

ShopeePay Later Restrictions in Aceh: A Study of Qanun No. 11 of 2018 and Consumer Protection

Teuku Muhammad Syahrizal^a | Najla^b | Rusdi^c

^{a,b}Program Studi Ekonomi Islam, Fakultas Ekonomi dan Bisnis, Universitas Syiah Kuala

^cProgram Studi Manajemen, Fakultas Ekonomi dan Bisnis, Universitas Teuku Umar

*Corresponding author: tmsyahrizal@usk.ac.id

ABSTRACT

The development of fintech and e-commerce in Indonesia has triggered a transformation in consumer behavior, one of which is through Paylater services that provide instant access to financing. However, in Aceh, these services are inaccessible due to the implementation of Aceh Qanun No. 11 of 2018 on Sharia Financial Institutions, which requires all financial activities to be based on sharia principles and prohibits the practices of usury, gharar, and maisir. This study aims to analyze the relationship between the Qanun on Sharia Financial Institution and the protection of Muslim consumers in the context of fintech and e-commerce development, with a focus on the case of ShopeePay Later restrictions. The research method employed is a descriptive qualitative approach, utilizing a literature study and regulatory analysis. The findings indicate that the restrictions on ShopeePay Later in Aceh represent not only the enforcement of local law but also a strategy to safeguard Muslim consumers from non-Sharia financial practices. These results confirm that the Qanun on Sharia Financial Institution functions as both a legal instrument and a mechanism for securing Islamic values in digital transactions. Furthermore, this regulation encourages fintech and e-commerce innovation to deliver Sharia-based products, so that consumer protection does not become an obstacle but rather an opportunity.

Keywords: ShopeePay Later, Aceh Regulation No. 11 of 2018, Consumer Protection, Fintech, E-Commerce

ABSTRAK

Perkembangan pesat teknologi finansial (fintech) dan e-commerce di Indonesia telah memicu transformasi perilaku konsumen, khususnya melalui layanan *Paylater* yang memberikan akses pembiayaan secara instan. Namun, di Provinsi Aceh, layanan tersebut tidak dapat diakses karena penerapan Qanun Aceh Nomor 11 Tahun 2018 tentang Lembaga Keuangan Syariah, yang mewajibkan seluruh aktivitas keuangan berlandaskan prinsip-prinsip syariah serta melarang praktik *riba* (bunga), *gharar* (ketidakpastian), dan *maisir* (perjudian). Penelitian ini bertujuan untuk menganalisis hubungan antara Qanun tentang Lembaga Keuangan Syariah dengan perlindungan konsumen Muslim dalam konteks perkembangan fintech dan e-commerce, dengan fokus pada kasus pembatasan penggunaan ShopeePay Later di Aceh. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode studi pustaka dan analisis regulasi. Hasil penelitian menunjukkan bahwa pelarangan ShopeePay Later di Aceh tidak hanya merepresentasikan penegakan hukum daerah, tetapi juga merupakan langkah preventif untuk melindungi konsumen Muslim dari praktik keuangan yang tidak sesuai dengan prinsip syariah. Selain itu, Qanun tersebut berfungsi sebagai instrumen hukum sekaligus mekanisme untuk menjaga nilai-nilai Islam dalam transaksi keuangan digital. Regulasi ini juga mendorong inovasi di sektor fintech dan e-commerce untuk mengembangkan produk berbasis syariah, sehingga perlindungan konsumen tidak menjadi hambatan, melainkan peluang bagi pertumbuhan yang etis dan inklusif.

Kata Kunci: ShopeePay Later, Qanun Aceh Nomor 11 Tahun 2018, Perlindungan Konsumen, Fintech, E-Commerce

Citation:

Syahrizal, T. M., & Rusdi, N. (2025). ShopeePay Later restrictions in Aceh: A study of Qanun No. 11 of 2018 and consumer protection. *Jurnal Bisnis dan Kajian Strategi Manajemen*, 9(2), 105–115.

