

HARMONIZING SHARIA PRINCIPLES AND E-COMMERCE REGULATION: Comparative Insights From Indonesia And Asean Member States

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Abstract

The rapid expansion of e-commerce in ASEAN presents significant economic potential but also poses pressing challenges in integrating Sharia principles into regulatory frameworks. Regulatory fragmentation among member states, along with limited oversight, hampers the effective enforcement of core Sharia prohibitions such as riba (usury), gharar (uncertainty), and non-transparent transactions

in digital commerce. This inconsistency risks undermining consumer trust and hindering the growth of Islamic digital markets across the region. This study explores the incorporation of Sharia principles into e-commerce regulations in Indonesia, Malaysia, Brunei, and Singapore through a qualitative comparative policy analysis, document review, and expert interviews. Findings indicate that Malaysia and Brunei have developed more mature regulatory frameworks that explicitly embed Sharia norms, whereas Indonesia and Singapore encounter structural and technical barriers to similar integration. Moreover, emerging technologies such as blockchain and smart contracts show promise in enhancing transparency and facilitating Sharia compliance. This article contributes to the discourse by recommending the establishment of an ASEAN-level coordinating body to harmonize Sharia-compliant e-commerce regulations and develop adaptable guidelines for member states. Such an institutional approach is vital for fostering regulatory coherence, enhancing market confidence, and supporting the sustainable development of Islamic digital finance. Future research should focus on leveraging advanced digital technologies to operationalize Sharia compliance across ASEAN's digital economy.

Perkembangan pesat e-commerce di ASEAN menawarkan potensi ekonomi yang besar namun juga menghadirkan tantangan mendesak dalam mengintegrasikan prinsip-prinsip Syariah ke dalam kerangka regulasi. Fragmentasi regulasi antarnegara anggota, disertai dengan pengawasan yang terbatas, menghambat penegakan efektif larangan-larangan utama Syariah seperti riba (bunga), gharar (ketidakpastian), dan transaksi yang tidak transparan dalam perdagangan digital. Ketidakkonsistenan regulasi ini berisiko merusak kepercayaan konsumen dan pertumbuhan pasar digital Islam di kawasan tersebut. Penelitian ini mengkaji sejauh mana prinsip Syariah telah diintegrasikan dalam regulasi e-commerce di Indonesia, Malaysia, Brunei, dan Singapura melalui analisis

kebijakan komparatif kualitatif, tinjauan dokumen, dan wawancara ahli. Hasil menunjukkan bahwa Malaysia dan Brunei telah mengembangkan kerangka regulasi yang lebih matang dengan secara eksplisit memasukkan norma-norma Syariah, sementara Indonesia dan Singapura menghadapi hambatan struktural dan teknis dalam integrasi serupa. Selain itu, teknologi baru seperti blockchain dan smart contract menunjukkan potensi besar dalam meningkatkan transparansi dan memfasilitasi kepatuhan Syariah. Artikel ini memberikan kontribusi dengan merekomendasikan pembentukan lembaga koordinasi tingkat ASEAN untuk menyelaraskan regulasi e-commerce yang sesuai Syariah serta mengeluarkan pedoman yang dapat disesuaikan bagi negara anggota. Pendekatan kelembagaan ini sangat penting untuk mendorong konsistensi regulasi, meningkatkan kepercayaan pasar, dan mendukung pengembangan berkelanjutan keuangan digital Islam. Penelitian lanjutan disarankan fokus pada pemanfaatan teknologi digital maju untuk mengoperasionalkan kepatuhan Syariah di ekonomi digital ASEAN.

Keywords: *ASEAN, e-commerce, sharia principles.*

Introduction

Digital transformation has brought significant changes across various sectors, including commerce. In the Southeast Asian (ASEAN) region, e-commerce is rapidly emerging as a key driver of the digital economy.¹ Indonesia, home to the world's largest Muslim population, serves as a notable example of how e-commerce practices can align with local religious and cultural values. Sharia principles—which emphasize fairness, transparency, and the prohibition of usury—form the foundation of economic activity for many

¹ Rangsit University, Pathum Thani, Thailand et al., “Multiplier Transformation of E-Commerce to S-Commerce in Emerging Economy,” *R-Economy* 10, no. 1 (2024): 55–73, <https://doi.org/10.15826/recon.2024.10.1.004>.

Muslim communities.² However, the implementation of Sharia-compliant e-commerce faces considerable challenges due to varying national legal frameworks in Indonesia and other ASEAN countries.

Furthermore, e-commerce regulations across ASEAN reflect a wide range of legal systems, incorporating both secular and faith-based elements. While each country's legal framework aims to promote digital economic growth, many fall short in accommodating the Sharia compliance needs of Muslim consumers and businesses.³ This discrepancy raises a critical question: how can Sharia principles be effectively integrated into existing e-commerce regulations without undermining legal certainty or international trade obligations? Given these complexities, a comprehensive study is essential—not only to map inter-country differences but also to identify solutions applicable across the region.

This study seeks to address that gap by offering a comparative analysis of Indonesia and selected ASEAN member states. Although various studies have examined Sharia principles in trade or e-commerce regulation separately, little attention has been given to their intersection at the regional level.⁴

² Sulistyowati et al., “Does Religiosity Matter? An Indonesian Experience in Building Awareness and Developing Sharia E-Commerce,” in *Digital Economy. Emerging Technologies and Business Innovation*, ed. Mohamed Anis Bach Tobji et al., vol. 530, Lecture Notes in Business Information Processing (Cham: Springer Nature Switzerland, 2025), 218–29, https://doi.org/10.1007/978-3-031-76365-6_14; Chuzaimah Batubara et al., “Realizing Justice and Maṣlaḥah in E-Commerce: Fiqh Muamalah Insights and Challenges in Malaysia and Indonesia,” *JURIS (Jurnal Ilmiah Syariah)* 23, no. 2 (September 10, 2024): 253, <https://doi.org/10.31958/juris.v23i2.12356>.

³ Lekha Kunju Pillai Laxman, “Legal and Regulatory Challenges in Facilitating a Sustainable ASEAN E-Commerce Sector,” in *Advances in Electronic Commerce*, ed. Mohammad Nabil Almunawar, Muhammad Anshari Ali, and Syamimi Ariff Lim (IGI Global, 2020), 1–25, <https://doi.org/10.4018/978-1-7998-4984-1.ch001>; Phet Sengpunya, “ASEAN E-Commerce Legal Framework and Alignment of Lao PDR: A Review,” *Lentera Hukum* 6, no. 3 (December 31, 2019): 371, <https://doi.org/10.19184/ejlh.v6i3.13709>.

