



ANALYSIS OF THE COMPLIANCE OF SHOPEE PAYLATER WITH ISLAMIC ECONOMIC PRINCIPLES IN DIGITAL CREDIT PRACTICES

Nabilah Auliya Cahyaningtias¹, Gheriya Afa Huwaida²,
Alya Rahmadina³, Budi Jaya Putra^{*4}

^{1,2,3,4} Universitas Ahmad Dahlan, Yogyakarta

*Corresponding Author: budi.putra@lpsi.uad.ac.id

<p>Info Article</p> <p>Received : 04 Januari 2026</p> <p>Revised : 01 Februari 2026</p> <p>Accepted : 01 Maret 2026</p> <p>Publication : 31 Maret 2026</p>	<p>Abstract: <i>This study aims to analyze the compliance of the Shopee PayLater service with Islamic economic principles in digital credit practices. Shopee PayLater is a form of Buy Now Pay Later (BNPL) service that offers payment convenience to the public. The financing volume reached IDR 62.17 trillion as of March 2024. This research employs a qualitative approach with descriptive methods and literature studies. The findings reveal that the Shopee PayLater system does not fully align with sharia principles due to the presence of riba, applied through a fixed interest rate of 2.95% and a late payment penalty of 5%, as well as the absence of a clear contract (akad), indicating elements of gharar. Moreover, this service negatively impacts users' consumptive behavior, especially among university students, and diverts from the objectives of maqashid syariah, such as preserving wealth (hifz al-mal) and intellect (hifz al-'aql). Therefore, a transformation of the PayLater digital financial system is needed toward a sharia-compliant model with clear contractual terms and free from interest.</i></p>
<p>Keywords: Shopee PayLater, Islamic Economics, Riba, Gharar, Akad</p> <p>Kata Kunci: Shopee Pay Later, Ekonomi Islam, Riba, Gharar, Akad</p>	<p>Abstrak: Penelitian ini bertujuan untuk menganalisis kesesuaian layanan Shopee Pay Later dengan prinsip-prinsip ekonomi Islam dalam praktik kredit digital. Shopee Pay Later sebagai salah satu bentuk layanan Buy Now Pay Later (BNPL) yang menawarkan kemudahan pembayaran di masyarakat. Pertumbuhan pembiayaan mencapai Rp 62,17 triliun pada Maret 2024. Penelitian ini menggunakan pendekatan metode kualitatif dengan metode deskriptif dan studi pustaka. Hasil penelitian menunjukkan bahwa sistem Shopee Pay Later belum sesuai dengan prinsip syariah karena mengandung riba melalui bunga tetap sebesar 2,95% dan denda keterlambatan sebesar 5% serta ketidakjelasan akad yang menunjukkan sifat gharar. Selain itu, layanan ini berdampak negatif terhadap perilaku konsumtif pengguna, terutama bagi mahasiswa dan menjauhkan dari tujuan maqashid syariah, seperti menjaga harta dan akal. Maka, diperlukan transformasi sistem keuangan digital Pay Later ke arah model berbasis syariah dengan akal yang jelas dan tanpa bunga</p>
<p>Licensed Under a <i>Creative Commons</i> <i>Attribution 4.0</i> <i>International</i> <i>License</i></p> 	

INTRODUCTION

Pay Later is a convenient and advantageous way to shop online. Interest rates are set by Pay Later, the higher the installment interest, the longer the installment period determined for that product. Although the installment interest in the Shopee marketplace is quite low., consumers who miss payments will be charged fairly large late fees or penalties (Rafanda et al., 2025). Before the existence of technology in the economic field and various digital services available today, in ancient times economic activities were already running well, although the implementation methods were different. Since ancient times during the era of Prophet Muhammad SAW, Islamic economics has existed and been applied in daily life. Islamic economics is built based on Islamic sharia teachings that aim to create human welfare through principles of justice, balance, and obedience to Allah's laws. Islamic economics was implemented 14 centuries ago by Prophet Muhammad SAW. Evidence shows that the history of Islamic economic science has existed since times far before conventional (classical) economic records were made (Rahayu & Mugiyanti, 2025).

Fulfilling needs through e-commerce platforms is increasingly rising along with the development of payment systems that encourage the emergence of digital payment innovations both through banking institutions and financial technology (fintech) companies. Based on data presented by Bank Indonesia, the use of digital technology such e-commerce, digital banking, and digital payments is experiencing growth. E-commerce transactions as the main basis of the digital economy are developing rapidly in line with digital payment transactions both through banks and fintech (Rahayu & Mugiyanti, 2025). Through innovation in payment systems, Buy Now Pay Later is also known, where individuals do not need to have physical cards to make transactions (Ramli et al., 2020).