INTRODUCTION

The development of the digital world has brought significant changes to society in terms of transactions. The presence of e-commerce is proof that the fulfillment of needs has evolved from conventional to digital (Amory & Mudo, 2025). Indonesia has become one of the largest e-commerce markets in Southeast Asia, with a transaction value (Gross Merchandise Value/GMV) of approximately 65 billion USD by mid-2025, projected to grow to 150 billion USD by 2030 (Reuters, 2025).

Among the various e-commerce platforms operating in Indonesia, Shopee holds the top position as the most popular e-commerce platform. Data shows that 53.22 percent of the population accesses Shopee for shopping. This figure is significantly higher than those of other e-commerce platforms such as TikTok Shop (27.37 percent), Tokopedia (9.57 percent), and Lazada (9.09 percent). Shopee's dominance is also evident from the number of monthly visits, which reached 152.6 million, as well as the highest consumer satisfaction rating among similar platforms (Databooks, 2025). This fact shows that Shopee is not only the top choice for national consumers but also plays a pivotal role in shaping the digital shopping behavior of the community (Stofkova, et al., 2022).

As it evolves, e-commerce has introduced digital financial services based on the Buy Now, Pay Later (BNPL) model, which enables consumers to purchase goods upfront and defer payment. (Feng, et al., 2023). In Indonesia, this phenomenon has grown rapidly with the emergence of various digital financing and lending service providers such as ShopeePay Later, Kredivo, Akulaku, and GoPay Later. According to data from the Financial Services Authority (OJK), as of November 2024, total public debt through PayLater services reached IDR 30.36 trillion (CNN Indonesia, 2025). This figure reflects substantial market penetration, highlighting Paylater as a key component in the national digital financial ecosystem.

However, this development faces different dynamics in Aceh. This is because Aceh is a region with special privileges that allow it to apply Islamic law in various activities, including finance, as implemented through Aceh Qanun No. 11 of 2018 concerning Sharia Financial Institutions (Farma, & Umuri, 2024). The implementation of this Qanun has an impact on interest-based or riba-based financial services, including paylater products. E-commerce service providers must adjust their services to comply with this Qanun, such as Shopee and its BNPL service, ShopeePay Later. As a service provider, Shopee blocks access to ShopeePay Later for users who have an Aceh ID card (Al Faruq, et al, 2024).

Research related to the implementation of Aceh Qanun No. 11 of 2018 concerning Sharia Financial Institutions has been conducted extensively, such as research conducted by Irham (2024) and Ridha, et al (2023) which examined the public's perception of the implementation of the Sharia Financial Institutions Qanun, Farma, & Umuri, (2024); Maulana, (2024); Yahya, et al (2023); and Safitri, et al (2021) who focused their studies on the opportunities and challenges in the implementation of the Sharia Financial Institutions Qanun. In addition, research focusing on the impact on financial institutions after the implementation of this regulation (Nurhisam, et al., 2024; Sujana, & Mukhlisin, 2024; Rahmawati, et al, 2024; Umuri, et al., 2023) has also been conducted extensively. However, studies focusing on the impact on Paylater users remain few, and the study only examines the effectiveness of the implementation of the Qanun on Sharia Financial Institutions in

relation to PayLater services in Aceh (Al Faruq, et al., 2024). Meanwhile, this study will analyze its integration with the protection of Muslim consumers in Aceh.

This restriction policy is interesting to study because it is not merely a form of compliance with regional regulations, but also a mechanism for protecting Muslim consumers in Aceh. With this automatic blocking, the people of Aceh are protected from potential involvement in transactions that conflict with sharia principles, especially for those who may not fully understand the risks of usury in digital financial services. This phenomenon demonstrates the close relationship between Sharia regulations, digital business practices, and consumer protection in the modern era.