⁴ Tri Hidayati et al., “The Legal Construction of Licensing and Supervision of Sharia Multilevel Marketing in Indonesian Trade Law,” *JURISDIKTIE* 13, no. 2 (January 30, 2023): 237–63, <https://doi.org/10.18860/j.v13i2.17989>; Prafajar Suksessanno Muttaqin, Erlangga Bayu Setyawan, and Nia Novitasari, “Factors Influencing Readiness towards Halal Logistics among Food and Beverages Industry in the Era of E-Commerce in Indonesia,”

Consequently, this research aims not only to fulfill theoretical inquiries but also to provide actionable recommendations for policymakers and industry stakeholders. Through systematic analysis, this article offers new insights into how e-commerce regulations can better support Sharia-compliant practices, establish an inclusive legal framework, and ensure that religious values coexist with the demands of the modern digital economy.

In the context of ASEAN's digital economy, applying Sharia principles to e-commerce regulation presents complex challenges. Although countries like Indonesia and Malaysia have incorporated certain Sharia elements into their regulatory frameworks, these approaches tend to be fragmented and lack cohesive integration. Indonesia's e-commerce regulations primarily emphasize technical aspects, consumer protection, and data security, while neglecting core Sharia principles such as the prohibition of *riba* (usury), *gharar* (uncertainty), and non-transparent transactions, which remain largely unregulated.⁵ This regulatory ambiguity weakens the application of Sharia law in e-commerce transactions and risks eroding the trust of Muslim consumers in the digital marketplace. The situation is further compounded by inadequate supervision and enforcement mechanisms to ensure compliance with Sharia principles in this sector.

Additionally, the lack of comparative research and cross-country analysis regarding the integration of sharia principles into e-commerce regulation hinders progress. As a result, a significant gap persists between Sharia-compliant practices and the current regulatory framework. This study seeks to address these challenges by identifying both the barriers and opportunities involved, and by offering policy recommendations aimed at bridging the regulatory gap at both the national and ASEAN regional levels.

This research evaluates the integration of Sharia principles into e-commerce regulations in Indonesia and selected ASEAN countries. It focuses

JOIV : *International Journal on Informatics Visualization* 7, no. 3 (September 10, 2023): 781–87, <https://doi.org/10.30630/joiv.7.3.2055>.

⁵ Batubara et al., "Realizing Justice and Maṣlaḥah in E-Commerce."

on assessing existing policies, examining structural and operational barriers to implementation, and identifying best practices for regional adaptation. Specifically, it addresses principles such as the prohibition of *riba*, *gharar*, and non-transparent transactions. Additionally, this study aims to provide practical policy recommendations for regulators, industry actors, and stakeholders at both national and regional scales. The ultimate objective is to develop a conceptual framework that can guide the formulation of Sharia-compliant e-commerce policies, taking into account the diverse legal and economic contexts of ASEAN member states. Through a comprehensive, evidence-based approach, this research aspires to support the creation of an inclusive and transparent e-commerce ecosystem aligned with Sharia principles in the ASEAN region.

While a number of studies have explored e-commerce regulation in ASEAN, most focus on technical issues, consumer protection, and data security, often overlooking Sharia principles. Existing research is also frequently limited to single-country case studies, particularly on Indonesia or Malaysia, without offering an in-depth comparative analysis at the regional level.⁶ Furthermore, such studies tend to emphasize positive legal and technical frameworks, without addressing the holistic integration of Sharia principles into digital regulatory systems. This gap highlights the need for a comprehensive, region-wide analysis to better understand the diverse approaches ASEAN countries take in adopting Sharia principles in their e-commerce policies.

Consequently, this research aims to address the existing gap by providing a comparative and cross-national analysis of the integration of Sharia principles into e-commerce regulations across ASEAN. It seeks not only to identify weaknesses in the current regulatory frameworks but also to explore best practices from countries that have successfully embedded Sharia principles

⁶ Ibid.; Nanang Naisabur et al., "The Prohibition of Social E-Commerce on TikTok Shop: A Fiqh Examination Based on Sharia Compliance and Economic Justice," *Al-Manahij: Jurnal Kajian Hukum Islam*, March 25, 2024, 59–78, <https://doi.org/10.24090/mnh.v18i1.9674>.

into their digital ecosystems. Through this approach, the study aspires to make a meaningful contribution toward developing a more inclusive and coherent regulatory landscape in the ASEAN region, while also helping stakeholders recognize the strategic importance of Sharia integration in fostering a sustainable digital economy.

This research offers a significant contribution by conducting a comparative analysis of how ASEAN countries integrate Sharia principles into their e-commerce regulatory regimes. The cross-national approach enables the identification of shared patterns, country-specific challenges, and exemplary practices that may be adopted at the regional level. In contrast to the predominant focus on national-level or technical aspects of e-commerce, this study introduces a novel dimension by examining the interplay between Sharia principles and regulatory development within the ASEAN context. This exploration seeks to establish a robust theoretical foundation and deliver practical guidance for policymakers aiming to create more inclusive and Sharia-compliant regulatory structures.

Furthermore, this study fills a notable gap in the existing literature by developing a conceptual framework that serves as a reference point for the formulation of Sharia-compliant e-commerce regulations in ASEAN. This framework is designed to uphold key Sharia principles—including the prohibitions of *riba*, *gharar*, and non-transparent practices—while addressing the legal and socio-economic challenges specific to each country. As such, the research is not only theoretical in scope but also offers actionable policy recommendations that can be implemented at both national and regional levels. Its relevance makes it valuable for policymakers, industry stakeholders, and scholars committed to promoting a fair, transparent, and Sharia-compliant e-commerce ecosystem across the ASEAN region.