Pay Later and credit cards have similarities, names both have debt limits and are subject to interest. Generally, loan limits in Pay Later services are lower compared to credit card services. There are also differences between these two payment instruments, namely in the application of services that are fully digital, where parties do not need to meet face-to-face directly and the application process is quite easy. Meanwhile, credit cards need to meet directly and go through processes set by lending institutions. Generally, credit distribution is carried out by banking financial institutions (Rahayu & Mugiyanti, 2025). Shopee Pay Later service is the result of collaboration between Shopee International Indonesia and PT Commerce Finance as an effort to provide financing

convenience for consumers in transacting on Shopee. PT Commerce Finance is a company in the multifinance sector providing initial loans of IDR 750 thousand for new users. This loan can be used to buy goods by paying later or in installments. The Shopee pay later credit offered by Shopee will continue to increase along with the number of transactions made by users. Conversely, when users experience delays in paying, the Shopee system in Indonesia will automatically reduce the loan limit amount.

Shopee pay later cannot be used to buy products in voucher, credit, bill, and transportation ticket categories. Transactions using Shopee pay later will be charged installment fees (interest and other fees) of at least 2.95% and handling fees of 1% for each transaction. For late payments by customers, a penalty of 5% will be charged and will increase if users do not complete their installments. When registering for Shopee pay later, ID card and face verification are required as well as additional information such as job and income. Activity applications will be reviewed by the relevant team within 2x24 hours. If approved, users will receive notification that they have successfully used registered Shopee pay later monitored by OJK (Financial Services Authority) (Rahayu & Mugiyanti, 2025).

The main feature that distinguishes pay later from traditional credit service is flexibility in payment. Consumers can choose to pay in several installments or in one full payment after some time. Another attractive feature of Pay Later is ease of access. Pay Later can usually be accessed easily with just a few clicks on applications or websites. Some service providers even offer instant registration without needing to go through complicated verification processes, as long as among millennials and generation who tend to seek convenience and speed in every aspect of their lives (Rahayu & Mugiyanti, 2025).

This phenomenon reflects changing consumer behaviour that increasingly relies on technology in daily transactions (Astuti et al., 2024). The main users of Pay Later services are gen z, because they were born and grew up during the digital development era. research shows that most of them have tried using Pay Later, although usage frequency varies. Their main reasons for choosing this service include fulfilling urgent needs, taking advantage of promotional offers and overcoming limited access to traditional credit cards (A'mala et al., 2024). Although Pay Later provides convenience, its use also carries various risks that need attention. There are concerns that this convenience can encourage excessive consumptive behavior and increase tendencies to depend on debt (Astuti et al., 2024). In some cases, users face financial instability and psychological stress due to accumulating bills, which can disrupt their financial well-being.

Seeing this phenomenon, it is important to examine more deeply how perceptions, usage patterns and impacts of Pay Later services from the perspective of young generations, as well as their relationship with sharia financial principles. This research aims to provide a comprehensive picture of the social, economic, and religious dimensions of Pay Later usage, as well as to analyze how young generations can manage their finances wisely in this context (Sitepu & Fadila, 2024). By understanding the risks and benefits of this sustainable in transacting

METHOD

This research uses a qualitative approach with descriptive analysis methods and literature study. Primary data is obtained through in-depth analysis of Shopee Pay Later operational mechanisms based on official documentation and Term of Service. Meanwhile, secondary data is collected from literature studies, namely scientific journals, DSN-MUI Fatwas, regulations from the Financial Services Authority (OJK), as well as literature on Islamic economics and digital credit topics. This method was chosen because it allows detailed and contextual descriptions and is relevant for understanding the dynamics of sharia-based digital financial systems comprehensively (Afrizal, 2022).

RESULTS AND DISCUSSION

Shopee Pay Later is one form of Buy Now Pay Later (BNPL) based digital financial services that is rapidly developing in Indonesia. Based on official reports from the Financial Services Authority (OJK), outstanding financing by fintech lending operators, including BNPL schemes like Shopee Pay Later, reached IDR 62, 17 trillion in March 2024, increasing 21.85% from Desember 2023 position. This growth shows high demand and high usage of a\pay later services in society, especially among young people. However, this progress is accompanied by increased financial literacy based on sharia values. Interest and penalty schemes still apply as in conventional financing mechanisms that have not touched the substance of Islamic finance. OJK has set formal requirements for BNPL users, such as a minimum age limit of 18 and minimum income of IDR 3 million, but these regulations have not answered financial problems from the perspective of justice principles and transaction legitimacy according to Islam.