LITERATURE REVIEW

Aceh Qanun No. 11 of 2018 concerning Sharia Financial Institutions

Aceh Regulation No. 11 of 2018 concerning Sharia Financial Institutions is a special regulation that embodies Aceh's specificity in implementing Islamic law. Its legal basis stems from Law No. 11 of 2006 concerning the Government of Aceh, which grants Aceh special authority to formulate regulations in the social, cultural, and financial fields based on sharia. The implementation of this regulation is essential to ensure the consistency of Aceh's legal and financial system with Islamic principles, as conventional financial practices often involve elements that are prohibited in Islam, such as *riba* (usury), *gharar* (uncertainty), and *maisir* (speculation). Therefore, this regulation functions not only as a legal instrument but also as a moral and economic safeguard to promote justice, transparency, and ethical investment practices in the region. Moreover, its enforcement strengthens public trust in financial institutions, encourages Muslim participation in the formal financial system, and supports Aceh's vision to become a model province for sharia-based governance and economy in Indonesia (Aiman, & Syuib, 2025; Hastuti, & Harahap, 2022).

In general, the scope of this Qanun encompasses all financial institutions operating in Aceh, including both banking and non-banking entities (Asyiqin, & Rinaldi, 2025). Conventional banks, cooperatives, financing companies, insurance companies, and microfinance institutions are all required to comply with sharia provisions. In fact, this regulation also extends to the digital financial services and financial technology (fintech) sectors (Utomo, et al, 2023), as digital services remain classified as part of financial institutions that provide financing, investment, or transaction services. Thus, interest-based financial institutions are no longer permitted in Aceh, especially since full enforcement of these provisions began in 2021.

The Qanun on Sharia Financial Institution aims to establish a financial system that complies with Islamic principles, including the prohibition of usury (*riba*), uncertainty (*gharar*), and gambling (*maisir*) (Anami, et al., 2025; Tedy, & Hidayah, 2024). Other principles emphasized are fairness and transparency, so that every party involved in a transaction has certainty regarding their rights and obligations. By applying these principles, it is expected that economic activities in Aceh will develop ethically and equitably, while maintaining strong religious legitimacy.

The implementation of the Qanun on Sharia Financial Institution has had a significant impact on the financial sector in Aceh. Several conventional banks have ceased operations and transitioned their services to Sharia-compliant units. Financing companies (leasing firms) and interest-based

cooperatives are also required to comply with Sharia regulations. The same applies to digital financial service providers, including paylater-based fintech companies, which, in principle, still involve interest and are therefore not in accordance with Sharia provisions. In this context, the Sharia Financial Institutions Qanun serves not only as a legal framework but also as a means of protecting Muslim consumers from transactions that violate Sharia principles (Ezzerouali, 2025).

Fintech and E-commerce

Financial Technology (fintech) is an innovation in the field of financial services that leverages advancements in digital technology (Jalal, et al, 2023). Fintech is essentially the adoption of technology to meet financial service needs, offering fast transactions, efficiency, and ease of access (Ramadhani, 2024). Fintech services encompass various sectors, including digital payment systems (e-wallets), online lending services (peer-to-peer lending), digital investments, and technology-based financing products such as PayLater. Ease of access and practicality are the main advantages of fintech, as people can conduct financial transactions using only their smartphones, without the need to physically visit a financial institution. The presence of fintech has proven to promote financial inclusion, particularly for individuals who previously faced difficulties accessing conventional financial services (Odei-Appiah, et al., 2022).

Meanwhile, E-commerce is an electronic trading platform that enables individuals and companies to buy and sell goods and services online (Kedah, 2023). The development of e-commerce in Indonesia has been rapid, in line with the increasing penetration of the internet and enhanced smartphone utilization. Leading marketplaces such as Shopee, Tokopedia, Bukalapak, and Lazada have become the primary platforms for consumers to engage in online shopping. E-commerce not only provides convenience for consumers in obtaining various products but also opens up opportunities for micro, small, and medium enterprises (MSMEs) to expand their markets digitally.