Research Methods

This research employs a qualitative approach utilizing comparative study methods to assess the integration of Sharia principles into e-commerce

regulations across selected ASEAN countries. A regulatory analysis framework was adopted to examine and critically evaluate how the legal and regulatory structures in Indonesia, Malaysia, Brunei Darussalam, and Singapore address the alignment of e-commerce governance with Sharia principles. Data were collected from both primary and secondary sources, including legal texts, regulatory documents, and scholarly publications. Specifically, for Indonesia, the study analyzed regulations such as Law No. 11 of 2008 on Electronic Information and Transactions (ITE Law), as amended by Law No. 19 of 2016, along with Government Regulation No. 80 of 2019 on Trade through Electronic Systems (PP PMSE). For Malaysia, the analysis included the Electronic Commerce Act 2006 and the Sharia-compliant framework outlined by the Central Bank of Malaysia (Bank Negara Malaysia) through the Islamic Financial Services Act 2013. In Brunei Darussalam, the E-Commerce Order 2000 and the Syariah Penal Code Order 2013 were reviewed to assess the regulatory integration of Islamic principles. For Singapore, the study examined the Electronic Transactions Act 2010 and, due to the absence of specific Sharia-based regulations, focused on the general approach to compliance mechanisms in digital transactions. Through comparative analysis of these legal instruments, the study aims to identify the extent, challenges, and opportunities of integrating Sharia principles within the ASEAN e-commerce regulatory landscape.

Data analysis was conducted using thematic and comparative analysis methods to identify patterns, similarities, and differences in the application of Sharia principles within the e-commerce regulatory frameworks of ASEAN countries. The theoretical framework guiding the research includes Islamic economic theory and digital economy regulation theory, which assist in interpreting the analytical results. To ensure data validity, triangulation of sources, methods, and theories was employed, enhancing the reliability of the findings. This research aims to develop a conceptual framework for integrating Sharia principles into e-commerce regulations that can be adapted at the ASEAN regional level. Furthermore, it seeks to provide evidence-based policy

recommendations to foster an inclusive and Sharia-compliant e-commerce ecosystem.

Discussion

Analysis of E-commerce Regulations in Indonesia and ASEAN Countries E-commerce Regulation in Indonesia

Indonesia, home to the world's largest Muslim population, holds significant potential to become a hub for the Islamic digital economy in the ASEAN region. The rapid growth of the e-commerce sector has played a crucial role in driving national economic development and enhancing financial inclusion.⁷ However, despite this progress, the integration of Sharia principles into e-commerce regulations continues to face numerous challenges. Existing legislation—such as Law No. 11 of 2008 on Electronic Information and Transactions (ITE Law) and Law No. 7 of 2014 on Trade—primarily emphasizes consumer protection, transaction security, and the technical aspects of e-commerce.⁸ Unfortunately, Sharia principles, including prohibitions against *riba* (interest), *gharar* (uncertainty), and non-transparent transactions, are not explicitly addressed in these laws..

Furthermore, while Indonesia has enacted laws related to Islamic economics—such as Law No. 21 of 2008 on Islamic Banking and Law No. 33 of 2014 on Halal Product Guarantee—these regulations focus primarily on the financial sector and physical products, rather than on digital transactions.⁹ Although the National Sharia Council of the Indonesian Ulama Council

⁷ Tri Hidayati et al., “Digitalization of Islamic Finance: Epistemological Study of the National Sharia Board-Indonesian Council of Ulama’s Fatwa,” *Al-Ahkam* 33, no. 2 (October 31, 2023): 255–78, <https://doi.org/10.21580/ahkam.2023.33.2.17324>; *ibid.*

⁸ Batubara et al., “Realizing Justice and Maṣlaḥah in E-Commerce”; Mohd Zulkifli Muhammad et al., “The Application of Shariah Principle in E-Commerce Transaction: A Model Development,” *Research in World Economy* 10, no. 2 (July 14, 2019): 84, <https://doi.org/10.5430/rwe.v10n2p84>.

⁹ Yogi Muhammad Rahman et al., “Digital Asset/Property Legal Protection in Sharia Banking Financing and Its Role in Indonesian Economic Development,” *International Journal of Criminal Justice Sciences* 16, no. 2 (2021): 149–61.

(DSN-MUI) has issued fatwas on Sharia-compliant transactions, their implementation in the e-commerce sector remains inconsistent and poorly integrated with the existing legal framework.¹⁰ As a result, e-commerce platforms in Indonesia retain considerable discretion in formulating internal policies regarding Sharia compliance, which often leads to the neglect of fundamental Islamic economic principles.

A significant barrier to the application of Sharia principles in Indonesia's e-commerce sector is the absence of an effective supervisory mechanism. The Financial Services Authority (OJK) and Bank Indonesia (BI), although authorized to oversee the digital finance sector, lack specific guidelines for ensuring Sharia compliance in digital transactions. The Financial Services Authority (OJK) and Bank Indonesia (BI), while empowered to oversee the digital finance sector, lack specific guidelines for sharia compliance in digital transactions.¹¹ In addition, halal certification bodies do not currently have a dedicated framework for verifying digital products and services on e-commerce platforms. This gap presents a risk for Muslim consumers seeking assurance that their online transactions conform to Sharia principles.¹² Nevertheless, several positive developments are worth noting, including the emergence of Sharia-compliant fintech platforms licensed by OJK and the implementation of Islamic contracts in digital payment services. Some major Indonesian marketplaces have also begun offering dedicated features for halal

¹⁰ Muhammad Khaeruddin Hamsin et al., "Sharia E-Wallet: The Issue of Sharia Compliance and Data Protection," *Al-Manabij: Jurnal Kajian Hukum Islam* 17, no. 1 (April 17, 2023): 53–66, <https://doi.org/10.24090/mnh.v17i1.7633>.

¹¹ Mohammed Bashir Ribadu et al., "Sharia Compliance Requirements Framework for E-Commerce Systems: An Exploratory Study," *Journal of Theoretical and Applied Information Technology* 98, no. 6 (2020): 994–1008; Maya Febrianty Lautania et al., "Islamic Fintech in Indonesia: Opportunities and Challenges for Growth and Innovation," in *Technology and Business Model Innovation: Challenges and Opportunities*, ed. Bahaaeddin Alareeni and Allam Hamdan, vol. 923, Lecture Notes in Networks and Systems (Cham: Springer Nature Switzerland, 2024), 283–91, https://doi.org/10.1007/978-3-031-55911-2_27.

¹² Nasir Mehmood, Muslim Shah, and Hamid Faisal, "Blockchain Technology and Halal Certification: Issues and Developments," in *Emerging Technology and Crisis Management in The Halal Industry*, ed. Nor Aida Abdul Rahman and Mohd Helmi Ali (Singapore: Springer Nature Singapore, 2024), 3–14, https://doi.org/10.1007/978-981-97-1375-2_1.

products and Sharia-based services.¹³ However, these initiatives remain fragmented and are not yet supported by a comprehensive national policy framework.

