

## Shopee PayLater in Digital Financial Transactions: Evaluation of Fiqh Based on Maqāṣid al-Syarī'ah

Desni Mardiah<sup>1</sup>, Nushrotin Wafiroh<sup>2</sup>, Nurroh Maya<sup>3</sup>, Ayu Afni Yurmita<sup>4</sup>, Ariq Rachman Nasution<sup>5</sup>

<sup>1,2</sup>Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia,

<sup>3</sup>Ahmad Dahlan University, Yogyakarta, Indonesia,


<sup>4</sup>Sultan Syarif Kasim State Islamic University, Riau, Indonesia,

<sup>5</sup>Bandırma Önyedi Eylül University, Bandırma, Turki

\*Corresponding Author: [24204011040@student.uin-suka.ac.id](mailto:24204011040@student.uin-suka.ac.id)

**Abstract:** The rapid development of financial technology has significantly increased the popularity of the *Buy Now Pay Later* (BNPL) system in Indonesia, particularly through services such as Shopee PayLater. This scheme offers transactional convenience and flexible payment options that appeal to a wide range of users, especially young consumers. Nevertheless, such convenience raises normative concerns regarding its compatibility with the principles of *fiqh mu'āmalah* and Islamic consumption ethics. This study aims to analyze the operational mechanism of Shopee PayLater, identify the types of contracts applied, and examine its implications for Muslim consumer behavior from the perspective of *Maqāṣid al-Sharī'ah*. The research employs a library-based qualitative method using the interactive analysis model of Miles and Huberman, encompassing data reduction, data display, and conclusion drawing. The findings reveal that Shopee PayLater applies a hybrid contract (*al-'uqūd al-murakkabah*) which, in practice, contains elements of *ribā nasī'ah* through installment interest and *ribā jāhiliyyah* through late payment penalties. These elements indicate that the BNPL practice has not fully complied with both national and international Sharī'ah standards. Furthermore, the ease of access and lack of consumption control potentially foster excessive consumerism, such as *isrāf* and *tabdhīr*, which threaten individual financial stability. Such practices contradict the principle of wealth protection (*ḥifẓ al-māl*) as a core objective within the framework of *Maqāṣid al-Sharī'ah*.

**Keywords:** Fiqh Muamalah, Maqasid al-syari'ah, Shopee PayLater

Submitted: June 14, 2025	Accepted: December 20, 2025	Published: December 31, 2025
To Cite this Article: Mardiah, Desni, Nushrotin Wafiroh, Nurroh Maya, Ayu Afni Yurmita, and Ariq Rachman Nasution. "Shopee PayLater in Digital Financial Transactions: Evaluation of Fiqh Based on Maqasid al-Syari'ah." Ahlika: Jurnal Hukum Keluarga dan Hukum Islam 2, no. 2 (2025): 146-172. <a href="https://doi.org/10.70742/ahlika.v2i2.290">https://doi.org/10.70742/ahlika.v2i2.290</a>		
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**Abstract:** Pesatnya perkembangan teknologi finansial telah mendorong meningkatnya penggunaan sistem Buy Now Pay Later (BNPL) di Indonesia, salah satunya melalui layanan Shopee PayLater. Skema ini menawarkan kemudahan transaksi dan fleksibilitas pembayaran yang menarik bagi masyarakat, khususnya generasi muda. Namun, di balik kemudahan tersebut muncul persoalan normatif terkait kesesuaiannya dengan prinsip fikih muamalah dan etika konsumsi dalam Islam. Penelitian ini bertujuan untuk menganalisis mekanisme operasional Shopee PayLater, mengidentifikasi jenis akad yang digunakan, serta menilai implikasinya terhadap perilaku konsumsi Muslim berdasarkan perspektif Maqāṣid al-Syarī'ah. Penelitian ini menggunakan metode studi pustaka dengan model analisis interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Shopee PayLater menerapkan akad hybrid (al-'uqūd al-murakkabah) yang di dalam praktiknya mengandung unsur riba nasi'ah melalui penetapan bunga cicilan serta riba jahiliyah melalui pengenaan denda keterlambatan pembayaran. Temuan ini mengindikasikan bahwa praktik Shopee PayLater belum sepenuhnya selaras dengan standar syariah, baik pada level nasional maupun internasional. Selain itu, kemudahan akses dan minimnya kontrol konsumsi berpotensi mendorong perilaku konsumtif berlebihan seperti isrāf dan tabdzīr, yang pada akhirnya mengancam stabilitas keuangan individu dan bertentangan dengan prinsip perlindungan harta (ḥifz al-māl) dalam kerangka Maqāṣid al-Syarī'ah.

**Kata kunci:** Fikih Muamalah, Maqasid al-Syari'ah, Shopee PayLater

## Introduction

The development of digital technology in the era of the Fourth Industrial Revolution has brought significant changes to various aspects of society, including transaction systems and financial services. This transformation has led to the emergence of financial technology (fintech) innovations that offer convenience, speed, and flexibility in transactions. One form of fintech that is growing rapidly is the buy now, pay later (BNPL) payment system, which is a financing scheme that allows consumers to obtain goods or services first and make payments at a later specified time. This scheme has quickly become an integral part of the modern e-commerce ecosystem, especially in developing countries such as Indonesia, which has a high level of internet penetration and digital platform usage.

In Indonesia, BNPL services have experienced significant growth in recent years. The Financial Services Authority (OJK) noted that the number of PayLater financing contracts has increased sharply from year to year, with outstanding financing reaching IDR 6.13 trillion in March 2024. This surge indicates the high level of public interest in installment-based digital financing, especially among the younger generation who prioritize ease and speed of transactions. This phenomenon is reinforced by the increasing use of digital marketplaces, one of which is Shopee, which has become one of the e-commerce platforms with the largest number of users in Indonesia.

Shopee provides various features to support digital transactions, one of which is Shopee PayLater, a payment service that allows users to make purchases and pay for them later with a monthly installment plan. This feature is designed to provide financial flexibility for users, especially those who do not have access to credit cards. In practice, Shopee PayLater offers various payment tenor options, ranging from full payment in the following month to installments over several months, with terms and conditions regarding administrative fees, installment interest, and late payment penalties. The ease of activation and minimal administrative requirements make this service increasingly popular among consumers.

