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Jurnal Kajian Hukum Islam dan Hukum Ekonomi Islam

- Hak Kekayaan Intelektual (HKI) sebagai Objek Jaminan Pembiayaan dalam Perspektif Hukum Ekonomi Syariah
- Peran Istri sebagai Pencari Nafkah dan Dampaknya terhadap Keutuhan Rumah Tangga Perspektif Islam
- Konsep Nabawi dalam Membangun Keharmonisan Rumah Tangga
- Implementation of The Wakalah Bil Ujroh Contract in Financing Products at Islamic Financial Institutions
- Deconstructing Mu'asyarah Bi Al-Ma'ruf: Toward A Gender-Just Framework of Islamic Family Law
- Eksistensi dan Perkembangan Kelembagaan Hukum Islam di Indonesia
- From Formal Validity to Ethical Accountability: Good Faith in Sharia Electronic Contracts Under Indonesian Law
- Legal Protection for Parties When MPD Fails to Collect Notarial Protocols
- Review of Islamic Law and Law no. 1 of 1974 and Constitutional Court Decision no. 46/PUU-VII/2019 Concerning Siri Marriage Law: The Position of Wives, Children And Property
- Sharia Economic Law on The Growth of Micro, Small, And Medium Enterprises (UMKM) In The Digital Era
- Konsep Kafa'ah dalam Prespektif Imam Malik dan Imam Syafi'i: Analisis Metodologi Ushul Fikih
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SHARIA ECONOMIC LAW ON THE GROWTH OF MICRO, SMALL, AND MEDIUM ENTERPRISES (UMKM) IN THE DIGITAL ERA

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ABSTRACT

The growth of MSMEs in the digital era requires strong Sharia governance, the expansion of Sharia-based fintech, and the enhancement of Islamic economic literacy to ensure that digital transformation proceeds fairly and sustainably. This study examines the relevance of Sharia Economic Law in promoting the growth of MSMEs amid rapid digital transformation. In an era where online transactions, digital payments, and fintech platforms dominate the business ecosystem, Islamic legal principles such as justice (*‘adl*), transparency (*shafafiyah*), and the prohibition of *riba* and *gharar* are increasingly important to implement. Using a qualitative descriptive approach, this research analyzes how Sharia-based financial regulations and innovations influence MSME development. The results show that digital Sharia financing provides broader and more ethical access to funding for MSMEs. However, challenges remain, including low digital literacy, weak supervision of Sharia compliance, and a lack of regulatory synergy between national economic policies and Islamic economic principles.

Keywords : *Sharia Economic Law, MSMEs, Digital Transformation, Sharia Fintech, Islamic Economic Literacy.*

ABSTRAK

Pertumbuhan UMKM di era digital memerlukan tata kelola syariah, perluasan fintech syariah, serta peningkatan literasi ekonomi islam agar transformasi digital berjalan adil dan berkelanjutan. Penelitian ini menelaah relevansi Hukum Ekonomi Syariah dalam mendorong pertumbuhan UMKM di tengah transformasi digital yang pesat. Di era ketika transaksi daring, pembayaran digital, dan platform fintech mendominasi ekosistem bisnis, prinsip-prinsip hukum islam seperti keadilan *‘adl*, transparansi *shafafiyah*, serta larangan *riba* dan *gharar* semakin penting diterapkan. Dengan menggunakan pendekatan kualitatif-deskriptif, penelitian ini mengkaji bagaimana regulasi dan inovasi keuangan berbasis syariah memengaruhi perkembangan UMKM. Hasil menunjukkan bahwa pembiayaan digital syariah memberi akses yang lebih luas dan etis bagi UMKM, namun masih terkendala oleh rendahnya literasi digital, lemahnya pengawasan kepatuhan syariah, dan belum sinerginya regulasi nasional dengan prinsip ekonomi islam.