The opportunity to integrate Sharia principles into Indonesia's e-commerce regulations remains substantial. With a large Muslim population and growing consumer awareness of halal products and services, there is strong motivation for both the government and industry stakeholders to enhance Sharia compliance in this sector.¹⁴ Digital technologies—such as blockchain and digital halal certification—can serve as effective tools for ensuring transparency and accountability in Islamic e-commerce transactions. Moreover, strong political commitment from the government is essential to accelerate regulatory harmonization in this domain.¹⁵ In summary, Indonesia holds considerable potential to lead the implementation of Sharia principles in the e-commerce sector within ASEAN. However, realizing this potential requires collaboration among government agencies, regulators, Sharia authorities, and industry players to develop a more specific and holistic regulatory framework. With a robust legal foundation, effective supervisory mechanisms, and capacity building in human resources, Indonesia can establish an inclusive, transparent, and sustainable Sharia-compliant e-commerce ecosystem.

¹³ Nurhasanah Nurhasanah and Indra Rahmatullah, "The Legal Protection of Sharia Financial Technology in Indonesia (Analysis of Regulation, Structure and Law Enforcement)," *International Journal of Advanced Science and Technology* 29, no. 3 (2020): 3086–97; Irwan Sugiarto and Hari Sutra Disemadi, "Consumers Spiritual Rights In Indonesia: A Legal Study Of Sharia Fintech Implementation In The Consumers Protection Perspective," *Jurnal IUS Kajian Hukum Dan Keadilan* 8, no. 3 (December 23, 2020): 437, <https://doi.org/10.29303/ius.v8i3.766>.

¹⁴ Zulkifli, "Perbandingan Perkembangan Prinsip Hukum Ekonomi Syariah Di Indonesia, Malaysia, Dan Brunei Darussalam," *Journals of Indonesian Multidisciplinary Research* 1, no. 1 (November 30, 2022): 56–67, <https://doi.org/10.61291/bkm5h206>.

¹⁵ Mehmood, Shah, and Faisal, "Blockchain Technology and Halal Certification."

E-commerce Regulation in Malaysia

Malaysia stands out as a leading country in ASEAN for integrating Sharia principles into its e-commerce regulatory framework.¹⁶ This integration is supported not only by strategic policy documents—such as the Malaysian Digital Economy Blueprint—but also by specific legal instruments that explicitly reflect Islamic principles.¹⁷ A key example is the Islamic Financial Services Act 2013 (IFSA), which outlines regulatory standards for Sharia-compliant digital financial services. Article 28(1) of the IFSA mandates that all Islamic financial institutions ensure their operations and activities comply with Sharia law, under the guidance of the Shariah Advisory Council (SAC) of Bank Negara Malaysia. This legal obligation extends to digital financial services offered through e-commerce platforms, embedding Sharia governance within the digital transaction process.¹⁸

Further integration is evident in the Guidelines on Shariah-Compliant Digital Investment Management Services, issued by the Securities Commission Malaysia. For instance, Paragraph 6.3 of the Guidelines requires digital service providers to establish an internal Sharia committee or appoint an external Sharia adviser to oversee the conformity of business models and transactional processes with Sharia principles—including the prohibitions of *riba*, *gharar*,

¹⁶ Yayuk Whindari et al., “New Paradigm of Social Commerce Regulation Towards Indonesia Cyber Era (Comparative Study between Malaysia and South Korea),” *Kosmik Hukum* 24, no. 3 (September 26, 2024): 145, <https://doi.org/10.30595/kosmikhukum.v24i3.24008>.

¹⁷ Tham Siew Yean and Andrew Kam Jia Yi, “E-Commerce Expansion in Malaysia,” in *Digitalization and Development*, by Rajah Rasiah, Nurliana Kamaruddin, and Wah Yun Low, 1st ed. (London: Routledge, 2023), 151–72, <https://doi.org/10.4324/9781003367093-9>; Abdullah Mohammed Ayedh et al., “The Integration of Shariah Compliance in Information System of Islamic Financial Institutions: Qualitative Evidence of Malaysia,” *Qualitative Research in Financial Markets* 13, no. 1 (June 7, 2021): 37–49, <https://doi.org/10.1108/QRFM-05-2017-0042>; M. Mohd Zulkifli et al., “A Model Development of Shariah Principle in E-Payment: The Case of Malaysia,” in *The Importance of New Technologies and Entrepreneurship in Business Development: In The Context of Economic Diversity in Developing Countries*, ed. Bahaaeddin Alareeni, Allam Hamdan, and Islam Elgedawy, vol. 194, Lecture Notes in Networks and Systems (Cham: Springer International Publishing, 2021), 1758–71, https://doi.org/10.1007/978-3-030-69221-6_128.

¹⁸ Muhammad et al., “The Application of Shariah Principle in E-Commerce Transaction.”

and involvement in non-halal elements. Additionally, the Trade Descriptions (Definition of Halal) Order 2011, read in conjunction with the Trade Descriptions (Certification and Marking of Halal) Order 2011, reinforces Sharia compliance in digital commerce by regulating halal certification and labeling practices. These rules apply to online food delivery services and halal-certified e-retailers. Under Section 4, any misuse or misrepresentation of halal status on digital platforms is subject to penalties, reflecting strong enforcement of Islamic commercial ethics.

Institutional support from JAKIM and the Shariah Advisory Council (SAC) further strengthens legal enforcement in Malaysia. JAKIM, for instance, ensures that digital products and services meet the requirements for halal certification.¹⁹ However, fragmentation persists in cross-platform and cross-border halal certification systems, limiting interoperability and consistency. Malaysia also faces structural challenges in improving Sharia digital literacy, particularly among small and medium enterprises (SMEs).²⁰ Despite the existence of robust regulatory frameworks, Article 16 of the Malaysian Digital Economy Blueprint acknowledges that many businesses lack awareness and understanding of Sharia-compliant practices in online transactions—affecting compliance at the grassroots level.²¹

Malaysia's legal and institutional architecture reflects a strong commitment to the integration of Sharia principles into e-commerce, as demonstrated by specific provisions embedded across various laws and

¹⁹ Nurfarahin Mohd Haridan et al., "Financial Innovation in Islamic Banks: Evidence on the Interaction Between Shariah Board and Fintech," *Journal of Islamic Accounting and Business Research* 14, no. 6 (August 15, 2023): 911–30, <https://doi.org/10.1108/JIABR-11-2022-0305>.