However, behind the convenience it offers, the use of Shopee PayLater raises various academic, social, and normative issues, particularly from the perspective of *fiqh muamalah*. In Islam, every economic transaction must be based on the principles of justice, transparency of contracts, and freedom from usury, *gharar*, and exploitation. Debt-based transactions (*qardh*) are, in principle, *tabarru'* contracts that should not generate profits for the lender. Any addition to the principal debt, whether in the form of interest or late fees, is strictly prohibited in Islamic law.

A number of studies show that PayLater practices on marketplaces, including Shopee PayLater, contain elements that potentially conflict with these principles. Research by Thalib et al. confirms that modern BNPL models tend to adopt conventional financing structures that include interest and late penalties, thus potentially falling into the category of usury if not reconstructed

in accordance with Sharia law.<sup>1</sup> A similar study was conducted by Savila et al., who analyzed Shopee PayLater practices from a sharia economic law perspective.<sup>2</sup> The results of this study show that the determination of installment interest and late fees in Shopee PayLater is not in line with the principles of qardh contracts as stipulated in the DSN-MUI fatwa.

From the perspective of national sharia regulations, Fatwa DSN-MUI Number 116/DSN-MUI/IX/2017 concerning sharia electronic money emphasizes that loan-based transactions must use a qardh contract without additional required profits. However, in the practice of Shopee PayLater, there are additional costs in the form of installment interest and late fees, which substantially deviate from these provisions. This reinforces the findings of Bhanurasmi & Fisnawati which state that PayLater on marketplaces does not yet fully meet sharia compliance standards.<sup>3</sup> In addition to contractual legal issues, the use of Shopee PayLater is also closely related to the consumptive behavior of society. The ease of shopping without immediate payment encourages an increase in impulsive buying and excessive consumption. From the perspective of Islamic economic ethics, excessive consumptive behavior (*israf* and *tabdzir*) contradicts the objectives of sharia (*maqāṣid al-syarī'ah*), particularly in preserving wealth (*hifz al-māl*) and social balance. Research by Hassan et al. confirms that digital financing systems without ethical controls have the potential to encourage debt dependence and individual financial instability.<sup>4</sup> Several international studies also emphasize the importance of

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<sup>1</sup> Prawitra Thalib, Fahrian Saleh Siregar, Wimboko Wimboko, and Angelica Milano Aryani Wibisono. "The Formulation of Islamic Buy Now Pay Later (BNPL) To Achieve Sharia Economic Democratization." *Syariah: Jurnal Hukum dan Pemikiran* 25, no. 2 (2025): 257-754.

<sup>2</sup> Amtricia Ananda, and Ach Yasin. "Analisis Hukum Islam Terhadap Pinjaman Uang Elektronik Shopee Paylater Pada Marketplace Shopee." *Jurnal Ekonomika Dan Bisnis Islam* 5, no. 2 (2022): 131-144.

<sup>3</sup> Bhanurasmi, Bhanurasmi, and Gyandra Fisnawati. "Islamic Law Analysis of PayLater Contracts in Online Marketplace Applications." *SYARIAT: Akhwal Syaksyah, Jinayah, Siyasah and Muamalah* 1, no. 3 (2024): 132-139.

<sup>4</sup> Mohd Fazarizan Hassan, Fahru Azwa Mohd Zain, Mohd Samsuri Ghazali, and Fazreena Mansor. "RECONSTRUCTING BUY-NOW-PAY-LATER (BNPL) THROUGH MAQASID AL-SHARIAH: A CONCEPTUAL PAPER." *EJournal of Islamic Thought & Understanding* 8, no. 2 (2025): 59-74.

reconstructing BNPL based on *maqāṣid al-syarī'ah*. Md Rashid states that sharia-compliant BNPL must use clear sales contracts such as *murābahah* or *bai' bi tsaman ājil*, not disguised interest-bearing loan contracts.<sup>5</sup>

Although various studies have discussed Shopee PayLater and BNPL from an Islamic law perspective, most studies are still partial. Many studies only highlight normative aspects of contracts or fatwas without linking them to the operational mechanisms of the service and its impact on the ethics of digital consumption in society. Furthermore, there have been few studies that integrate *fiqh muamalah* analysis, national sharia regulations, and consumer behavior phenomena into a comprehensive analytical framework.

Based on these conditions, there is a clear research gap regarding the need for a comprehensive analysis of Shopee PayLater as a contemporary digital financial phenomenon. This study aims to fill this gap by analyzing the mechanisms of Shopee PayLater, the types of contracts used, the elements of usury and penalties in its practice, and its implications for Muslim consumer ethics based on the perspectives of *fiqh muamalah* and *maqāṣid al-syarī'ah*. This study aims to critically analyze the compatibility of Shopee PayLater practices with the principles of *fiqh muamalah* and assess its implications for Islamic consumption ethics in the context of the digital economy. Thus, this research is expected to contribute academically to the development of contemporary Islamic finance studies and serve as a practical reference for the public, regulators, and fintech service providers in designing a digital financing system that is fair, ethical, and in line with Islamic values.

This study utilises a literature review method that aims to explore, examine, and analyse various literature relevant to the topic of Shopee PayLater services from the perspective of Islamic financial jurisprudence. The data in this study was collected from various secondary sources such as scientific journals, books, Islamic articles, fatwas from the Indonesian Ulema Council's National

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<sup>5</sup> Nurul Izzati Md. Rashid, "BUY FIRST, PAY LATER (BNPL): THE MALAYSIAN ISLAMIC LAW PERSPECTIVE." *EJournal of Islamic Thought & Understanding* 7, no. 2 (2024): 28-35.

Sharia Board (DSN-MUI), and other digital references related to sharia fintech, usury, contracts in Islam, and consumer ethics.

In analysing the data, this study used an interactive analysis model developed by Miles and Huberman.<sup>6</sup> This model includes three main stages, namely: Data Reduction This process was carried out by selecting, summarising, and directing from various sources of literature found. Information that was not relevant to the focus of the study was revealed, while data related to the Shopee PayLater mechanism, elements of usury, forms of contracts, and consumptive impacts were selected and classified. Data Presentation: The reduced data is then organised into a systematic descriptive narrative, making it easier to see patterns, relationships, and specific meanings. This presentation helps in understanding the relationship between fiqh muamalah theory and the practice of Shopee PayLater services. Conclusion and verification: after the data is presented, the researcher interprets and draws meaning to formulate conclusions that answer the research questions. These conclusions are then cross-referenced with other literature. The conclusions are then compared with other literature to ensure the validity of the arguments made.

