out through library research**.** This process involved reviewing various relevant literature sources, such as books, scientific journals, academic articles, and official documents. The data collected focused on discussions regarding the principles of Islamic economics, the role of the younger generation in the development of Islamic economics, the use of digital technology, and the opportunities and challenges that arise in Indonesia. This literature review aims to provide a complete conceptual overview of the relationship between the younger generation, digitalization, and the strengthening of the Islamic economy.

2. **Data Analysis Techniques**

   The data analysis technique used is content analysis**.** This process is carried out by reading, understanding, and then classifying the content of the literature according to the research theme. The data obtained from the literature is categorized into several main focuses, namely: the basic principles of Islamic economics, the role of the younger generation as agents of transformation, the contribution of digital technology to Islamic finance, and the opportunities and challenges of Islamic economics in Indonesia. Furthermore, the categorized data was analyzed in depth to find relevant patterns, relationships, and meanings, resulting in a systematic and comprehensive description in accordance with the research objectives.

3. **Data Sources**

   The data sources in this study were obtained from various relevant literature, such as scientific articles, reputable national and international journals, academic books, and research reports discussing issues related to Islamic economics, Islamic fintech, financial literacy, and the role of the younger generation. The selected literature focused on publications from the last 10 years so that the information analyzed remained relevant to current developments, especially in the context of rapid digital change.

RESULTS AND DISCUSSION

1. Sharia Economic Principles as a Foundation

The basic principles of Islamic economics, such as the prohibition of usury, gharar, and maysir, as well as an emphasis on justice, sustainability, and wealth distribution**,** are important foundations that distinguish this system from conventional economics. Conventional systems tend to focus on maximizing profits without considering moral and social dimensions, while Islamic economics seeks to balance worldly and spiritual interests. This principle ensures that every financial transaction is not only materially profitable but also beneficial to society at large. Thus, Islamic economics affirms its position as an ethical, inclusive, and socially just system.

Corresponding Author: Nanda Ega Rupita

ISSN: 3025-292X
Vol. 3, No. 2 (June, 2025)
pp. 587–595

In the context of the digital age, this principle has become increasingly relevant. Technological transformation has made financial services more accessible, but on the other hand, it has also given rise to new risks, such as high-interest online lending, fraudulent investments, or excessive speculation in the digital market. This is where Sharia principles play a role as moral and legal filters to prevent the younger generation from getting caught up in harmful financial activities. The prohibition of usury, for example, can prevent young people from falling into the trap of burdensome interest-bearing debt, while the principles of justice and transparency encourage the creation of safer and more reliable digital financial services.

Furthermore, the principle of wealth distribution in the Sharia economy also finds its relevance in the digital ecosystem. The presence of waqf crowdfunding platforms, digital zakat, and Sharia peer-to-peer lending are concrete examples of the application of equitable distribution values. The younger generation can actively participate in Islamic philanthropy practices easily through digital applications, so that the values of solidarity and ta'awun can be practiced in everyday life. This phenomenon shows that sharia principles are not only normative concepts, but can also be translated into tangible forms through the use of technology.

From an analytical perspective, a sharia economy based on the values of justice and sustainability can provide solutions to the inequalities caused by digital capitalism. Often, the digital economy only benefits certain parties, such as large companies or capital owners, while small community groups remain marginalized. With the application of sharia principles, the younger generation, as the main actors in the digital economy, can be directed to create innovations that not only pursue profit but also pay attention to aspects of equity, sustainability, and blessings. This makes the sharia economy more relevant in facing the challenges of global injustice.

Finally, it can be concluded that the principles of the sharia economy are both a philosophical and practical foundation for the development of a sharia-based digital economy. For the younger generation, these principles are not only normative guidelines but also a direction for positive transformation in the use of technology. By making Sharia principles the foundation, the younger generation can develop a more ethical, equitable, and inclusive digital economy ecosystem, thereby realizing Indonesia's great potential to become a global center for the digital Sharia economy.

2. The Younger Generation as Agents of Transformation

The younger generation has a strategic position in the process of sharia economic transformation in the digital era. As a group that has grown and developed amid the flow of technology, this generation is known as *digital natives* who are accustomed to interacting with various digital platforms from an early age. They have a high ability to adapt to technological changes, an open mind towards innovation, and a passion for finding creative solutions to socio-economic problems. This makes them the main driving force in the process of digitalizing the Islamic economy, both as users and developers of financial services that are in accordance with Islamic principles.

The involvement of the younger generation in the Islamic economic ecosystem is no longer limited to the role of passive consumers. Currently, many of them play the role of innovators, young entrepreneurs, and developers of Sharia-based digital platforms. Examples include the emergence of various Islamic financial startups, halal investment platforms, Islamic-based e-commerce, and crowdfunding applications for waqf and zakat initiated by young people. These innovations show that the younger generation has great potential in expanding public access and participation in Islamic economic services that are inclusive, transparent, and in accordance with Islamic values.