²⁰ Mariam Abdul Latif, "Halal International Standards and Certification," in *The Halal Food Handbook*, ed. Yunes Ramadan Al-Teinaz, Stuart Spear, and Ibrahim H. A. Abd El-Rahim, 1st ed. (Wiley, 2020), 205–26, <https://doi.org/10.1002/9781118823026.ch14>.

²¹ Sorna Umme Saima, Radin Badaruddin Radin Firdaus, and Sarjiyanto, "Challenges and Ways Forward for the Malaysian Smes in the Halal Food Industry: A Systematic Review," *Potravinarstvo Slovak Journal of Food Sciences* 18 (February 28, 2024): 223–38, <https://doi.org/10.5219/1937>.

regulatory guidelines.²² However, to fully realize this potential, Malaysia must address implementation gaps, promote greater awareness among digital entrepreneurs, and enhance cross-border regulatory cooperation. By continuing to lead with a structured, article-based regulatory approach, Malaysia is well-positioned to support ASEAN-wide efforts to build a unified and Sharia-compliant digital economy.

E-commerce Regulation in Brunei Darussalam

Brunei Darussalam presents a unique regulatory environment in which Sharia principles are deeply embedded within the national legal system, including in the regulation of e-commerce. The integration of Islamic law into digital commercial practices is guided by national strategies such as Brunei Vision 2035 and the Brunei Digital Economy Masterplan 2025, both of which emphasize the development of a digital economy aligned with Islamic values.²³

A key regulation in this context is the Halal Certificate and Halal Label Order 2005. Article 4 of the Order mandates that any business involved in the production, distribution, or sale of halal products—including those offered through digital platforms—must obtain certification from the designated authority. Furthermore, Article 8 criminalizes the misuse of the halal label, ensuring that digital vendors are legally accountable for Sharia compliance in product representation. This regulation establishes a solid legal foundation to prevent *gharar* (uncertainty) and *tadlis* (deceptive practices) in online commerce.²⁴

²² Ilhaamie Abdul Ghani Azmi, Hasan Al-Banna Mohamed, and Zarina Kassim, “Islamic Business in Malaysia: Scenario and Challenges,” in *Strategic Islamic Business and Management*, ed. Ahmad Rafiki et al., Contributions to Management Science (Cham: Springer Nature Switzerland, 2024), 201–18, https://doi.org/10.1007/978-3-031-61778-2_11.

²³ Baha Roslee and Hartini Mohamad Yussof, “The Economic and Social Progress of Brunei Darussalam,” in *Routledge Handbook of Contemporary Brunei*, by Ooi Keat Gin and Victor T. King, 1st ed. (London: Routledge, 2022), 265–78, <https://doi.org/10.4324/9781003020431-21>.

²⁴ Idris and Musa, “BIBD’S CSR Initiative.”

Complementing this is the Syariah Penal Code Order 2013, which, while broader in scope, includes provisions relevant to e-commerce ethics. For example, Part IV, Chapter 2, Article 122 outlines offenses related to fraud and deception in trade—provisions that are applicable to online sales transactions. These legal standards not only criminalize fraudulent behavior but also reinforce the broader Islamic ethical principles of *siddiq* (truthfulness) and *amanah* (trust).²⁵

The regulatory framework is further supported by the Majlis Ugama Islam Brunei (MUIB), which is empowered under the Majlis Ugama Islam Act (Cap. 77) to advise on all matters concerning Islamic law. While institutional support is significant, this discussion emphasizes that the legal texts themselves contain enforceable provisions reflecting Sharia norms—not merely policy interpretations. Despite this robust integration, Brunei faces implementation challenges. Many SMEs lack familiarity with the specific regulatory articles and their relevance to digital trade. For instance, few businesses fully understand their obligations under Articles 4 and 8 of the Halal Certificate and Halal Label Order 2005 when operating online.²⁶ Similarly, although Brunei's halal certification is globally respected, its regulatory framework has yet to fully address technological interoperability for automated compliance within digital marketplaces. Brunei's small domestic market also limits scalability. With a relatively limited population, the legal incentives for global e-commerce platforms to fully integrate Brunei's detailed Sharia requirements remain modest, despite the strength of its legal infrastructure.²⁷

Brunei Darussalam demonstrates a strong, article-based legal commitment to embedding Sharia principles in e-commerce regulation. This is reflected not only in the presence of Sharia-based institutions but more

²⁵ Mohd Haridan et al., "Financial Innovation in Islamic Banks."

²⁶ Nadia Syahirah Aji et al., "Readiness of Digital Transformation in the Private Sector: Brunei's Case Study," in *Advances in Finance, Accounting, and Economics*, ed. Patricia Ordóñez De Pablos, Mohammad Nabil Almunawar, and Muhammad Anshari (IGI Global, 2023), 116–42, <https://doi.org/10.4018/978-1-6684-8613-9.ch008>.

²⁷ Ibid.

importantly in the explicit legal mandates set forth in key regulatory instruments. For comparative regulatory analysis across ASEAN, Brunei offers a legally grounded model—though greater emphasis on capacity-building and cross-border harmonization is necessary to enhance its regional influence.

E-commerce Regulation in Singapore

Singapore, a major digital economy hub in Southeast Asia, has established a highly sophisticated and well-regulated e-commerce environment. Its regulatory approach remains largely neutral regarding religious norms, instead emphasizing technical governance, consumer protection, cybersecurity, and personal data management. Key regulations governing e-commerce in Singapore include the Personal Data Protection Act 2012 (PDPA) and the Electronic Transactions Act 2010 (ETA). Although these laws do not explicitly incorporate Sharia principles, certain provisions align with Islamic ethical values such as transparency, honesty, and consumer protection.²⁸

The Electronic Transactions Act 2010 establishes the legal validity of electronic records and signatures.²⁹ . Section 8 establishes that a contract cannot be denied legal effect solely because it is concluded electronically—supporting the principle of akad (contract formation) in Islamic law, where offer and acceptance are essential. Furthermore, Section 11 outlines requirements for electronic contracts to ensure clarity and enforceability, indirectly promoting the avoidance of gharar (excessive uncertainty) by emphasizing certainty and reliability in online transactions. Likewise, the Personal Data Protection Act 2012 addresses ethical concerns related to data usage and privacy. Section 11 of the PDPA mandates that organizations must develop policies and practices to fulfill their responsibilities in safeguarding personal data. This obligation resonates with the Islamic principle of amanah

²⁸ Ribadu et al., “Sharia Compliance Requirements Framework for E-Commerce Systems: An Exploratory Study.”