Shopee Pay Later as one form of digital financial service that offers convenience for conducting transactions with deferred payment systems. However, the mechanisms applied in this service contain fundamental problems that can be reviewed from Islamic

economic principles. One of the most striking is the practice of *riba*, namely additional payments on loans in the form of fixed interest and late penalties. In research written by Fitriani and Baidhowi (2025), it is explained that Shopee Pay Later installment interest of 2.95% and late penalties of 5% clearly fall into the category of *riba jahiliyah*, because the interest and penalties are not based on valid contract agreements according to sharia, but rather exploitation of delays that harm one party, namely users. Even in DSN-MUI Fatwa No. 17/DSN-MUI/XI/2000, it is stated that everything in the form of additions to loans will be included in the *riba* category.

According to Budi & Hanifuddin (2023), Shopee Pay Later practices are very contrary to the principle of *ta'awun* (mutual assistance) in Islamic debt systems, because this system actually misuses user needs through interest and penalties. This becomes more problematic when it is known that late penalties are not allocated for social funds as recommended in DSN-MUI Fatwa No. 77/DSN-MUI/VI/2010, but enter into the profits of service provider institutions. This is also clarified that this system not only contains *riba*, but also deviates from sharia objectives in fair financial distribution. From the contract perspective, Shopee Pay Later also does not specifically explain the type of contract used in this transaction. Whereas in a sharia transaction, there must be contract clarity which is a basic element that must be fulfilled to ensure the validity of a contract. The absence of contracts agreed upon between users and service providers causes legal uncertainty (*gharar*) in transaction, because users will not know in detail whether the transaction is in the form of buying and selling (*murabahah*), leasing (*ijarah*), or loans (*qardh*). This situation creates doubt that is very contrary to transparency and justice in *fiqh muamalah* (Januarti et al., 2024).

Suhandoyo & Abdurrahman (2023), strengthen this argument by stating that lack of information transparency in digital transactions can lead to *gharar fahisy*, which is a form of great uncertainty that is very prohibited in Islam. In their writing, they also explain that such practices are not just ethical violations, but are already included in sharia law violations that can damage contracts and systematically harm one party. Therefore, the Shopee Pay Later system that does not provide total cost information at the beginning of transactions, including interest and penalties, has violated the principle of mutual consent between both parties which is a condition for valid contracts. Another equally important aspect is the sociological impact of using this service, especially for young people such as students. The majority of Shopee Pay Later users are student whose purpose is not for primary needs but to fulfill their lifestyle. This creates consumptive

tendencies and dependence on debt, which ultimately will impact personal financial instability (Holisoh & Muhibban, 2025). The use of Shopee Pay Later is often not accompanied by understanding of financial responsibility and shariah, especially in protecting wealth (hifz al-mal) and intellect (hifz al-‘aql) (Saidah et al., 2025).

Rafanda et al. (2025), mention in their study that study Shopee Pay Later has more tendency to take advantage of other parties rather than providing financial solutions. They also assess that providing services like Pay Later has not providing clear sharia system alternatives and only follows conventional financing mechanisms based on interest and penalties. Whereas if adjusted to Islamic economic principles, this service can still be changed into a fair and riba-free financing that have been agreed upon at the beginning and are also transparent. Considering various finding in several previously existing journals, it can be seen that Shopee Pay Later has not met Islamic economic principles comprehensively. The Persistent interest system, penalties for delays, unclear contracts and their impact on consumptive behavior indicate the need for fundamental improvements in this service structure. Transformation of business models towards more sharia-compliant system is also very necessary, through implementation of clear contracts, eliminations of non-social contracts and penalties also increased education on sharia financial literacy concepts to the wider community.

CONCLUSION

Based on the research results that have been conducted, it can be concluded that Shopee Pay Later services are not yet in accordance with Islamic economic principles. Riba elements are still found in interest systems and late penalties, unclear contracts that create gharar elements and unfulfilled principles of justice in transactions. Additionally, sociological impacts such as consumptive behavior and debt dependence show that this service does not yet support the achievement of maqashid shariah, especially in protecting wealth and intellect. Comprehensive system improvements are needed, such as contracts that are valid according to sharia, elimination of interest and penalties that are not social in nature and sharia financial education to society so that services can be appropriate.