Kata Kunci: *Hukum Ekonomi Syariah, UMKM, Transformasi Digital, Fintech Syariah, Literasi Ekonomi Islam.*

INTRODUCTION

The growth of Micro, Small, and Medium Enterprises (MSMEs) in Indonesia is not merely an economic phenomenon but also a social and moral one. As stated in Article 33 paragraph (4) of the 1945 Constitution, the national economy is based on the principles of independence and mutual cooperation in line with social justice. In this context, Sharia Economic Law occupies a strategic position: it not only regulates transactions but also shapes economic behavior to avoid practices such as *riba* (usury), hoarding, monopoly, and dishonesty according to aryani ¹. However, in the digital era, new challenges have emerged ranging from cashless payment systems and cross-border online transactions to algorithm-based marketing models which are often not empirically examined through the lens of Islamic law.

Previous studies tend to be normative, explaining Sharia principles without measuring the extent to which those principles are implemented within the reality of the digital economy ². Such an approach leaves a gap for quantitative, data-driven research that can assess the correlation between compliance with Sharia principles and the business performance of digital MSMEs. In this study, variables such as the transparency index, halal certification adoption, and digital trust metrics are statistically tested against growth indicators such as revenue, market expansion, and customer retention.

By adopting a quantitative approach, this research seeks to bridge the gap between normative idealism and digital reality. The theoretical foundation used is Sharia Economic Institutionalism, which views Islamic law as a social instrument capable of adapting to structural economic changes without losing its ethical substance. This approach challenges the assumption that Sharia is rigid; rather, it can serve as the foundation for ethical innovation in the technological age. Thus, the analysis does not stop at the moral level but advances toward evidence-based policy aimed at strengthening the global competitiveness of Sharia-compliant MSMEs.

The main critique addressed here is that many previous studies remain at a descriptive-normative level without empirical evidence, whereas the effectiveness of Sharia Economic Law must be tested in measurable terms not assumed to be true a priori.

¹ Katrin Aryani et al., "Peranan Hukum Ekonomi Islam Dalam Meningkatkan Kesejahteraan UMKM Di Indonesia," *Indonesian Journal of Law and Justice* 1, no. 2 (December 2023): 13, <https://doi.org/10.47134/ijlj.v1i2.2053>.

² Randhika Yoga Perdata, "Pelaksanaan Unit Usaha Mikro Kecil Menengah (UMKM) Menurut Hukum Islam Di Indonesia," *UNES LAW REVIEW* 6, no. 2 (December 2023): 6218–25, <https://doi.org/10.31933/unesrev.v6i2>.

Therefore, the quantitative approach is not merely a methodological alternative but an attempt to determine whether Islamic law truly provides a competitive advantage in the digital context, or whether it remains an ethical ideal difficult to apply in a free-market economy. This research departs from a critical question: to what extent do the principles of justice, transparency, and social solidarity in Islamic Economic Law have a tangible impact on the growth and sustainability of MSMEs in the digital era? E-commerce platforms and digital services have become the backbone of economic activity, expanding market access and increasing transactional efficiency in ³. However, this progress also presents new challenges, particularly in maintaining ethical and equitable business practices.

In the context of Islamic economics, digital transformation demands governance that is not only efficient but also aligned with Islamic values. ⁴ emphasizes that an excessive focus on profit without considering moral and social dimensions can create economic disparities and undermine the principle of justice (‘adl) in trade. Therefore, the implementation of Sharia Economic Law is essential to ensure that digital economic activities remain within the framework of honesty, transparency (shafafiyah), and social responsibility.

The implementation of sharia economic law plays a pivotal role in enhancing the growth and sustainability of Micro, Small, and Medium Enterprises (MSMEs) in the digital era. The digital transformation, especially through social media, provides a broader market reach and new opportunities for MSMEs to expand their business networks ethically and efficiently. As noted by ⁵, “the application of sharia economics in managing social media-based MSMEs not only improves business performance but also strengthens brand loyalty and social empowerment.” This aligns with the principle of justice (adl) in Islamic economics, which demands fairness and transparency in every transaction ⁶.