### **Shopee Paylater Mechanism and Agreement**

Shopee is a web-based digital platform and mobile application designed with a user-friendly interface, making it easily accessible to various groups, especially millennials who tend to prefer practical and modern services.<sup>7</sup> This platform provides a variety of consumer needs with an efficient payment system and relatively fast delivery process, making it one of the top choices for online shopping.<sup>8</sup> Shopee presents a new payment feature innovation called Shopee PayLater, which makes it easy for active users to make purchases with a low-

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<sup>6</sup> Matthew B. Miles, and A. Michael Huberman. "Analisis data kualitatif, terj." *Jakarta: Penerbit Universitas Indonesia* (1992)..

<sup>7</sup> Yuswalina, Yuswalina, and Zuhdi Imron. "Late Payment Fines for buying and Selling Using Shoppe Pay Latter in Sharia and Legal Studies." *Nurani: jurnal kajian syari'ah dan masyarakat* 23, no. 2 (2023): 275-282.

<sup>8</sup> Hisny Fajrussalam, Devi Hartiani, Dini Anggraeni, Ine Malida, Nina Merliana, and Rifka Laelatul Ropiah. "Analisis pembayaran paylatter dalam aplikasi Shopee menurut perspektif Islam." *Attadib: Journal of Elementary Education* 6, no. 2 (2023): 265-290.

interest instant loan scheme. This service is a form of non-cash transaction method development by Shopee to improve consumer convenience. However, access to Shopee PayLater facilities is limited to active users who have met certain criteria set by the service provider.

Shopee PayLater is a payment feature that adopts a 'buy now, pay later' system, designed to make online shopping easier for users.<sup>9</sup> This payment scheme allows users to repay their loans according to their chosen instalment period, ranging from two to twelve months. The amount of credit provided through Shopee PayLater can increase gradually, in line with the frequency and value of transactions made by users of the service.<sup>10</sup> The Shopee PayLater service is only available to certain users who have met the criteria set by Shopee. Not all users of the application can automatically access this feature. The Shopee PayLater feature is only available to users who have met certain qualifications, namely having been an active Shopee user for at least three months, completing the account verification process, and demonstrating a consistent and sufficiently intensive transaction track record on the platform.

Shopee will notify eligible users to register, provided they complete identity verification, which includes personal data and other requirements. Once the verification process is successful, users will be given access to use Shopee PayLater for purchases, with a credit limit determined by the system. If this feature does not appear in the payment options, it means that the user does not yet meet the specified requirements. Conversely, if the Shopee PayLater feature is available, it indicates that the user's account has been approved to use the service. Shopee PayLater also provides flexibility in payment methods, namely through full payment in one instalment or through instalments that can be selected from three to twenty-four times.<sup>11</sup>

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<sup>9</sup> Benyta Putri Bahadiani and Junita Ruth Roselyne Hutagalung, "Fenomena Tingginya Konsumsi Kelas Menengah Pada Sistem Pinjaman Online Berkedok Hutang Dahulu Bayar Belakangan," *Saskara : Indonesian Journal of Society Studies* 2, no. 2 (2022): 46-60.

<sup>10</sup> Ubaidillah Ubaidillah, "Analisis Hukum Islam terhadap Shopee Paylater Pada Sistem Jual Beli Online," *Istidlal: Jurnal Ekonomi dan Hukum Islam* 7, no. 1 (2023): 53-65.

<sup>11</sup> Erin Dewi Savitri, "Penggunaan Pay Later di E-commerce Shopee Menurut Hukum Islam," *Jolsic: Journal of Law, Society, and Islamic Civilization* 11, no. 1 (2023): 1-12.

The operational mechanism of Shopee PayLater involves providing loans to consumers for the value of the goods purchased, with the obligation to repay in monthly instalments based on the agreed due date. This loan is subject to a low interest rate of 2.95% per month, and in the event of late payment, users will be charged a penalty of 5% of the total bill.<sup>12</sup> In addition, there is an administration fee of 1% for each transaction. Based on these provisions, it can be concluded that the Shopee PayLater system contains several types of contracts in practice, including qardh (loan) and ijarah (service) contracts. In Islamic jurisprudence, a qardh contract is defined as an agreement between two parties, whereby the first party transfers a certain amount of assets to the second party for use, with the obligation that the second party returns the same amount.<sup>13</sup> Meanwhile, an ijarah contract refers to an agreement to obtain benefits from goods or services in exchange for a certain consideration in accordance with the agreed terms and conditions.<sup>14</sup> In this context, Shopee PayLater can be categorised as a form of credit, and in Islamic law, credit is permitted as long as it does not contain elements that contradict sharia principles. Price differences between cash and credit payments are permitted as long as they are agreed upon at the beginning of the transaction.<sup>15</sup>

In an effort to anticipate the risk of bad debt, Shopee PayLater implements a number of strategies, including: 1) When users register for this service, Shopee requests permission to access various data on the user's device, including their contact list. 2) In the event of a late payment, Shopee may contact the contacts stored on the consumer's device as a consequence of the data access consent that has been given previously. 3) This action not only has

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<sup>12</sup> Suhandoyo and Abdurrahman, "Analisis Dampak Keterlambatan Pembayaran Pengguna Shopee Paylater Dalam Akad Qardh," *JIEF Journal of Islamic Economics and Finance* 3, no. 1 (2023): 65-73.

<sup>13</sup> Ruslan Abdul Ghofur, "KONSTRUKSI AKAD DALAM PENGEMBANGAN PRODUK PERBANKAN SYARIAH DI INDONESIA," *Al'Adalah* 12, no. 1 (2015): 493-506.

<sup>14</sup> Muh Maksun et al., "Analisis Hukum Islam Terhadap Transaksi Shopee PayLater Mahasiswa IAIN Ponorogo: Analisis Hukum Islam Terhadap Transaksi Shopee PayLater Mahasiswa IAIN Ponorogo," *Journal of Sharia Economic Law* 1, no. 2 (2023): 53-62.