However, behind these great opportunities lie challenges that cannot be ignored, namely the low level of Islamic financial literacy among the younger generation. Many of them do not yet have a deep understanding of the basic concepts of Islamic economics, such as the prohibition of usury, the principle of justice, and the goal of wealth distribution. As a result, there is a potential for mistakes in choosing financial products, or even getting caught up in services that are not sharia-compliant because they are only interested in convenience and short-term profits. This shows the need for systematic and continuous education so that the younger generation is not only digitally savvy, but also has a proper understanding of Islamic economics.

Efforts to improve Islamic financial literacy can be carried out through various strategies, such as formal and non-formal education, Islamic digital literacy campaigns, Islamic entrepreneurship training, and assistance from relevant institutions. The younger generation needs to be facilitated to understand the basic principles of Islamic economics and guided to develop digital products and services that are in accordance with these principles. With education and mentoring, the younger generation will not only become users of technology, but also be able to become agents of change who bring sharia values into the digital world in a creative and responsible manner.

Analytically, the involvement of the younger generation in the development of the digital sharia economy is a synergy between demographic potential and technological developments. Indonesia's demographic bonus

Corresponding Author: Nanda Ega Rupita

DAWI
ISSN: 3025-292X
Vol. 3, No. 2 (June, 2025)
pp. 587–595

provides great opportunities if directed appropriately, but will become a burden if not balanced with literacy and ethical values. Therefore, strengthening the role of the younger generation as agents of transformation must be done through a comprehensive strategy, starting from education, character building, to active involvement in sharia digital innovation. That way, the younger generation will not only be successors, but also pioneers in building a competitive, ethical, and equitable future for the sharia economy.

3. The Role of Digital Technology in Strengthening the Sharia Economy

The development of digital technology has brought significant changes to the global financial system, including the sharia economic ecosystem. Technology provides new means that are faster, more efficient, and more inclusive in providing financial services to the public. Through digital innovation, access to sharia financial products has become more open to various groups, including people in areas that were previously difficult to reach by conventional financial institutions. This makes digital technology a strategic instrument in expanding the reach and increasing participation in the sharia financial system.

One of the major contributions of digital technology is the emergence of financial technology (fintech) innovations**,** digital wallets**,** and the use of blockchain**.** Sharia fintech, for example, allows people to finance, invest, and make payments online while still complying with sharia principles. Blockchain provides greater transparency and security because every transaction is permanently recorded and difficult to manipulate. Meanwhile, Islamic digital wallets facilitate daily transactions, from paying zakat and alms to shopping for necessities with a halal guarantee. These innovations show that digital technology is not only a tool but also a real solution for strengthening the Islamic economy.

The younger generation, as the group most familiar with technology, is the first to feel the benefits of this development. They are quicker to adapt to Islamic financial applications, halal investment platforms, and digital philanthropy services such as wakaf crowdfunding. Their familiarity with technology makes the younger generation not only active users, but also potential developers of sharia-based digital products. Thus, digital technology not only expands access, but also opens up opportunities for new innovations from the younger generation that can strengthen the position of the sharia economy in the global era.

However, the adoption of digital technology in the Islamic economy is not without challenges. One of the main issues is the need for clear and strict regulations to ensure that every digital service is in accordance with Islamic principles. Without strong regulations, there is a risk of data misuse, digital fraud, and practices that are contrary to Islamic principles. In addition, the public's digital literacy and Islamic financial literacy are still relatively low, so comprehensive education programs are needed to ensure that technology is used wisely and responsibly.

From an analytical perspective, digital technology can be seen as a reinforcement of the sharia economic ecosystem if accompanied by good governance. Technology provides the infrastructure, the younger generation provides energy and creativity, while sharia economic principles provide a moral and legal foundation that ensures all innovations remain oriented towards blessing and justice. The integration of these three elements makes digital technology not just a tool, but an important pillar in promoting the creation of an inclusive, transparent, and globally competitive sharia financial system.

4. Opportunities and Challenges of the Digital Sharia Economy in Indonesia

Indonesia has enormous potential to develop a digital Islamic economy. As the country with the largest Muslim population in the world, coupled with a young generation that is adaptive to technological developments, Indonesia has a wide-open opportunity to become a global center for the digital Islamic economy. The presence of various innovations such as sharia peer-to-peer lending, waqf crowdfunding, digital zakat, and halal marketplaces shows the existence of a new ecosystem that is able to accommodate the needs of modern society while remaining based on sharia principles. This condition also shows that digital transformation can expand access and increase public participation in sharia financial services.