²⁹ Sitara Karim et al., “Is Fintech Providing Effective Solutions to Small and Medium Enterprises (Smes) in Asean Countries?,” *Economic Analysis and Policy* 75 (September 2022): 335–44, <https://doi.org/10.1016/j.eap.2022.05.019>.

(trust), particularly in the context of protecting individual information—a critical element in Sharia-compliant business practices.³⁰

Despite these indirect alignments, Singapore does not maintain a legal framework specifically requiring compliance with Sharia principles in digital commerce. No dedicated institution exists to oversee Sharia-compliant e-commerce transactions. The halal certification regime, administered by the Islamic Religious Council of Singapore (MUIS) under the Administration of Muslim Law Act (AMLA)—particularly Part IX—primarily pertains to physical products and does not extend to broader digital services or financial transactions. The absence of an explicit regulatory mandate leaves a gap in ensuring comprehensive Sharia compliance within Singapore’s growing Islamic fintech and halal e-commerce sectors.³¹ Nonetheless, Singapore’s advanced technological infrastructure and strong legal enforcement mechanisms create a highly conducive environment for voluntary compliance initiatives by private Islamic digital service providers.

Opportunities for Singapore include leveraging technologies such as blockchain and smart contracts to automate Sharia compliance mechanisms and collaborating with neighboring countries like Malaysia and Brunei to strengthen regional regulatory frameworks. Legislative amendments or supplementary guidelines aligned with Islamic commercial principles could further enhance Singapore’s position as a regional hub for the Islamic digital economy. While Singapore’s current e-commerce regulatory framework does not explicitly incorporate Sharia principles, several provisions within existing laws align with Islamic ethical standards. Future regulatory enhancements could position Singapore as a leader in facilitating Sharia-compliant digital commerce across ASEAN.

³⁰ Ribadu et al., “Sharia Compliance Requirements Framework for E-Commerce Systems: An Exploratory Study.”

³¹ Lim Jing Zhi, Toh Mun Heng, and Xie Taojun, “Evaluating the Impact of Digital Economy Collaborations in Asean,” in *The ASEAN Digital Economy*, by Paul Cheung and Xie Taojun, 1st ed. (London: Routledge, 2023), 8–27, <https://doi.org/10.4324/9781003308751-2>.

Barriers to the Integration of Sharia Principles in E-commerce Regulation

The integration of Sharia principles into e-commerce regulations across the ASEAN region continues to face a range of structural and systemic challenges. One of the primary barriers is the fragmentation of legal and regulatory frameworks among ASEAN member states.³² While countries such as Malaysia and Brunei have successfully developed more detailed regulations addressing Sharia principles in digital transactions, others—including Indonesia—have yet to establish comprehensive legal mechanisms. This regulatory disharmony impedes efforts to develop unified standards that can be collectively adopted across the region.³³ Furthermore, the absence of detailed guidelines on how Sharia principles—such as the prohibitions of *riba* and *gharar*—should be operationalized in digital commerce presents a significant obstacle to effective implementation.³⁴

Structural barriers also include the misalignment between general regulatory frameworks and the specific requirements of Sharia in digital transactions. Many e-commerce regulations in ASEAN countries focus primarily on technical concerns, such as data protection, user privacy, and cybersecurity, but do not adequately address Sharia-specific provisions.³⁵ In Indonesia, for instance, despite having regulations related to the broader Sharia economy, most do not explicitly govern digital transactions in accordance with Islamic legal guidelines. This results in legal ambiguity and uncertainty for Muslim entrepreneurs and consumers attempting to engage in Sharia-compliant commerce.³⁶

³² Sengpunya, “ASEAN E-Commerce Legal Framework and Alignment of Lao PDR.”

³³ Ribadu et al., “Sharia Compliance Requirements Framework for E-Commerce Systems: An Exploratory Study.”

³⁴ Ibid.

³⁵ Choirul Nikmah and Rern-Jay Hung, “The Impact of ASEAN Economic Community, Firm Characteristics and Macroeconomics on Firm Performance and Firm Value: An Investigation of Shariah-Compliant Firms in Indonesia,” *Heliyon* 10, no. 11 (June 2024): e32740, <https://doi.org/10.1016/j.heliyon.2024.e32740>.

³⁶ Muhammad Khaeruddin Hamsin, Abdul Halim, and Rizaldy Anggriawan, “Addressing Cybercrime in the Sharia Digital Wallet Industry: A Legal Perspective in the Indonesian

In addition to structural issues, operational and technical challenges further hinder the effective application of Sharia principles in the e-commerce sector. A recurring problem is the absence of robust oversight mechanisms to ensure that digital transactions comply with Islamic norms. In many ASEAN countries, Sharia regulatory authorities are not actively involved in the formulation of e-commerce regulations, leading to weak and poorly integrated supervisory systems.³⁷ Moreover, most e-commerce platforms lack adequate systems for monitoring and verifying the Sharia compliance of listed products and services, resulting in the circulation of non-compliant items within the digital marketplace.³⁸

The limited availability of competent human resources in the field of Sharia digital economics also poses a significant challenge. Regulatory development and oversight require specialized expertise in both Sharia law and digital technology.³⁹ However, the number of professionals with in-depth knowledge in both domains remains limited in many ASEAN countries. Additionally, education and training programs for e-commerce industry players concerning Sharia principles are still unevenly distributed, leading to low awareness and limited understanding of the importance of Sharia compliance in digital transactions.

On the consumer side, insufficient awareness and understanding of Sharia principles in e-commerce also constitute a major barrier. Many Muslim consumers are still unfamiliar with how Sharia principles apply to digital transactions, particularly the need to avoid *riba*, *gharar*, and non-transparent

Context,” ed. D. Mutiarin et al., *E3S Web of Conferences* 440 (2023): 04016, <https://doi.org/10.1051/e3sconf/202344004016>.

³⁷ Muhammad et al., “The Application of Shariah Principle in E-Commerce Transaction.”

³⁸ Sengpunya, “ASEAN E-Commerce Legal Framework and Alignment of Lao PDR.”