<sup>15</sup> Yassinta Fitria Ramadhanty et al., "Shopee Pay Later Sebagai Metode Pembayaran Menurut Fiqh Muamalah," *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam* 4, no. 4 (2022): 1055-62.

administrative implications but can also cause social and psychological effects for consumers who are in arrears. Shopee PayLater itself is an innovation in the digital payment system that allows consumers to make purchases first and pay later in instalments without the need for a credit card.<sup>16</sup> The registration and account verification process is simple and fast, requiring only ID card data and a selfie, without going through a credit history check through Bank Indonesia. This feature is exclusively intended for active Shopee users who have met certain requirements. In terms of transaction convenience, Shopee PayLater provides payment flexibility through various channels, such as bank transfers (BRI, BCA, Mandiri, BNI, and others), electronic banking services (ATM, internet banking, SMS banking), and retail outlets such as Indomaret and Alfamart. Billing information can be accessed through the Shopee app under 'Me' > 'Shopee PayLater', where bills will be updated on the 25th of every month. Currently, Shopee PayLater can only be used for purchases on the Shopee platform and cannot be cashed out. The introduction of this feature further strengthens the competitive landscape among e-commerce service providers in addressing consumer demand for faster, more convenient, and instant transaction processes.<sup>17</sup>

### **Elements of Usury and Inconsistency with Muamalah Fiqh**

Shopee PayLater provides a digital credit facility with a predetermined limit. Users can pay without interest if they settle the balance within one month, or choose to pay in two to three monthly instalments with 2.95% interest. This service does not require a credit card and can only be used through the Shopee app. Balances can only be topped up once per user, and funds cannot be withdrawn in cash. Each use of Shopee PayLater is subject to a handling fee of 1% of the total product price plus shipping costs (if any) for each transaction.

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<sup>16</sup> Chika Cahyani et al., "Pengaruh Kepercayaan, Kemudahan Dan Keamanan Terhadap Keputusan Pembelian Konsumen Menggunakan Shopee PayLater Di Kota Depok," *Jurnal Pemasaran Kompetitif* 7, no. 1 (2023): 42–54.

<sup>17</sup> Khadijatul Musanna, "Implementasi Praktik Shopee Paylater Dalam Perspektif Ba'i As-Salam," *TAQNIN: Jurnal Syariah dan Hukum* 6, no. 02 (2024): 139.

In the Credit Agreement, the principal amount of the loan granted already includes the handling fee and service fee.<sup>18</sup>

When making a transaction, users are presented with three payment options, complete with the monthly instalment amounts listed. If there is a delay in payment, a penalty of 5% of the total bill will be charged, and the user's account may be frozen or closed. Shopee PayLater cannot be used again until the bill is paid off, but it can be reactivated after the payment is complete. This system provides convenient financing for consumers, while still benefiting Shopee through the interest and penalties imposed.<sup>19</sup>

Based on DSN-MUI Fatwa No: 116/DSN-MUI/IX/2017 concerning sharia electronic money, the contract used in electronic fund lending is a qardh contract.<sup>20</sup> However, the terms and conditions of the qardh contract as stipulated in the fatwa cannot be applied to Shopee PayLater transactions, as in practice there are elements that are not in line with the principles set out in the fatwa.<sup>21</sup>

In Islamic teachings, believers are encouraged to conduct muamalah activities in accordance with the principles of sharia law derived from the Qur'an and Sunnah.<sup>22</sup> Islam permits buying and selling, but strictly prohibits usury, as stated in Surah Al-Baqarah verse 275.<sup>23</sup> Therefore, online buying and

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<sup>18</sup> Ahmad Rifai et al., "Shopee Paylater in Al-Qur'an Perspective (Fatwa of The Indonesian Ulema Council)," *Jihbiz : Jurnal Ekonomi, Keuangan Dan Perbankan Syariah* 9, no. 1 (2025): 87.

<sup>19</sup> Nita Nurlaesa and Indar Fauziah Ulfah, "Analysis of Islamic Economic Perspectives on Shopee Paylater Transactions," *Proceeding of The International Seminar on Business, Economics, Social Science and Technology (ISBEST)* 4, no. 1 (2024): 1.

<sup>20</sup> Dhimas Candra Pradina and Sumiati Sumiati, "Praktek Penyelenggaraan Transaksi Layanan Syariah Linkaja Pada Pt. Fintek Karya Nusantara Dihubungkan Dengan Fatwa Dsn-Mui Nomor: 116/Dsn- Mui/Ix/2017: The Practice Of Organizing Linkaja Sharia Service Transactions At Pt. Fintek Karya Nusantara Is Related To The Dsn-Mui Fatwa Number: 116/DSN- MUI/IX/2017," *Al-Muamalat: Jurnal Ekonomi Syariah* 8, no. 1 (2021).

<sup>21</sup> Devi Hellyanita et al., "Analisis Hukum Ekonomi Syariah Terhadap Transaksi Paylater Pada E-Commerce Shopee," *Jurnal Penelitian Ilmu Ekonomi Dan Keuangan Syariah* 2, no. 2 (2024): 52.

<sup>22</sup> Syamsul Hilal, "Urgensi Kaidah Fiqhiyyah Dalam Pengembangan Ekonomi Islam," *Al-Adalah* 8, no. 1 (2011): 1-12, <https://doi.org/10.24042/adalah.v13i3.161>.

<sup>23</sup> Efa Rodiah Nur, "Riba Dan Gharar: Suatu Tinjauan Hukum Dan Etika Dalam Transaksi Bisnis Modern," *Al-Adalah* 12, no. 1 (2015): 647-62.

selling transactions are permitted in Islam, as long as they do not contain prohibited elements, such as usury, uncertainty (gharar), elements of danger, unilateral loss, or coercion.<sup>24</sup>

The pillars and conditions of buying and selling in the practice of ShopeePayLater credit on the Shopee platform are not considered to be contrary to the provisions of a valid sale and purchase agreement.<sup>25</sup> This transaction is deemed to have fulfilled all the necessary elements. In the ShopeePayLater credit system, there are three parties involved: the user as the borrower, Shopee as the lender, and the object of the agreement in the form of funds within the loan limit determined by Shopee. This credit sale and purchase scheme can be likened to the bai' salam contract that was practised during the time of the Prophet Muhammad (peace be upon him). The similarity between the two lies in the condition where the buyer experiences limited funds during the transaction, and the money paid in advance becomes the property of the seller even though the goods have not yet changed hands.<sup>26</sup> This is similar to the ShopeePayLater mechanism, where if the user does not pay on time, their ShopeePayLater account and services will be temporarily frozen. However, the fundamental difference between bai' salam and credit is that in bai' salam, the delivery of goods is delayed,<sup>27</sup> while in the credit system, the delay occurs in payment.<sup>28</sup> Regarding this, Allah says in Surah Al-Baqarah verse 282, which

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<sup>24</sup> Dini Nur Dianti et al., "Pinjaman Online Padpinjaman Online Pada E-Commerce Shopee Paylater Ditinjau Dari Perspektif Ekonomi Islama E-Commerce Shopee Paylater Ditinjau Dari Perspektif Ekonomi Islam," *Academica : Journal of Multidisciplinary Studies* 6, no. 2 (2022): 255.