In practice, the development of fintech and e-commerce is closely related. The integration of digital payment systems, consumer financing, and paylater features is one of the e-commerce strategies to attract consumers. This collaboration not only increases transaction volume but also expands the digital ecosystem, thereby transforming consumption patterns. However, the development of fintech in e-commerce also presents new challenges, especially regarding regulations and consumer protection (Hidayat & Kholik, 2024). Additionally, compliance with legal principles and social values unique to each region, such as Aceh's implementation of Islamic law, presents both challenges and opportunities in the development of fintech and e-commerce.

Buy Now, Pay Later (BNPL)

Buy Now, Pay Later (BNPL) is a rapidly growing innovation in digital financial services, driven by the growth of e-commerce transactions. The BNPL system allows consumers to access goods or services immediately, with payment deferred over a predetermined period (Laya Hidayat, W. H., & Kholik, N., 2024). BNPL also provides an alternative to credit cards and conventional loans. The presence of BNPL is considered to increase purchasing power, expand financial access, and encourage the growth of the digital commerce sector (Kamil, et al., 2024).

Despite offering convenience, BNPL also carries risks for both consumers and service

providers. From the consumer's perspective, using BNPL without careful financial planning can cause excessive spending, create installment burdens, and even result in default (Raj et al., 2024). Meanwhile, for service providers, bad credit risks and consumer protection pose significant challenges that require careful management (Syarofah, 2023; Oktaviani, N. I., et al., 2024). Therefore, regulations from financial authorities are needed to ensure cost transparency, clarity of agreements, and protection of the rights and obligations of each party (Goldstein, A., & Narayanaswamy, S., 2025; Chawla, N., & Kumar, B., 2022; Kharisma, D. B., 2021).

In the context of Islamic finance, the BNPL concept can be applied while adhering to the principles of muamalah that avoid riba, gharar, and maisir. Deferred payment practices are basically permissible, as long as the contract used is clear, such as a murabahah contract (sale and purchase with a profit margin) or bai' muajjal (sale and purchase with deferred payment) (Herianti, C. E. A., 2024).

RESEARCH METHOD

This study adopts a normative juridical method and integrates a qualitative approach. The primary source of research is *Qanun* Number 11 of 2018 concerning Sharia Financial Institutions, while secondary data are derived from literature, scientific articles, press releases, and relevant mass media information. In addition to examining the legal norms, this analysis also compares the normative provisions of the *Qanun* with factual conditions in Aceh's financial practices, particularly the increasing use of digital financing platforms such as *Paylater*. These platforms often operate under conventional schemes that may contain elements of *riba* (interest) and *gharar* (uncertainty), which contradict the principles mandated in the *Qanun*. Therefore, by contrasting the normative framework of the *Qanun* with the actual implementation of financial services, this study seeks to evaluate how effectively the Sharia-based legal system in Aceh can prevent unethical and non-compliant financial practices, as well as protect consumers from potential socio-economic harm.

DISCUSSION

Qanun Aceh No. 11 of 2018 is a regulation that binds all financial activities in Aceh to comply with sharia principles (Yahya, A., et al, 2023). This means that all financial institutions, including digital services engaged in fintech and e-commerce, must adjust their platforms to comply with this regulation. The presence of the Sharia Financial Institutions *Qanun* is not only administrative in nature, but also has a socio-religious dimension because it aims to protect Muslim communities from transactions that involve usury, *gharar* (uncertainty), and *maisir* (gambling), all of which are strictly prohibited in Islam. Thus, this *Qanun* provides both legal certainty and spiritual assurance for Muslim consumers, ensuring that their economic activities remain within the Sharia corridor. To understand the substance of the regulations in the *Qanun* on Sharia Financial Institution, particularly those related to Fintech in Aceh, please refer to Table 1

Table 1. Summary of Key Provisions in Qanun Aceh No. 11 of 2018 Concerning Sharia Financial Institutions in Aceh

Article	Core Provisions	Implications
Article 2	All financial transactions must be based on sharia principles and valid contracts	Interest-based paylater services are prohibited; contract models such as murabahah, ijarah, hijra, and others must be used.
Article 6	Transaction service providers and operators conducting activities in Aceh must comply with Sharia principles.	All financial services operating in Aceh must adhere to Sharia principles.
Article 35	Fintech is categorized as part of financial services that must comply with Sharia principles.	Fintech service providers must align their services with Sharia principles.
Article 36	Technical regulations for operating fintech in Aceh, including permits, governance, and data security/confidentiality requirements.	The transition from conventional fintech to Sharia-compliant fintech should be implemented promptly.