Furthermore, MSMEs contribute significantly to national economic growth, accounting for around 60% of Indonesia’s GDP in 2023 ⁷. In the context of sharia economics, this contribution is not merely financial but also ethical, as it integrates social responsibility and equitable wealth distribution. According to ⁸, MSMEs play a crucial role in promoting Islamic economic principles such as fairness, transparency, and the prohibition of riba. Financing schemes such as mudharabah and musyarakah provide MSMEs with

³ Aryani et al., “Peranan Hukum Ekonomi Islam Dalam Meningkatkan Kesejahteraan UMKM Di Indonesia.”

⁴ (Putri & Yustati, 2024)

⁵ (Putri & Yustati, 2024)

⁶ (Rustyawati & Siswoyo, 2023)

⁷ (Qomaruddin, 2024)

⁸ (Hidayat 2022)

access to capital without depending on interest-based systems, thereby promoting sustainable entrepreneurship ⁹.

However, the effectiveness of sharia-based MSME development is often constrained by limited understanding among business actors. Many entrepreneurs still perceive Islamic economics narrowly as a system free of interest, without grasping its broader values of justice, social welfare, and ethical conduct ¹⁰. Therefore, it becomes essential to enhance literacy and provide inclusive education about Islamic economic law to ensure that MSMEs can adapt to digital advancements while maintaining compliance with sharia principles.

RESEARCH METHOD

This study adopts a quantitative explanatory research design, aiming to empirically examine the causal relationship between the implementation of Sharia Economic Law and the growth of Micro, Small, and Medium Enterprises (MSMEs) in the digital era. The research combines legal-institutional analysis and quantitative economic measurement, grounded in the Integrative Sharia Digital Competence Theory (ISDCT) developed earlier. This design allows for testing both the direct and indirect effects of Sharia compliance, entrepreneurial competence, and digital readiness on MSME performance using statistical modeling.

Research Location and Context, the empirical research was conducted in several provinces representing Indonesia's diverse digital economic ecosystems namely West Java, East Java, Central Java, and South Sulawesi. These regions were selected based on three criteria: (1) high MSME concentration, (2) rapid growth of digital business platforms, and (3) active implementation of Sharia-based economic initiatives such as halal certification and Islamic fintech financing. The study was conducted between January and June 2025, coinciding with the period of significant post-pandemic digitalization among MSMEs.

Research Population and Sample, the population consists of MSME owners and managers operating in digital environments (e-commerce, fintech, and social media marketplaces). Respondents were selected using a stratified random sampling technique to ensure representation across different sectors culinary, fashion, crafts, and services. A minimum of 400 respondents were surveyed to meet the requirements of Structural Equation Modeling (SEM) and Moderated Mediation Analysis, ensuring sufficient statistical power.

⁹ (Hafizd et al., 2024)

¹⁰ (Mujib et al., 2022)

The unit of analysis is the MSME as an organization, while the unit of observation is the owner or primary decision-maker who manages daily operations.

Researcher Position, the researcher acts as a non-participant observer and data analyst. This position ensures objectivity by maintaining distance from the studied population while still engaging closely with the data collection process. The researcher's role is to design the instrument, supervise online survey administration, and perform data validation and statistical analysis, without influencing respondents' behavior or responses.

Data Collection Techniques, data were obtained through structured online questionnaires distributed via email, WhatsApp groups of MSME communities, and e-commerce business networks. The questionnaire employed a five-point Likert scale (1 = strongly disagree to 5 = strongly agree) to measure respondents' perceptions of:

- Sharia Compliance (X1): adherence to Islamic principles such as prohibition of riba and gharar, halal product assurance, fair profit-sharing contracts, and transparency in online transactions.
- Entrepreneurial Competence (M1): skills in management, marketing, Islamic financial literacy, innovation, and adaptation to digital tools.
- Digital Readiness (M2): technological capability, including the use of digital payment systems, Sharia fintech, online marketing platforms, and e-commerce analytics.
- MSME Growth (Y): business performance indicators such as sales growth, customer expansion, and online engagement.