<sup>25</sup> Muh Maksum et al., "Analisis Hukum Islam Terhadap Transaksi Shopee PayLater Mahasiswa IAIN Ponorogo: Analisis Hukum Islam Terhadap Transaksi Shopee PayLater Mahasiswa IAIN Ponorogo," *Journal of Sharia Economic Law* 1, no. 2 (2023): 53-62.

<sup>26</sup> Tahir Mahmood and Noman Arshed, "On Improving the Adoption of Bai' Salam by Islamic Banks of Pakistan: An Interpretive Phenomenological Analysis," *Journal of Islamic Accounting and Business Research* 15, no. 7 (2023): 1134-55.

<sup>27</sup> Dona Budi Kharisma et al., "AI Meets Shariah: Ensuring Robo-Advisors for Compliance in Islamic Mutual Funds," *Journal of Islamic Accounting and Business Research*, November 4, 2025, 1-14, <https://doi.org/10.1108/JIABR-10-2024-0388>.

<sup>28</sup> Mirzam Arqy Ahmadi et al., "Muamalah Fiqh Analysis of the Use of Shopee Paylater,," *AT-TASYRI': JURNAL ILMIAH PRODI MUAMALAH* 16, no. 1 (2024): 37, 1, <https://doi.org/10.47498/tasyri.v16i1.2771>.

means, ‘O you who believe, when you deal with each other in transactions involving future obligations, put it in writing.’<sup>29</sup>

Bai' as-salam is a traditional Islamic contract in which the buyer pays in advance and receives the goods on a specific date in the future.<sup>30</sup> Conversely, in sales and purchases through social media such as ShopeePay Later, the debt information that must be paid the following month is already listed on the Shopee account page after the purchase is made. However, if there is a delay in payment, it is not permissible to impose a penalty for exceeding the due date. This decision was prohibited by the Islamic Fiqh Council (the fiqh division of the Islamic World League) at its 11th conference in 1989. They stated that requiring or obligating debtors to pay penalties for late instalments is an invalid requirement, not mandatory, and even considered unlawful, whether from banks or individuals. This is categorised as *riba jahiliyah*, which has been prohibited by the Qur'an. Additionally, the scholars' principle regarding additional charges on debts or penalties states that “*any debt that yields a benefit or profit is usury*”.<sup>31</sup>

The salam contract requires payment in advance and delivery of goods later, whereas the Shopee PayLater system allows users to receive goods first and pay later. This substantive difference confirms that bai' salam is not relevant to explain the structure of the Shopee PayLater contract. Therefore, it is necessary to explain the actual contract and its compliance with fiqh provisions and modern sharia standards.

The analysis shows that Shopee PayLater operates a combination of several contracts, namely *qardh* (loan), *ijarah ala al-khadamāt* (service lease), and the imposition of late fees.<sup>32</sup> This combination is a hybrid contract (*al-'uqud al-*

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<sup>29</sup> “Surat Al-Baqarah Ayat 282: Arab, Latin, Terjemah Dan Tafsir Lengkap | Quran NU Online,” accessed April 30, 2025, <https://quran.nu.or.id/al-baqarah/282>.

<sup>30</sup> Ahmad Zuhdi Mubarak et al., “Penerapan Akad Ba’i As-Salam Terhadap Transaksi E-Commerce: Studi Kasus Aplikasi Belanja Online Shopee,” *Iqtishodiah: Jurnal Ekonomi Dan Perbankan Syariah* 5, no. 2 (2023): 34–40, <https://doi.org/10.62490/iqtishodiah.v5i2.650>.

<sup>31</sup> Ahmadi et al., “Muamalah Fiqh Analysis of the Use of Shopee Paylater,” 38.

<sup>32</sup> Eva Sumanti et al., “Integrating Hybrid Sharia Contracts in Letter of Credit (L/C) Transactions for Export and Import in Islamic Banking in Indonesia,” *Al’Adalah* 21, no. 2 (2024): 449–78, <https://doi.org/10.24042/adalah.v21i2.23301>.

murakkabah) which substantively provides financial benefits to the lender. This can be seen from the existence of an instalment interest rate of 2.95%, a service fee of 1%, and a late payment penalty of 5% per transaction. In muamalah fiqh, any addition to the principal debt is categorised as *riba*, as confirmed in DSN-MUI fatwa No. 116/2017 on sharia electronic money, which states that *qardh* contracts may not provide benefits to the lender.<sup>33</sup> Thus, the structure of Shopee PayLater not only differs from *bai' salam* but also violates the fundamental principle of *qardh* contracts, which must be non-profit.

This inconsistency becomes even clearer when referring to the decisions of authoritative international fiqh institutions. The Accounting and Auditing Organisation for Islamic Financial Institutions (AAOIFI) in Sharia Standards No. 2 and 19 emphasises that any addition related to *qardh* contracts is considered *riba*.<sup>34</sup> In addition, the Bank Negara Malaysia (BNM) Regulation through the Policy on Late Payment Charges document also states that sharia penalties can only be in the form of *ta'widh* of a maximum of 1% of the actual loss and *gharamah*, which cannot be used as profit for the institution.<sup>35</sup> Furthermore, research by Irfan Harmoko shows that penalties for late payments in Islamic financial institutions are applied based on Fatwa DSN-MUI No. 17/DSN-MUI/IX/2000, which allows sanctions against customers who are capable but deliberately delay payment.<sup>36</sup> However, scholars differ on the permissibility of such penalties, with some arguing that they resemble usury and

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<sup>33</sup> Acep Jurjani, "Uang Elektronik Berdasarkan Hukum Positif Dan Hukum Islam Analisis PBI No. 18/17/PBI/2016 Dan Fatwa DSN No. 116/DSN-MUI/IX/2017," *Jurnal Statement: Media Informasi Sosial Dan Pendidikan* 10, no. 1 (2020): 1-20, <https://doi.org/10.56745/js.v10i1.16>.