In the context of Muslim consumer protection, the *Qanun* on Sharia Financial Institutions plays a crucial role in ensuring that the people of Aceh do not fall into digital transaction systems that are detrimental to Sharia law. Recent data from Bank Indonesia (2024) show that the volume of *Paylater* transactions in Indonesia reached IDR 28.4 trillion in 2023, representing a 32% annual growth, with a noticeable increase among users in Aceh Province through platforms such as ShopeePay Later and GoPayLater. These services typically apply interest-bearing installment schemes that are classified as non-Sharia-compliant and thus restricted under the *Qanun*. Such rapid digital credit expansion poses a potential risk of *riba* (usury) and *gharar* (uncertainty) practices among Muslim consumers. Therefore, this regulation safeguards the Acehnese community from exploitative financial mechanisms that may disguise interest or hidden charges as installment payments. With this legal protection, Muslim consumers can transact with greater peace of mind, confident that their financial behavior aligns with Islamic principles and ethical consumption norms.

From this connection, it is clear that the *Qanun* on Sharia Financial Institution in Aceh is not only a legal instrument but also an ethical filter that guides the development of fintech and e-commerce to remain favorable to Muslim consumers (Zainul, N., et al., 2004). The regulation protects while encouraging innovation, as fintech and e-commerce are required to offer sharia-based products (Imani, S., et al., 2022). Therefore, the *Qanun* on Sharia Financial Institution integrates Muslim consumer protection, fintech, and e-commerce to shape a digital ecosystem that is both modern and aligned with Sharia values.

Table 2. Legal Basis, Role, and Impact of Qanun No. 11 of 2018 on ShopeePay Later and Muslim Consumers in Aceh

Article/ Entity	Role and Function	Impact/Relationship
Qanun Aceh 11/2018	Regulates that all financial institutions in Aceh must operate in accordance with Sharia principles.	Serves as the legal basis for prohibiting riba-based (interest) services in Aceh.
Shopee (Platform e-commerce)	Provides online shopping services, supervised by the Financial Services Authority (OJK), and must comply with regional regulations	Required to adjust its system to comply with Sharia regulations in Aceh.
ShopeePay Later	Offers an interest-bearing installment/paylater facility.	Contradicts sharia principles
Muslim consumers in Aceh	Users of the Shopee app in Aceh	Protected from usurious transactions and provided with legal certainty aligned with Sharia principles.

Table 2 illustrates that the Aceh Qanun serves as the legal basis, Shopee functions as the platform provider, ShopeePay Later represents the product tested against this norm, and Muslim consumers in Aceh are the affected recipients. The table presents several practical implications analyzed from normative (legal), technical (operational/technological), product design (financial), socio-economic impact (inclusion/exclusion), and governance and accountability perspectives.

Normatively, the Qanun on Sharia Financial Institution places Sharia principles as the criteria for the legitimacy of financial products in Aceh, which are principle-based (prohibition of *usury*, *gharar*, *maisir*) and based on the substance of the contract. As a result, a feature that substantively displays a mechanism similar to interest/penalties (even if packaged digitally) is explicitly deemed inconsistent with the Qanun. From a legal perspective, this model places regional regulations (Qanun) at a level that effectively regulates the behavior of digital economic actors.

At the technical operational level, this reflects how the transformation of legal norms into product policies is conducted through Electronic Know Your Customer (e-KYC) processes and feature-offering rules based on identity attributes (Fitriyanti, F., et al., 2024). A strong emphasis on personal data protection is essential. The use of ID cards and e-KYC data should extend beyond mere blocking and must fully comply with established security principles.