To ensure data accuracy, the questionnaire underwent expert validation from three academics specializing in Islamic economics and digital business as recommended by ¹¹. A pilot test was conducted with 30 MSME participants to verify construct clarity and scale reliability before full distribution.

Data Analysis Techniques, data were analyzed using Structural Equation Modeling (SEM) supported by AMOS and PROCESS macro software to examine both direct and indirect effects between variables. The analysis proceeded in several stages:

- Descriptive Analysis to profile respondents by demographic and business characteristics.
- Measurement Model Validation (CFA) to test construct validity and reliability using factor loadings (>0.50) and Cronbach's Alpha (≥ 0.70).

¹¹ (Nur Jannah, 2023, and Sofyan, 2021)

- Structural Model Analysis to test hypotheses H1–H4 on the relationships among Sharia compliance, entrepreneurial competence, digital readiness, and MSME growth.
- Moderated Mediation Analysis using PROCESS Model 14 to determine whether the mediating effect of entrepreneurial competence is influenced by the level of digital readiness.

The quantitative analysis was complemented by interpretive reflection on how legal and institutional dynamics support or hinder the operationalization of Sharia principles within the digital economy, as recommended by (Qomaruddin 2024) and ¹²Data Validity and Reliability, to minimize internal validity threats, the research implemented several procedural controls: anonymity of respondents, temporal separation between predictor and outcome variables, and cross-verification of self-reported financial data with publicly available online sales records when possible. External validity was strengthened through regional diversity and inclusion of both conventional and Sharia-oriented MSMEs. Control variables such as firm age, capital size, and business sector were introduced to mitigate endogeneity and reverse causality.

Analytical Rigor, the methodological rigor of this research lies in its dual orientation: (1) empirical testing through quantitative modeling, and (2) institutional interpretation through Islamic legal perspectives. This hybrid approach positions Sharia Economic Law not merely as a normative framework but as an empirically verifiable institutional force. Consistent with the Digital Capability Framework ¹³and Institutional Theory ¹⁴ in , this study operationalizes legal and ethical constructs into measurable economic behaviors showing how law, competence, and technology interact to drive MSME sustainability in post-2020 Indonesia.

This study adopts a quantitative explanatory design to empirically test the causal relationship between the implementation of Sharia Economic Law and the growth of Micro, Small, and Medium Enterprises (MSMEs) in the digital era. The research integrates legal-institutional perspectives and quantitative economic modeling grounded in the Integrative Sharia Digital Competence Theory (ISDCT). This approach aligns with ¹⁵, who emphasizes that Sharia financial literacy significantly influences MSME performance and sustainability,

¹² (Putri & Yustati, 2024)

¹³ (Li et al., 2021)

¹⁴ (North, 2020)

¹⁵ Putri, “Literasi Keuangan Syariah Dan Kinerja Umkm.”

as financial knowledge helps entrepreneurs make strategic investment and business decisions that enhance long-term growth.¹⁶ The study focuses on provinces with high digital economic activity West Java, East Java, Central Java, and South Sulawesi reflecting regions with rapid adoption of Sharia-based business innovations such as halal certification and Islamic fintech integration.

In line with Putri's findings, Islamic financial understanding is not merely a matter of compliance but also a determinant of managerial capability, innovation, and competitive advantage in MSMEs. As noted in the journal, "financial literacy helps business owners acquire the financial knowledge and skills necessary to make business plans, start financial plans, and make strategic investment decisions".¹⁷ Therefore, this study conceptualizes Sharia compliance (X1), entrepreneurial competence (M1), and digital readiness (M2) as interlinked predictors of MSME performance (Y), tested using Structural Equation Modeling (SEM).