<sup>34</sup> Dewi Nurdiana et al., "Analisis Sharia Standard AAOIFI 19 tentang Loan (Qardh) Pada Produk Rahn Emas di Pegadaian Syariah Solo Baru," *Al-Iqtishadiyah: Ekonomi Syariah dan Hukum Ekonomi Syariah* 8, no. 2 (2022): 110-25, <https://doi.org/10.31602/iqt.v8i2.7622>.

<sup>35</sup> Ezani Yaakub et al., "A Revisit to the Practice of Late Payment Charges by Islamic Banks in Malaysia," *Jurnal Pengurusan* 42 (2014): 185-90, <https://doi.org/10.17576/pengurusan-201442-15>.

<sup>36</sup> Se I. Irfan Harmoko, "Analisis Penerapan Denda Keterlambatan Pembayaran Angsuran Dalam Akad Pembiayaan Murabahah Di Bank Syariah (Berdasarkan Fatwa No. 17/Dsn-Mui/Ix/2000)," *Qawānin Journal of Economic Syaria Law* 3, no. 1 (2019): 32-49, <https://doi.org/10.30762/q.v3i1.1480>.

should be prohibited based on the principle that ‘*what resembles something will be subject to the same ruling*’.<sup>37</sup>

Based on all of these references, it can be concluded that Shopee PayLater contains elements of *riba nasi'ah* through instalment interest and *riba jahiliyah* through late payment penalties. Furthermore, this product does not meet international sharia standards regarding the prohibition of combining *qardh* contracts with benefits, the prohibition of profiting from penalties, and the contractual discipline provisions applicable in sharia financial institutions. Therefore, although Shopee PayLater provides transaction convenience for users, its contract structure and mechanisms are not in line with the principles of *muamalah fiqh* and sharia provisions.

### **The Social and Ethical Impact of Consumerism**

The emergence of PayLater services does indeed provide various conveniences for its users. However, this service also has the potential to cause excessive habits or dependence in its use.<sup>38</sup> The use of Shopee PayLater has a significant social impact, particularly in shaping the consumption patterns of the digital community, which are increasingly shifting towards impulsive and excessive behaviour.<sup>39</sup> Psychologically, the ease of ‘buy now, pay later’ encourages users to pursue instant gratification without considering the financial consequences in the future, a phenomenon known in behavioural finance theory as present bias and excessive optimism.<sup>40</sup> The seemingly light instalment mechanism makes individuals tend to underestimate their actual financial obligations, as

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<sup>37</sup> Romi Putra Saroji, “Penerapan Denda Atas Keterlambatan Pembayaran Hutang Dalam Pembayaran Di Bmt Perspektif Fikih Muammalah (Studi Kasus Al-Iqtishady),” *Al Birru: Jurnal Keuangan Dan Perbankan Syariah* 2, no. 1 (2025), <https://doi.org/10.37216/albirru.v2i1.796>.

<sup>38</sup> Hellyanita et al., “Analisis Hukum Ekonomi Syariah Terhadap Transaksi Paylater Pada E-Commerce Shopee,” 48.

<sup>39</sup> Devi Monica Suci et al., “Peran Special Event dan Penggunaan Paylater Terhadap Impulse Buying pada Pengguna Aplikasi Shopee,” *Jurnal EMA* 8, no. 2 (2023): 190–200, <https://doi.org/10.51213/ema.v8i2.392>.

<sup>40</sup> Triyana Triyana et al., “Analisis Perilaku Konsumtif Pengguna Layanan Buy Now Pay Later Dalam Konsep Konsumsi Menurut Muhammad Abdul Mannan,” *Jesya (Jurnal Ekonomi Dan Ekonomi Syariah)* 7, no. 2 (2024): 1445–56, <https://doi.org/10.36778/jesya.v7i2.1605>.

found in a study by Yossy Imam Candika et al. that the use of PayLater increases spontaneous purchases and irrational consumption decisions among students.<sup>41</sup> This finding is also reinforced by Onny Fitriana Sitorus and Eka Haryati, who assert that easy access to digital credit reinforces a consumer culture based on instant gratification and encourages purchasing behaviour that exceeds needs.<sup>42</sup>

From an Islamic economic perspective, excessive consumption behaviour driven by the PayLater mechanism can be categorised as *isrāf* (excessive spending)<sup>43</sup> and *tabdzīr* (wasteful spending), two behaviours that are condemned in QS. Ayat Al-Isra 27. Shopee PayLater, through increased credit limits and minimum instalments, creates a psychological space for users to continue to increase their purchases even if they are beyond their financial means. This contradicts the principle of prudence (*iqtishād*) in consumption and undermines *Maqāṣid al-Syariah*, particularly the objective of *hifz al-māl* (protection of wealth). Research by Gerson Manurung et al. shows that involvement in digital loans increases the potential for financial stress in households,<sup>44</sup> while Tommy Kuncara et al. reveal that some PayLater users still choose credit even though they have cash, simply because of the ease of the process and the illusion of feeling 'lighter' in their payments, which obscures financial management discipline.<sup>45</sup>

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<sup>41</sup> Yossy Imam Candika et al., "Kecenderungan Penggunaan Paylater Di Kalangan Mahasiswa: Peran Perilaku Konsumtif Dan Tekanan Sosial," *Journal of Management and Digital Business* 5, no. 2 (2025): 685-702, <https://doi.org/10.53088/jmdb.v5i2.1862>.

<sup>42</sup> Onny Fitriana Sitorus and Eka Haryati, "Analisis Dampak Penggunaan S-Pay Later Terhadap Perilaku Keuangan Mahasiswa Di Era Ekonomi Digital," *Jurnal Pendidikan Ekonomi (JURKAMI)* 10, no. 2 (2025): 584-93, <https://doi.org/10.31932/jpe.v10i2.4946>.

<sup>43</sup> Niyaz Panakaje et al., "Islamic Principles for Jamaat Collaboration and Sustainable Business: How Organizational Learning and Financial Capacity Shape Environmental Outcomes," *Journal of Islamic Accounting and Business Research*, ahead of print, August 13, 2025, <https://doi.org/10.1108/JIABR-02-2025-0111>.