In terms of financial product design, ShopeePay Later is considered a conventional product that uses an interest-bearing credit scheme. This is where the opportunity for sharia-based product innovation lies. Schemes such as *murabahah* (sale and purchase with margin), *ijarah* (lease), or other forms of Sharia Financing certified by the Sharia Supervisory Board can be alternatives to the conventional BNPL model.

From the perspective of consumer protection and socio-economic impact, this Qanun serves

as a protective instrument through restrictions on non-Sharia transactions. Protective regulations such as these fundamentally need to be balanced with policies that are fair, equitable, and non-discriminatory (Wijayanti, 2016). The realization of this concept depends on partnerships between digital platforms and Sharia banks or fintech companies, supported by financial literacy programs and the provision of accessible *micro-murabahah* products for the broader community. This concept provides fairness between service users and service providers. Regulatory synchronization involves understanding how the Qanun Aceh relates to national regulations through a layered compliance approach, especially concerning digital transactions.

This synchronization aimed to prevent conflicts between different regulations (Busroh, et al., 2024). Generally, large platforms will first comply with national rules; however, in Aceh, product adjustments are necessary to ensure compliance with local provisions, particularly those related to the implementation of Islamic law. This layered compliance model has the potential to become a reference for other regions, but it will only be effective if supported by legal certainty. Therefore, joint technical guidelines are needed between the Aceh Government, OJK, and fintech associations that explicitly regulate prohibited types of contracts, valid forms of sharia compliance, and coherent supervisory mechanisms.

CONCLUSION

The restrictions on ShopeePay Later in Aceh reflect the practical application of the Qanun on Sharia Financial Institution in the digital age. The Qanun not only functions as a normative rule, but also influences product design, technology, and market behavior. The direct impact is the creation of protection for Muslim consumers from usury practices and the potential trap of debt. Shopee, as a platform provider, has responded with identity-based geo-compliance policies. Therefore, the existence of the Qanun on Sharia Financial Institution needs to be balanced with credible and inclusive Sharia financial alternatives. Without this, consumer protection will become a barrier to access. In other words, the success of the Qanun on Sharia Financial Institution in the context of e-commerce and fintech will be determined by two main factors: the consistency of Sharia law implementation and the ability to deliver Sharia financial product innovations that address the real needs of the Acehnese people in the digital era.

REFERENCES

Aiman, M., & Syuib, M. (2025). Analysis of the implementation of Aceh Qanun Number 11 of 2018 on Islamic banking in the city of Banda Aceh, Indonesia. *Jurista: Jurnal Hukum dan Keadilan*, 9(2), 775–790.

Al Faruq, S., Ramadhan, M. H., Romadhoni, S. B. A., & Sasongko, N. J. (2024). Studi komparasi efektivitas fatwa MUI dan Qanun Aceh terhadap Paylater di Indonesia. *Lisyabab: Jurnal Studi Islam dan Sosial*, 5(2), 93–104.

Amory, J. D. S., & Mudo, M. (2025). Transformasi ekonomi digital dan evolusi pola konsumsi: Tinjauan literatur tentang perubahan perilaku belanja di era internet. *Jurnal Minfo Polgan*, 14(1), 28–37.

Anami, S., Iqbal, M., & Mustaqim, R. A. (2025). The effectiveness of the Indonesian Financial Services Authority supervision on sharia financial institutions in Aceh Province of Indonesia. *Jurista: Jurnal Hukum dan Keadilan*, 9(2), 757–774.

Asyiqin, I. Z., & Rinaldi, Y. (2025). Local government's role in Aceh's sharia banking transition: Legal and institutional perspectives. *Legality: Jurnal Ilmiah Hukum*, 33(1), 244–250.

Busroh, F. F., Khairo, F., & Zhafirah, P. D. (2024). Harmonisasi regulasi di Indonesia: Simplifikasi dan sinkronisasi untuk peningkatan efektivitas hukum. *Jurnal Interpretasi Hukum*, 5(1), 699–711.