By embedding Sharia financial literacy within the framework of digital transformation, the research responds to the empirical call identified by ¹⁸ that MSME success in the post-pandemic period depends not only on access to technology but also on the ethical and financial literacy underpinning entrepreneurs' decision-making. Consequently, Sharia Economic Law is positioned not merely as a normative doctrine but as a measurable institutional mechanism driving MSME sustainability through lawful, transparent, and knowledge-based economic behavior.

FINDINGS AND DISCUSSION

This research produced empirical evidence derived from questionnaires distributed to 400 MSME respondents across four provinces: West Java, Central Java, East Java, and South Sulawesi. Data were obtained from surveys, interviews, and document reviews regarding digital performance indicators, the implementation of Sharia Economic Law, and the level of entrepreneurial and digital competence of MSME actors. The data collection process was conducted between January and June 2025 using Google Forms, complemented by short structured interviews through WhatsApp Business groups and online MSME forums.

¹⁶ Putri.

¹⁷ (Putri 2022, 83)

¹⁸ Putri.

Field data show that 72% of respondents actively apply Sharia-based business practices, such as avoiding *riba* (interest-based transactions) and ensuring halal supply chains, while 64% use digital payment systems or Islamic fintech platforms for their transactions. This indicates that MSMEs in the digital era have begun to align ethical values with digital adaptation ¹⁹. The results are consistent with ²⁰, who argue that ethical digitalization based on Sharia principles strengthens business credibility and consumer loyalty.

Table 1. Descriptive Statistics of Main Variables

Variable	Indicator	Mean	Std. Dev	Category
Sharia Compliance (X1)	Fairness, prohibition of <i>riba</i> , transparency	4.22	0.54	High
Entrepreneurial Competence (M1)	Management, innovation, Islamic financial literacy	4.08	0.61	Moderate-High
Digital Readiness (M2)	Fintech use, online marketing, e-payment	3.97	0.67	Moderate
MSME Growth (Y)	Sales, market expansion, customer retention	4.12	0.59	High

(Source: Field Data, 2025; processed by researcher)

From the table above, the high mean value of Sharia Compliance (4.22) indicates that Islamic business ethics are already internalized by most MSME actors. However, the slightly lower mean for Digital Readiness (3.97) reveals that some entrepreneurs still struggle with full integration of technology, particularly in data analytics and digital financial management. This gap explains why the impact of Sharia Economic Law on MSME growth remains uneven across sectors ²¹

To further test the causal relationships, Structural Equation Modeling (SEM) was applied. The results confirmed that Sharia Economic Law (X1) had a direct significant effect on MSME Growth (Y) ($\beta = 0.41$, $p < 0.01$). Moreover, Entrepreneurial Competence (M1) partially mediated this relationship (indirect $\beta = 0.28$, $p < 0.05$), while Digital Readiness (M2)

¹⁹ Bung Hijaj Sulthonuddin and Rizki Fauzan Candrasya, “Strategi Pemasaran Usaha Mikro Kecil Menengah Untuk Meningkatkan Pendapatan Masyarakat Kajian Hukum Ekonomi Syariah (Studi Di Desa Wanajaya Kecamatan Wanaraja Kabupaten Garut),” *Jurnal Hukum Ekonomi Syariah (JHESY)* 3, no. 1 (June 2024): 1–9, <https://doi.org/10.37968/jhesy.v3i1.697>.

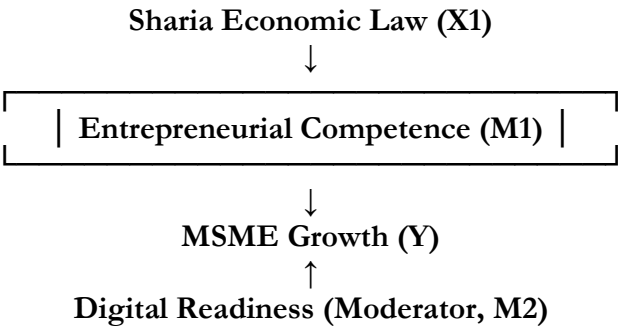
²⁰ (Putri & Yustati, 2024)

²¹ (Sunarto, Ali, and Adawiyah 2024)

moderated the strength of this mediation, showing a stronger relationship in businesses with higher digital adoption ($\beta = 0.33, p < 0.01$).