<sup>44</sup> Gerson Manurung Manurung et al., "Kebiasaan Berutang Di Era Digital: Kontribusi Budaya Hemat Dan Akses Pinjaman Online Terhadap Kesehatan Keuangan Rumah Tangga," *Journal of Capital Markets and Banking* 13, no. 2 (2025): 72-95, <https://doi.org/10.63607/jcmb.v13i2.15>.

<sup>45</sup> Tommy Kuncara et al., "Pengabdian Masyarakat Tentang Fenomena PayLater: Manfaat Dan Risikonya," *Jurnal Abdi Masyarakat Multidisiplin* 4, no. 2 (2025): 13-17, <https://doi.org/10.56127/jammu.v4i2.2182>.

From a social perspective, uncontrolled use of PayLater can lead to long-term economic burdens, especially when users fall into late payment traps. The 5% penalty imposed by Shopee exacerbates psychological pressure and creates a negative stigma, as explained in behavioural finance literature that debt burdens affect mental health, self-esteem, and social relationships.<sup>46</sup> This phenomenon has also been identified by Dhea Paramitha, who emphasises that repeated use of PayLater causes credit dependency and disrupts personal financial stability.<sup>47</sup>

Therefore, when compared to previous studies, this discussion reinforces the experts' conclusion that PayLater services have a real consumptive impact, but expands the discourse through the perspectives of maqasid syariah, the Israf-Tabdzir theory, and behavioural finance frameworks. This indicates that the impact of PayLater is not only economic but also touches on psychological and spiritual dimensions, thus requiring a more comprehensive approach in contemporary Islamic finance studies.

The social impact of using Shopee PayLater can be understood more comprehensively through several key theoretical frameworks in the study of muamalah fiqh, Islamic consumer ethics, and contemporary Islamic finance. First, from the perspective of contract validity in muamalah fiqh, the structure of Shopee PayLater needs to be viewed through the terms and conditions of a valid contract, the prohibition of usury, and the principles of qardh and ijarah. Fiqh emphasises that qardh must not be accompanied by any benefit for the lender, as confirmed by scholars in the rule *kullu qardin jarra naf'an fahuwa ribā*.<sup>48</sup> In this context, the existence of a 2.95% instalment interest rate and a

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<sup>46</sup> Dicky Wiwittan Toto Ngadiman et al., "Hubungan Antara Harga Diri, Niat Menambah Hutang Dan Gelagat Perbelanjaan Hutang Dalam Kalangan Individu Berpendapatan Rendah," *Malaysian Journal of Society and Space* 14, no. 4 (2018), <https://doi.org/10.17576/geo-2018-1404-15>.

<sup>47</sup> Dhea Paramitha, "Dampak Penggunaan Paylater Terhadap Minat Dan Gaya Hidup Karyawan PT Tripatra," *Transformasi: Journal of Economics and Business Management* 4, no. 1 (2025): 41-54, <https://doi.org/10.56444/transformasi.v4i1.2550>.

<sup>48</sup> M. Zaini M. Zaini and Muhammad Sauqi Muhammad Sauqi, "Riba Qardh (Hutang Piutang) Perspektif Ushul Fiqih," *JURNAL EKONOMI DAN BISNIS (EKOBIS-DA)* 4, no. 1 (2023), <https://doi.org/10.58791/febi.v4i1.320>.

5% late payment penalty on Shopee PayLater indicates the presence of additional elements to the principal debt, which according to Islamic law falls under the category of *riba nasi'ah*. Thus, contractually, the PayLater mechanism does not meet the requirements of a pure *qardh* contract and has the potential to cause injustice to users.

Second, as previously stated, the Shopee PayLater contract contains elements of *riba* through interest and late payment penalties on debt. This practice contradicts the DSN-MUI fatwa, AAOIFI provisions and standards, and therefore does not comply with the principles of *muamalah fiqh* and *sharia* contractual ethics. Thirdly, from a consumption ethics perspective, Islamic consumption theory teaches the principle of *tawāzun* (balance), as well as the prohibition of *isrāf* (extravagance) and *tabdzīr* (wasteful spending). The ease of access to PayLater encourages impulsive consumption behaviour, a phenomenon described in consumer culture theory as instant gratification, which is the pursuit of immediate satisfaction without considering future financial risks. Fourth, within the framework of *maqāṣid al-sharī'ah*, particularly *ḥifẓ al-māl* (protection of wealth), the use of PayLater without financial discipline can undermine individual economic stability.<sup>49</sup>

Overall, through the framework of *fiqh muamalah* theory, authoritative fatwas, Islamic consumption ethics, and *maqāṣid al-sharī'ah*, the analysis of Shopee PayLater becomes stronger and more measurable. To strengthen the argument regarding increased consumptivity and financial risk due to the use of Shopee PayLater, this discussion is supplemented with factual data sourced from official institutions. According to data collected by the PEFINDO Credit Bureau (IdScore), as of November 2024, the Buy Now Pay Later (BNPL) phenomenon has experienced significant growth in Indonesia, with outstanding debt reaching IDR 30.36 trillion in 2024 and annual growth of 24.53%, bringing the total credit portfolio to IDR 35.14 trillion. Research by Irin Mirrah Luthfia et al., who interviewed 10 adult women who use pay later

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<sup>49</sup> Muh Maksum et al., "Analisis Hukum Islam Terhadap Transaksi Shopee PayLater Mahasiswa IAIN Ponorogo: Analisis Hukum Islam Terhadap Transaksi Shopee PayLater Mahasiswa IAIN Ponorogo," *Journal of Sharia Economic Law* 1, no. 2 (2023): 53–62.

applications, found that 80% of respondents chose pay later services because of their convenience.<sup>50</sup> The study emphasised the need for careful budget considerations to avoid an uncontrolled debt cycle. This data provides strong empirical evidence that PayLater not only facilitates transactions but also encourages excessive consumption among users, particularly among the younger generation.