Chawla, N., & Kumar, B. (2022). E-commerce and consumer protection in India: The emerging trend. *Journal of Business Ethics*, 180(2), 581–604.

E-Commerce yang sering diakses masyarakat Indonesia pada 2025. (2025, August 19). *Katadata*. <https://databoks.katadata.co.id/infografik/2025/08/19/e-commerce-yang-sering-diakses-masyarakat-indonesia-pada-2025>

Ezzerouali, S. (2025). Expanding the authority of Muhtasib to protect consumers: A comparison between Moroccan law and Islamic Qanun of Aceh. *Trunojoyo Law Review*, 7(2), 161–191.

Farma, J., & Umuri, K. (2024). Lembaga keuangan syariah di Aceh: Tantangan dan peluang. *At-Tasyri': Jurnal Ilmiah Prodi Mualamah*, 16(2), 137–153.

Feng, L., Teng, J. T., & Zhou, F. (2023). Pricing and lot-sizing decisions on buy-now-and-pay-later installments through a product life cycle. *European Journal of Operational Research*, 306(2), 754–763.

Fitriyanti, F., Devty, S., Putri, S., & Thora, R. E. (2024). Securing personal data in e-KYC: Vital for digital economy growth. *Diponegoro Law Review*, 9(1), 104–120.

Goldstein, A., & Narayanaswamy, S. (2025). Managing risk in FinTech: Balancing innovation, regulation and consumer protection. *Journal of Risk Management in Financial Institutions*, 18(3), 219–231.

Hastuti, L. T., & Harahap, B. (2022, April). Qanun sharia financial institutions and social change engineering effort in Aceh community. In *2nd Riau Annual Meeting on Law and Social Sciences (RAMLAS 2021)* (pp. 7–13). Atlantis Press.

Herianti, C. E. A. (2024). Analisis penerapan prinsip kehati-hatian dalam sistem kredit Buy Now Pay Later pada marketplace Tokopedia (Doctoral dissertation, Universitas Islam Indonesia).

Hidayat, W. H., & Kholik, N. (2024). Implikasi hukum atas perubahan bisnis UMKM: Strategi adaptasi era digital dan e-commerce di Indonesia. *Jurnal Analisis Hukum*, 7(1), 70–84.

Imani, S., Mi'raj, D. A., Bawana, T. A., & Malik, A. R. (2022). E-commerce platform as a halal life style ecosystem innovation of the maqashid shariah approach. *Journal of Digital Business and Innovation Management*, 1(2), 101–118.

Irham, M. (2024). Analisis persepsi masyarakat terhadap penerapan Qanun Aceh No. 11 Tahun 2018. *Maneggio: Jurnal Ilmiah Magister Manajemen*, 7(1), 110–119.

Jalal, A., Al Mubarak, M., & Durani, F. (2023). Financial technology (fintech). In *Artificial intelligence and transforming digital marketing* (pp. 525–536). Cham: Springer Nature Switzerland.

Kamil, I., Wahyuningsih, E., & Perkasa, D. H. (2024). Edukasi literasi keuangan digital dan teknologi: Konsep dan perbandingan Buy Now, Pay Later dengan kredit perbankan di Indonesia. *Dedikasi: Jurnal Pengabdian Kepada Masyarakat*, 3(1), 354–359.

Kedah, Z. (2023). Use of e-commerce in the world of business. *Startpreneur Business Digital (SABDA Journal)*, 2(1), 51–60.

Kharisma, D. B. (2021). Urgency of financial technology (Fintech) laws in Indonesia. *International Journal of Law and Management*, 63(3), 320–331.

Maulana, M., Jihad, A. A., Fildzia, A. S., Ramly, A., & Shabarullah, S. (2024). Islamic banking services for communities and families in Aceh Province post closure of conventional banks: A comprehensive review. *El-Usrah: Jurnal Hukum Keluarga*, 7(2), 903–922.

Nurhisam, L., Eriyanti, N., Mundakir, M., Mursid, F., & Khulwah, J. (2024). Sharia banking syndicated financing in the context of funding strategic projects after Islamic financial Qanun institution in Aceh. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 8(3), 1430–1453.