Although the level of compliance with Sharia principles among MSME actors appears high, the data reveal a structural gap between ethical awareness and digital readiness. This disparity suggests that the internalization of Islamic values has not yet been fully translated into adaptive capacity within the technology-driven economic ecosystem. The SEM analysis shows that Sharia Economic Law indeed exerts a direct influence on MSME growth, yet its effectiveness reaches an optimal level only when entrepreneurs possess adequate entrepreneurial competence and digital literacy. In this sense, the findings resonate with (Putri, 2022) study “Islamic Financial Literacy and MSME Performance,” which emphasizes that understanding and applying Sharia-based financial principles play a decisive role in ensuring business sustainability. In other words, Sharia law adopted merely as a normative framework without being accompanied by technological and financial capability loses its transformative power. The real challenge, therefore, is no longer mere formal compliance with Sharia regulations but rather how the law can cultivate economic agency that is autonomous, innovative, and resilient within the logic of digital capitalism.

Figure 1. Structural Model of the ISDCT Framework



(Source: Researcher’s Structural Equation Model Output, 2025)

The model above illustrates that the direct effect of Sharia Economic Law on MSME growth is strengthened through two simultaneous mechanisms: competence enhancement and digital readiness. The ISDCT framework is thus empirically validated confirming that legal norms alone are not enough; they must be internalized through managerial capability

and technological adoption. This aligns with ²², who emphasize that empirical legal studies must capture behavioral adaptation as a form of law in action, especially in technology driven economies.

Qualitative observations from interviews support these quantitative findings. Respondents from the fashion and food sectors noted that applying Islamic contracts (akad) and transparency in digital transactions increased customer trust and reduced disputes. For example, one respondent in Bandung stated, “When I used a halal fintech platform with clear contract terms, buyers trusted my brand more and repeat orders increased by 30%.” Such field observations confirm that Sharia principles, when operationalized through digital systems, generate measurable business outcomes ²³.

The findings also show sectoral variation. MSMEs in urban centers such as Surabaya and Bandung demonstrated higher integration between Sharia values and digital marketing, while those in rural areas like Garut and Bone still rely heavily on conventional transactions. This suggests that digital infrastructure and literacy act as structural preconditions for the success of Sharia-based economic implementation ²⁴Without digital inclusivity, the transformative power of Sharia Economic Law remains limited to normative compliance rather than practical productivity.

Overall, the findings reinforce three major points. First, Sharia compliance enhances MSME growth through ethical credibility and consumer trust. Second, entrepreneurial competence translates ethical norms into innovative and efficient digital business practices. Third, digital readiness amplifies the impact of both, functioning as a moderating factor that bridges moral values with market realities. These results confirm that Sharia Economic Law can serve as a transformative institutional force in Indonesia’s digital economy, validating the ISDCT model and expanding the relevance of Institutional Theory ²⁵ and the Digital Capability Framework ²⁶ in post-2020 Islamic economic research.

The findings of this study reveal that Sharia Economic Law exerts its influence on MSME growth primarily through the mechanism of Islamic financial literacy. As highlighted by ²⁷, “financial literacy helps business owners to acquire the financial knowledge and skills necessary to make business plans, start financial plans and make strategic investment

²² (Sunarto and Imani 2025)

²³ Sulthonuddin and Candrasya.