This great potential is also reflected in the increasing interest of the public, especially the younger generation, in utilizing sharia-based digital services. Online zakat payment platforms, for example, make it easier for Muslims to fulfill their obligations in a practical manner. Similarly, waqf crowdfunding allows the public to participate in social projects with only a small amount of money. This proves that digital technology not only expands access but also increases inclusiveness, where all levels of society can be actively involved in supporting the growth of the Islamic economy.

However, behind these opportunities lie a number of serious challenges. One of the most striking is the low level of sharia financial literacy among the public, especially the younger generation. Many of them are active users of technology, but do not yet understand the fundamental differences between Islamic and conventional

Corresponding Author: Nanda Ega Rupita

DAWI
Vol. 3, No. 2 (June, 2025)
ISSN: 3025-292X
pp. 587–595

financial products. This makes them vulnerable to falling prey to digital services that are not fully Sharia-compliant. On the other hand, regulatory limitations are also an obstacle, as the rapid development of technology is often not matched by the speed of regulatory adjustments.

In addition, the issue of public trust is an important factor affecting the development of the digital Islamic economy in Indonesia. Cases of digital fraud, bogus investments, and misuse of personal data have caused the public to doubt the reliability of digital services, even those based on sharia principles. If this trust is not restored immediately, the enormous potential of the digital sharia economy will be difficult to realize. Therefore, strict supervision, transparency in transactions, and clear sharia certification are needed to rebuild public confidence.

Analytically, these opportunities and challenges illustrate that the development of the digital Islamic economy in Indonesia is not something that will happen automatically. To optimize opportunities, a comprehensive strategy is needed in the form of strengthening sharia financial literacy, drafting regulations that are adaptive to technological developments, and implementing transparent governance. With this combination, Indonesia will not only be able to take advantage of the great opportunities that exist, but also be able to respond to challenges so that it can truly become a global center for the digital sharia economy.

5. Integration of the Younger Generation, Technology, and the Sharia Economy

The results of the discussion show that the younger generation, digital technology, and Islamic economic principles are three main elements that are closely interrelated. The younger generation brings energy, creativity, and digital skills; digital technology provides an inclusive and transparent infrastructure; while the Islamic economy provides a value foundation that maintains a balance between material and spiritual interests. When these three elements are harmoniously integrated, they will create a robust digital Islamic finance ecosystem that is relevant to the times.

The younger generation, as agents of transformation, plays a central role in connecting sharia principles with technological developments. They are able to translate Islamic economic values into innovative digital applications, ranging from online zakat and waqf platforms, halal investments, to sharia e-commerce ecosystems. In this way, the sharia economy not only survives amid digitalization, but also develops and adapts to the needs of modern society.

Digital technology, on the other hand, acts as an enabler that allows the sharia economy to reach a wider audience. The transparency generated by blockchain, the inclusiveness of sharia fintech, and the convenience of digital wallets provide added value in strengthening public trust. However, all these innovations must remain based on sharia principles so as not to lose their identity as an economic system oriented towards justice and sustainability.

The integration of the younger generation, technology, and sharia economic principles also has strategic implications for national development. With a large younger generation, if properly directed, Indonesia will not only become a user of digital sharia products, but also a creator and leader of global innovation. This opens up opportunities for Indonesia to play a key role in the global Islamic economy map, while also making Islamic objectives a guideline in building a fair and inclusive digital economy ecosystem.

This analysis confirms that the integration of these three elements is not merely an option, but a necessity. Without an empowered young generation, innovative technology, and sharia principles as a guideline, the digital sharia economy will find it difficult to develop optimally. Conversely, if the three are closely intertwined, the digital sharia economy will not only be able to respond to the challenges of the times, but also become a global solution for equitable, ethical, and sustainable economic development.

CONCLUSION

The digital sharia economy in Indonesia has great potential to grow in line with increasing global digitalization and the dominance of the younger generation who are familiar with technology. The basic principles of sharia, which emphasize fairness, transparency, and sustainability, are an important foundation in directing the development of digital innovation, from fintech and digital wallets to crowdfunding for zakat and waqf. With adequate literacy, the younger generation can become the driving force of transformation, not only as users of but also as creators of innovations that are relevant to sharia maqashid. This opens up opportunities for Indonesia to emerge as a center for the digital sharia economy at the global level.

Corresponding Author: Nanda Ega Rupita

However, these opportunities are still accompanied by various serious challenges, such as low Islamic financial literacy, limited adaptive regulations, and low public trust due to rampant cases of digital fraud. Therefore, synergy between the government, educational institutions, industry, and the community is needed to strengthen the digital sharia economy ecosystem. The integration of the younger generation, technology, and sharia economic principles is a strategic key for Indonesia to become not only a consumer, but also an innovator and global leader in building an inclusive, fair, and sustainable digital economic system.

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