³⁹ N. Farliana, I. Murniawaty, and H. Hardianto, “Sustainability of the Digital Economy in Indonesia: Opportunities, Challenges and Future Development,” *Review of Business and Economics Studies* 11, no. 4 (February 12, 2024): 21–28, <https://doi.org/10.26794/2308-944X-2023-11-4-21-28>.

practices.⁴⁰ Low levels of digital and Sharia economic literacy among consumers result in suboptimal demand for Sharia-compliant products and services on e-commerce platforms. Consequently, these platforms often prioritize compliance with general regulations over adherence to specific Islamic legal requirements.⁴¹

Beyond domestic obstacles, the lack of coordination among ASEAN countries in formulating regional regulations further exacerbates the issue. Although ASEAN has considerable potential to establish a unified regulatory framework, harmonization efforts are hampered by differences in legal systems, levels of technological readiness, and diverse political and economic contexts. As a regional body, ASEAN has yet to develop standardized guidelines or benchmarks that could serve as a collective reference for integrating Sharia principles into e-commerce regulation. This regulatory fragmentation leads to inconsistencies in implementation across member states and undermines consumer and investor trust in cross-border digital transactions.⁴²

Overall, the barriers to integrating Sharia principles into e-commerce regulation in ASEAN are multidimensional, spanning structural, technical, operational, and public awareness challenges. Addressing these issues requires a holistic approach involving collaboration among governments, Sharia authorities, industry stakeholders, and civil society. Furthermore, coordinated regional initiatives are needed to develop a regulatory framework that can be collectively adopted by ASEAN member states. By recognizing and overcoming these challenges, ASEAN can build an inclusive, transparent, and Sharia-compliant e-commerce ecosystem—ultimately enhancing consumer confidence and supporting sustainable digital economic growth.

⁴⁰ Ribadu et al., “Sharia Compliance Requirements Framework for E-Commerce Systems: An Exploratory Study.”

⁴¹ Sulistyowati et al., “Does Religiosity Matter?”

⁴² Eman Suparman and Nugraha Pranadita, “Implementation of Sharia Trade Contract in the Development of the Indonesian E-Commerce Market,” *Journal of Legal, Ethical and Regulatory Issues* 21, no. 2 (2018).

Opportunities in the Integration of Sharia Principles in E-commerce Regulation

The integration of Sharia principles into e-commerce regulation in the ASEAN region holds substantial potential, particularly in light of rapid technological advancement and increasing consumer awareness regarding Sharia compliance in online transactions. Digital technologies such as blockchain, artificial intelligence (AI), and smart contracts offer practical tools to ensure that e-commerce activities align with Islamic legal norms.⁴³ For example, blockchain can enhance transparency in halal product supply chains and ensure that transactions are free from *gharar* and *riba*.⁴⁴ This technology can also be applied to verify halal certifications in real-time, providing greater assurance for Muslim consumers across the ASEAN region.

Furthermore, the potential for regulatory harmonization at the ASEAN regional level presents significant opportunities to establish shared standards for integrating Sharia principles into e-commerce. Agreements such as the ASEAN Economic Community (AEC) offer a framework for developing cross-border digital transaction regulations that incorporate Sharia considerations.⁴⁵ These agreements could encompass digital halal certification standards, more integrated oversight mechanisms, and clear implementation guidelines for Sharia principles on e-commerce platforms. Regulatory harmonization would reduce legal uncertainty for businesses and enhance consumer trust in cross-border transactions within ASEAN.⁴⁶

⁴³ Mehmood, Shah, and Faisal, "Blockchain Technology and Halal Certification."

⁴⁴ Abdulazeem Abozaid, "Revisiting Riba & Gharar in Light of a Contemporary Analysis of Their Shariah Objectives," in *Eurasian Business and Economics Perspectives*, ed. Mehmet Hüseyin Bilgin et al., vol. 27, Eurasian Studies in Business and Economics (Cham: Springer Nature Switzerland, 2024), 333–48, https://doi.org/10.1007/978-3-031-51212-4_19.

⁴⁵ Nikmah and Hung, "The Impact of ASEAN Economic Community, Firm Characteristics and Macroeconomics on Firm Performance and Firm Value."

⁴⁶ Eva Johan and Maria Jose Plana-Casado, "Harmonizing Halal in ASEAN: Analysis of Halal Food Guidelines under the ASEAN Way Approach," *JAS (Journal of ASEAN Studies)* 11, no. 1 (August 11, 2023): 43–67, <https://doi.org/10.21512/jas.v11i1.9682>; Mohd Heikal et al., "Digitalization of Halal Food Supply Chain Management Based on Blockchain Technology," in *Contemporary Business Research in the Islamic World*, ed. John Fraedrich et al.,

The role of halal certification bodies and Sharia authorities represents another critical opportunity for advancing the integration of Sharia principles into e-commerce regulation. Countries such as Malaysia and Brunei have already established strong Sharia institutions and internationally recognized halal certification systems.⁴⁷ Strengthening the influence of these institutions at the regional level could lead to more consistent and reliable standards. Moreover, collaboration among Sharia authorities across ASEAN member states can enhance coordination to ensure that products and services offered on e-commerce platforms meet established Sharia standards.

Beyond technological and institutional infrastructure, the rising awareness among Muslim consumers across ASEAN presents a growing opportunity. Demand for Sharia-compliant products and services on digital platforms continues to increase. Rising digital literacy and improved consumer understanding of Sharia compliance are encouraging e-commerce platforms to prioritize adherence to Islamic legal norms. This trend creates strong incentives for technology providers and businesses to develop solutions that ensure compliance with Sharia principles.⁴⁸

Political support and government commitment within ASEAN also offer substantial momentum for advancing Sharia integration into digital commerce regulation. Several governments, particularly in Malaysia and Brunei, have demonstrated a clear commitment to the development of the Sharia economy, including in its digital dimensions. This support can be scaled to the regional level through the involvement of institutions such as the ASEAN Secretariat and relevant economic bodies to promote dialogue and formulate collective policy initiatives. Strong political backing will accelerate the adoption of inclusive and Sharia-based e-commerce regulations.

Springer Proceedings in Business and Economics (Singapore: Springer Nature Singapore, 2024), 103–21, https://doi.org/10.1007/978-981-97-5400-7_7.

⁴⁷ Ribadu et al., “Sharia Compliance Requirements Framework for E-Commerce Systems: An Exploratory Study.”

⁴⁸ Sulistyowati et al., “Does Religiosity Matter?”