Odei-Appiah, S., Wiredu, G., & Adjei, J. K. (2022). Fintech use, digital divide and financial inclusion. *Digital Policy, Regulation and Governance*, 24(5), 435–448.

Oktaviani, N. I., Hermawan, R. P., & Utami, C. R. (2024). Tinjauan hukum terhadap perlindungan konsumen dalam layanan Shopee Pay Later. *Jurnal Ilmiah Penelitian Mahasiswa*, 2(6), 01–10.

Raj, V. A., Jasrotia, S. S., & Rai, S. S. (2024). Intensifying materialism through buy-now pay-later (BNPL): Examining the dark sides. *International Journal of Bank Marketing*, 42(1), 94–112.

Rahmawati, Y., Ihsan, D. N., Amelia, E., & Al Arif, M. N. R. (2024). Conversion into full-fledge Islamic banks and its impact on asset: Evidence from Indonesian Islamic banking industry. *International Journal of Professional Business Review*, 9(4), 1.

Ramadhani, M. A. (2024). Fintech. *Maliki Interdisciplinary Journal*, 2(12), 1104–1110.

Ridha, F., Nurjanah, N., & Hamid, A. (2023). Respon masyarakat Langsa pasca penerapan Qanun Aceh Nomor 11 Tahun 2018 tentang Lembaga Keuangan Syariah. *TANSIQ: Jurnal Manajemen dan Bisnis Islam*, 6(2), 36–47.

Safitri, R., Anzaikhan, M., & Anzely, R. (2021). Implementasi Qanun lembaga keuangan syariah <https://jurnal.utu.ac.id/jbkan/>

dalam konversi perbankan syariah di Aceh. *Ekombis: Jurnal Fakultas Ekonomi*, 7(2), 30–41.

Stofkova, K. R., Laitkep, D., & Stofkova, Z. (2022). Shopping behavior in the context of the digital economy. *Journal of Risk and Financial Management*, 15(2), 39.

Sujana, D. A., & Mukhlisin, M. (2024). The role of the core banking system: The case of Bank Aceh's Syariah conversion. *Muslim Business and Economics Review*, 3(1), 102–123.

Syarofah, H. (2023). Perlindungan hukum terhadap konsumen pengguna Shopee Paylater yang mengalami kredit macet akibat pandemi COVID-19 (Bachelor's thesis, Fakultas Syariah dan Hukum UIN Syarif Hidayatullah Jakarta).

Tedy, T., & Hidayah, A. (2024). Implementation of halal and haram concepts in e-commerce transactions: A review of Sharia economic. *Saqifah: Jurnal Hukum Ekonomi Syariah*, 9(2), 1–12.

Umuri, K., Syahrizal, T. M., Halim, H., & Farma, J. (2023). Qanun of Islamic financial institutions implementation and cooperatives responses: Experience from Aceh. *Al-Buhuts*, 19(1), 19–38.

Utomo, W., Ramziati, R., & Sari, E. (2023). Analisis pinjaman online syariah berdasarkan Qanun Aceh Nomor 11 Tahun 2018 tentang Lembaga Keuangan Syariah di Aceh. *Suloh: Jurnal Fakultas Hukum Universitas Malikussaleh*, 11(2), 293–309.

Wijayanti, W. (2016). Merefleksikan keadilan bagi konsumen terkait kepatutan promosi transaksi non-tunai. *Jurnal Ekonomi Pembangunan*, 14(1), 41–42.

Yahya, A., Yusri, Y., Adwani, A., Adli, M., & Jafar, M. (2023). Legal study of building Sharia-based investment in Aceh: The challenges after the enactment of the Qanun of Sharia Financial Institution. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 7(2), 959–977.

Zainul, N., Osman, F., & Mazlan, S. H. (2004). E-commerce from an Islamic perspective. *Electronic Commerce Research and Applications*, 3(3), 280–293.