REFERENCES

- A'mala, A., et al. (2024). ASPEK SYARIAH DALAM PAYLATER ONLINE: ANALISIS DARI SUDUT PANDANG EKONOMI ISLAM. *Paraduta: Jurnal Ekonomi Dan Ilmu-Ilmu Sosial*, 2(2), 39–45.

- Afrizal. (2022). STUDI LITERATUR ISLAMIC FINTECH. *Human Falah: Jurnal Ekonomi dan Bisnis Islam*, 9(1), 1–15.
- Astuti, N., & Dasman, D. (2024). PENGARUH KEMUDAHAN PENGGUNAAN PAYLATER TERHADAP PERILAKU KONSUMTIF DENGAN LIFESTYLE SEBAGAI VARIABEL MODERASI. *JEMSI (Jurnal Ekonomi, Manajemen, dan Akuntansi)*, 10(5), 2893–2899.
- Budi, A., & Hanifuddin, H. (2022). PROBLEMATIKA ASPEK PENGHARAMAN QARDH PAYLATER PADA APLIKASI SHOPEE BERDASARKAN FATWA-FATWA ULAMA. *At-Taradhi: Jurnal Studi Ekonomi*, 13(2), 141–153.
- Fitriani, F., & Baidhowi, R. (2025). ANALISIS UNSUR RIBA DALAM SISTEM PEMBAYARAN PAYLATER BERDASARKAN PERSPEKTIF HUKUM EKONOMI SYARIAH. *Media Hukum Indonesia (MHI)*, 2(6), 294–300. <https://doi.org/10.5281/zenodo.15612312>
- Holisoh, H., & Muhibban, M. (2025). ANALISIS KESESUAIAN SHOPEE PAYLATER DENGAN PRINSIP SYARIAH. *Gudang Jurnal Multidisiplin Ilmu*, 3, 494–505. <https://doi.org/10.59435/gjmi.v3i1.1281>
- Januarti, J., et al. (2023). SISTEM SHOPEE PAYLATER DITINJAU DARI SEGI HUKUM ISLAM. *Jurnal Ar-Risalah*, 4(2).
- Otoritas Jasa Keuangan. (2024). *LAPORAN PERKEMBANGAN TRIWULAN I TAHUN 2024*. <https://www.ojk.go.id/id/data-dan-statistik/laporan-triwulanan/Documents/Laporan%20Triwulan%20I%20-%202024.pdf>
- Putri, R., & Sholekah, S. (2024). ANALYZING ONLINE LENDING IN THE ISLAMIC ECONOMY: ETHICAL CHALLENGES AND FINTECH INNOVATIONS IN INDONESIA. *BIMA Journal*, 5(2), 133–140.
- Rahayu, D., & Mugiyanti, L. (2025). ANALISIS PRAKTIK SHOPEE PAYLATER DALAM PERSPEKTIF PEMIKIRAN ZAID BIN ALI. *Mukaddimah: Jurnal Studi Islam*, 10(1), 140–160.
- Rafanda, R., et al. (2025). ANALISIS KEPATUHAN SYARIAH PADA APLIKASI SHOPEE PAY LATER STUDI KASUS PENGGUNA DI KABUPATEN PEKALONGAN. *Izdihar: Jurnal Ekonomi Syariah*, 5(1).
- Ramli, F., et al. (2020). ASPEK HUKUM PLATFORM E-COMMERCE DALAM ERA TRANSFORMASI DIGITAL. *Jurnal Studi Komunikasi dan Media*, 24(2), 119. <https://doi.org/10.31445/jskm.2020.3295>

- Saidah, S., et al. (2025). ANALISIS FIQIH MUAMALAH TERHADAP PENERAPAN SISTEM PEMBAYARAN CICILAN (PAY LATER) PADA MARKETPLACE SHOPEE. *Jurnal Kajian Islam Dan Sosial Keagamaan*, 2(3), 410–421. <https://jurnal.itc.web.id/index.php/jkis/index>
- Sitepu, R., & Fadila, D. (2024). ANALISIS PEMANFAATAN LAYANAN PAYLATER DI ERA KEUANGAN DIGITAL OLEH GENERASI Z. *Journal of Young Entrepreneurs*, 3(1), 57–70.
- Suhandoyo, T., & Abdurrahman, A. (2023). DAMPAK KETERLAMBATAN PEMBAYARAN PENGGUNA SHOPEE PAY LATER DALAM AKAD QARDH. *Journal of Islamic Economics and Finance*, 3(1), 65–73. <http://e-journal.uingusdur.ac.id/index.php/jief/issue/current>