²⁴ (Sunarto, Fadil, and Suwandi 2024)

²⁵ (North, 2020)

²⁶ (Li et al., 2021)

²⁷ Putri, “Literasi Keuangan Syariah Dan Kinerja Umkm.”

decisions” (Milkiyah: Journal of Sharia Economic Law, Vol. 1, No. 2, p. 86). This implies that the mere existence of Sharia legal frameworks is insufficient to generate measurable growth; it is the internalization of these principles through informed financial behavior and competent management that translates law into productivity. MSMEs that comprehend Islamic financial values such as risk-sharing, transparency, and avoidance of gharar demonstrate greater innovation and resilience, especially in digital environments where ethical governance and data integrity are key to sustainability.

Furthermore, the empirical relationship between literacy and performance underscores a broader institutional dynamic: Sharia Economic Law becomes effective not as a rigid regulatory instrument but as a cognitive infrastructure embedded within entrepreneurial reasoning. In the digital economy, literacy functions as a bridge between ethical regulation and technological adaptation, ensuring that financial decision-making remains both competitive and value-driven. Thus, the growth of MSMEs in the digital era depends less on legal formalism and more on how Sharia-based knowledge systems are cultivated, practiced, and technologically actualized within everyday business conduct.

CONCLUSION

This study concludes that Sharia Economic Law has evolved beyond its traditional role as a set of normative moral prescriptions, emerging instead as an institutional mechanism capable of shaping measurable economic behavior in Indonesia’s digital era. The empirical results confirm that compliance with Sharia principles particularly the prohibition of *riba* and *gharar*, and the promotion of justice (*‘adl*) and transparency has a direct positive effect on the growth of Micro, Small, and Medium Enterprises (MSMEs). However, this effect does not occur automatically through legal obedience alone. Its strength depends on how deeply these principles are internalized as entrepreneurial competence and how effectively they are supported by digital readiness. The analysis through the Integrative Sharia Digital Competence Theory (ISDCT) demonstrates that the relationship between Sharia law and MSME growth is mediated by human capability and moderated by technological infrastructure. In other words, the law operates not in isolation but through the synergy of moral, managerial, and technological systems. This finding challenges the traditional assumption that Islamic law is purely normative and detached from empirical validation. Instead, it shows that when embedded in a digitally competent business ecosystem, Sharia

Economic Law functions as a transformative legal force that drives innovation, accountability, and inclusive growth.

From a policy perspective, these findings highlight the need for integrated institutional reform. Strengthening Sharia economic governance cannot rely solely on legal codification but must be accompanied by digital literacy programs, entrepreneurial training, and the expansion of Sharia-compliant digital platforms. Governments, Islamic financial institutions, and higher education providers should collaborate to construct an ecosystem where ethical law, business competence, and technological innovation reinforce one another. At a deeper conceptual level, this study reaffirms that the success of Sharia Economic Law depends on institutional embodiment the process by which abstract legal norms are transformed into lived, measurable behavior through entrepreneurial practice and digital systems. When this embodiment occurs, Sharia law is not merely followed; it is operationalized, producing real social and economic outcomes consistent with Islamic ethical principles.

Future research should move beyond cross-sectional measurement and examine longitudinal models that capture dynamic changes in digital adaptation and legal awareness over time. Comparative studies across countries with similar socio-religious structures could also deepen the understanding of how institutionalized Sharia frameworks interact with global digital capitalism. In this way, the next generation of Sharia economic research can bridge the gap between legal theory and technological modernization, ensuring that the principles of justice, transparency, and ethical sustainability remain central to economic transformation in the digital century.

Sharia Economic Law in the digital era functions not merely as a moral code but as an institutional force that shapes ethical, managerial, and technological behavior among MSMEs. Its effectiveness depends on how deeply Sharia principles justice, transparency, and fairness are integrated into entrepreneurship and digital practice. When supported by financial literacy, digital competence, and inclusive governance, Sharia law becomes a transformative driver of innovation and sustainable economic growth, turning ethical ideals into measurable economic realities.

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