### **Analysis of the Muamalah Fiqh Perspective on Shopee PayLater**

The main issue in assessing the validity of Shopee PayLater from a muamalah fiqh perspective lies in the structure of the contract used, the element of usury, and the existence of late fees that are added to the principal debt. Shopee PayLater essentially offers a 'buy now, pay later' scheme, which operationally contains elements of short-term consumer financing. This structure raises questions about the type of contract used, its compatibility with sharia principles, and whether cost components such as instalment interest and late payment penalties are permissible under Islamic law. Therefore, a fiqh evaluation of Shopee PayLater requires the identification of the contract, an analysis of the validity of its terms and conditions, and an assessment of the presence of *riba*, *gharar*, or practices that cause injustice.

From a fiqh muamalah perspective, the Shopee PayLater scheme is not a *bai' salam* contract as is often misunderstood, because *bai' salam* requires payment in advance and delivery of goods at a later date, while PayLater is the opposite. A more relevant contract is a combination of *ijarah ala al-khadamāt* (service fees), *qardh* (debt), and *gharāmah ta'ziriyah* (penalty) clauses. This combination of several contracts in a single transaction is known as *al-'uqud al-murakkabah* or hybrid contract. In contemporary fiqh literature, including AAOIFI standards (Sharia Standards Nos. 2, 19, and 35), contract models that combine *qardh* with additional financial benefits for lenders are categorised as transactions containing elements of *riba* because they violate the rule '*kullu qardin jarra naf'an fahuwa ribā*'. In Shopee PayLater, the additional 2.95% instalment interest and 5% late payment penalty are benefits that follow the

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<sup>50</sup> Irin Mirrah Luthfia et al., "Pay Later Dan Perilaku Impulse Buying Di Era Industri 4.0," *Jibaku: Jurnal Ilmiah Bisnis, Manajemen Dan Akuntansi* 3, no. 2 (2023): 36-42.

debt contract, thus contradicting the original character of the qardh contract, which is mutual assistance without profit.

In addition, the late payment penalty provision is also an indicator of non-compliance with muamalah fiqh. Fatwa DSN-MUI No. 17/2000 and No. 116/2017 emphasise that late payment penalties can only be imposed on fixed-price bai' or ijarah contracts, and cannot be used as income for institutions; penalties can only be distributed for the public good as a form of ta'zir. However, in Shopee PayLater, the 5% penalty is part of the commercial scheme and is not stated to be allocated for social funds, thus violating sharia principles. AAOIFI in Sharia Standard No. 35 reinforces that any form of penalty that increases the institution's profit in a qardh contract is invalid.

In addition to the elements of riba and penalties, fiqh muamalah analysis also considers the aspects of gharar and tasyabbuh with ribawi practices. The combination of two contracts that generate profits from debt is often categorised as a form of exploitation that is prohibited by sharia.<sup>51</sup> Modern PayLater service practices that cause consumers to bear costs beyond the principal debt also contradict the principles of justice and the prohibition of exploitation. The results of research by Iip Miptahudin and Ahmad Gemma Nurrahman show that the Shopee PayLater scheme also involves elements of gharar (uncertainty) and maysir (gambling-like risk) due to consumers' tendency to accumulate debt without proper financial planning.<sup>52</sup>

Thus, from all aspects of fiqh muamalah analysis, including contract identification, cost component assessment, penalty evaluation, and compliance with authoritative Sharia standards, Shopee PayLater does not meet the requirements of a valid contract because it contains elements of riba and practices of adding to the principal debt. The hybrid contract used is also not in accordance with AAOIFI provisions and DSN-MUI fatwas related to qardh

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<sup>51</sup> Lutfi Maulana, "Penerapan Konsep Hybrid Contract Dalam Pembiayaan Rahn Di Pegadaian Syariah," *Jurnal Ilmu Akuntansi Dan Bisnis Syariah (AKSY)* 2, no. 1 (2020): 47-66.

<sup>52</sup> Iip Miptahudin and Ahmad Gemma Nurrahman, "Penggunaan Fitur Shopee PayLater Dalam Perspektif Ekonomi Islam Dikalangan Mahasiswa Universitas Halim Sanusi Prodi Ekonomi Islam," *Jurnal Hukum Ekonomi Syariah* 4, no. 1 (2025): 87-92.

and penalties. The partial conclusion of this analysis is that Shopee PayLater cannot be categorised as a fully Shariah-compliant financial product, particularly due to the benefit and penalty components attached to the debt contract. This analysis emphasises that the use of PayLater by Muslim consumers requires caution and cannot be justified under Shariah in its current form.

## Conclusion

In Based on an analysis of muamalah fiqh and empirical studies on the use of Shopee PayLater, this study confirms that the buy now pay later scheme is not entirely in line with sharia principles. Findings regarding the existence of instalment interest, late payment penalties, and a mixed contract structure that combines qardh with financial benefits indicate inconsistency with both classical and contemporary Islamic jurisprudence frameworks, including the fatwa of the Indonesian Ulema Council (DSN-MUI), the decision of the Islamic Fiqh Academy (Al-Majma' Al-Fiqhy Al-Islami), and AAOIFI standards. From the perspective of maqāṣid al-sharī'ah, particularly ḥifẓ al-māl, PayLater practices have been proven to pose financial risks and economic instability for individuals, which substantially contradicts the sharia objective of preserving wealth and preventing harm caused by consumptive behaviour.

Furthermore, research findings on increased consumptivity, financial pressure, and the potential decline in users' credit reputation also show deviations from Islamic consumption theory, which emphasises tawāzun and prohibits isrāf and tabdzīr. By linking the research results with these theories, this study provides an argumentative basis that Shopee PayLater is not only problematic contractually, but also carries socio-economic implications that are contrary to the principles of ethical consumption in Islam. Thus, this study not only explains the phenomenon, but also points out the normative contradiction between PayLater practices and the Sharia framework that forms the basis of the analysis.

This study contributes scientifically by offering a critical reading of the increasingly popular fintech-based 'pay later' contract model in Indonesia. It identifies regulatory gaps in BNPL practices that are not yet fully regulated by Shariah standards, particularly regarding penalties, benefits of qardh, and consumer

protection. These findings enrich the discourse on contemporary muamalah fiqh by showing that PayLater contracts require a clearer and more explicit shariah-compliant alternative formulation, as well as opening up space for the development of digital contract standards in accordance with maqāṣid al-sharī'ah. Therefore, this study has novelty value not only in its description of the phenomenon, but also in providing normative criticism and conceptual improvements to BNPL services in the sharia finance ecosystem.

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