Innovation in Sharia digital business models further contributes to the growing set of opportunities. Sharia-compliant e-commerce platforms—such as halal marketplaces and Islamic fintech solutions—are emerging across various ASEAN countries.⁴⁹ These business models not only emphasize Sharia compliance but also deliver inclusive services for underserved communities in digital trade and finance. Such innovations can serve as references for other ASEAN countries seeking to develop their own Sharia-aligned e-commerce ecosystems.

Overall, the opportunities for integrating Sharia principles into e-commerce regulation in ASEAN are substantial—provided they are supported by a robust legal framework, appropriate technological infrastructure, regional coordination, and endorsement from both Sharia authorities and consumers. Realizing these opportunities requires synergy among governments, industry stakeholders, halal certification bodies, and civil society to create a transparent, equitable, and Sharia-compliant e-commerce ecosystem. By strategically leveraging these developments, ASEAN has the potential to become a global hub for the Sharia digital economy, meeting the growing needs of its expanding Muslim population.

Policy Recommendations for the Integration of Sharia Principles in E-commerce Regulation

The integration of Sharia principles into e-commerce regulations in ASEAN requires a comprehensive and inclusive regulatory framework. This framework must be designed to accommodate key Sharia principles—such as the prohibitions of *riba*, *gharar*, and non-transparent transactions—while also responding to the rapidly evolving dynamics of the digital economy. Proposed regulations should include clear standards for halal products, mechanisms for facilitating Sharia-compliant transactions, and protocols to ensure

⁴⁹ Lautania et al., “Islamic Fintech in Indonesia”; Karim et al., “Is Fintech Providing Effective Solutions to Small and Medium Enterprises (Smes) in Asean Countries?”; Mohd Haridan et al., “Financial Innovation in Islamic Banks.”

transparency in the operation of digital platforms. Moreover, the regulatory framework must be adaptable to technological innovations—such as blockchain and smart contracts—to ensure that each transaction adheres to Sharia principles.⁵⁰ This holistic approach will enhance legal certainty for businesses and boost Muslim consumer confidence in digital transactions.

In addition to national regulatory efforts, regional harmonization within ASEAN is essential. Such harmonization seeks to reduce regulatory fragmentation among member states. ASEAN could establish a Regional Sharia E-commerce Framework to serve as a general guideline for adopting and implementing Sharia principles in the digital commerce sector. This framework may include standards for cross-border halal certification, guidance for Sharia-compliant transactions, and mechanisms for resolving disputes in cross-border digital trade. Harmonization would facilitate cooperation among ASEAN countries in advancing Sharia-compliant digital trade, encouraging cross-border investment, and collectively protecting Muslim consumers.

Institutional capacity building and human resource development are also critical components of successful Sharia integration. Governments across ASEAN must strengthen Sharia regulatory bodies and enhance the capacity of regulators to understand both digital technologies and Islamic legal principles. Training programs for professionals in the Sharia-compliant e-commerce sector must be intensified to ensure alignment between business practices and Sharia requirements. Capacity building should not be limited to regulators; it must also include business actors, e-commerce platform providers, and consumers. With a pool of competent human resources, the implementation of Sharia principles in e-commerce will be more effective and sustainable.

Beyond regulation and institutional strengthening, education and digital Sharia literacy for both consumers and industry players should be prioritized. Many Muslim consumers still lack a comprehensive understanding of how Sharia principles apply to e-commerce transactions. Therefore, Sharia

⁵⁰ Mehmood, Shah, and Faisal, “Blockchain Technology and Halal Certification.”

digital literacy initiatives must be expanded through various communication channels, including social media, webinars, and online learning platforms. These educational efforts aim not only to raise consumer awareness of Sharia-compliant practices but also to encourage industry players to proactively adopt Sharia standards in their operations.

In the area of oversight and accountability, standardized digital halal certification mechanisms must be reinforced. ASEAN should develop halal certification systems supported by digital technologies such as blockchain to enhance transparency and traceability in the halal supply chain. These certifications must be interoperable across borders and recognized by all ASEAN member states. This approach would allow consumers to easily verify the halal status of products purchased online, while providing businesses with clear regulatory guidance for compliance.

Overall, policy recommendations for integrating Sharia principles into e-commerce regulation in ASEAN must be collaborative, inclusive, and adaptable to the ongoing evolution of digital technology. Synergistic efforts among governments, regulators, Sharia authorities, industry stakeholders, and consumers are essential to realizing a robust Sharia-compliant e-commerce ecosystem. With a clearly defined regulatory framework, regional harmonization, strengthened institutional capacity, improved digital literacy, and transparent halal certification mechanisms, ASEAN has the potential to emerge as a global hub for the Sharia digital economy. These efforts will not only promote financial inclusion for Muslim communities but also contribute meaningfully to the region's sustainable digital economic growth.

Conclusion

This study highlights the critical importance of integrating Sharia principles into e-commerce regulations in Indonesia and other ASEAN countries, particularly in light of the region's rapidly evolving digital economy. The comparative analysis of regulations in Indonesia, Malaysia, Brunei, and Singapore reveals significant variation in each country's approach and level of

preparedness in adopting Sharia principles within the e-commerce sector. Malaysia and Brunei have made notable progress, supported by more mature legal frameworks and effective oversight systems, while Indonesia continues to face challenges in regulatory harmonization and consistent supervision. In contrast, Singapore benefits from advanced digital infrastructure but lacks a dedicated focus on Sharia integration. This study underscores that harmonizing regulations at the ASEAN regional level is essential to address these disparities—particularly through the adoption of technologies such as blockchain, smart contracts, and cross-border digital halal certification mechanisms.

Overall, the findings indicate that integrating Sharia principles into ASEAN's e-commerce landscape requires an inclusive regulatory framework, robust oversight mechanisms, strengthened institutional capacity, and improved digital Sharia literacy among both consumers and industry stakeholders. The study also stresses the importance of regional collaboration to develop shared standards for Sharia-compliant e-commerce regulations. Future research should explore models for harmonizing Sharia e-commerce regulations at the ASEAN level and examine the application of advanced digital technologies, such as blockchain, to enhance transparency and accountability in Sharia-compliant transactions. Additional studies could also assess the broader impact of implementing Sharia-based regulations on financial inclusion and digital economic growth across the region. With strategic measures and a holistic approach, ASEAN has the potential to emerge as a global leader in developing a fair, inclusive, and sustainable Sharia-compliant digital economy.

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