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QUR'ANIC ECONOMIC INTERPRETATION THROUGH A THEMATIC EXEGESIS APPROACH IN DETERMINING THE LEGAL STATUS OF CONTROVERSIAL FEES AND PROFIT MARGINS IN ISLAMIC BANKING ON DIGITAL ECONOMY PLATFORMS

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ABSTRACT

The development of e-economy platforms in 2025 has brought significant transformation to the Islamic banking industry, particularly regarding the determination of fees and profit margins, which often gives rise to legal controversies. This article analyzes Qur'anic economic interpretation through a thematic exegesis approach to determine the legality of administrative fees, provision fees, and profit margins in digital transactions within Islamic banks. Using the thematic exegesis method (al-tafsīr al-mawḍūʿī) with an integrative-economic approach, this study examines Qur'anic verses related to muamalah, usury (riba), and transactional justice. The findings show that several fee-setting practices in Islamic banks on e-economy platforms require recontextualization based on maqāṣid al-sharīʿah, particularly in protecting wealth (ḥifẓ al-māl) and life/welfare (ḥifẓ al-nafs). This study concludes that the legal determination of fees and margins must consider the principles of mutual assistance (taʿāwun) and justice (ʿadl), while avoiding hidden elements of riba, gharar, and ḍarar within digital transaction structures. These findings provide a theological foundation for contemporary fatwas and Financial Services Authority regulations related to Islamic fintech.

Keywords: *Thematic Exegesis, Qur'anic Economics, Islamic Banking, E-Economy Platforms, Fees and Margins, Fiqh Muamalah*

1. INTRODUCTION

The development of financial technology (fintech) in 2025 has fundamentally transformed the landscape of Islamic banking (Arif et al., 2025). E-economy platforms such as e-commerce, Islamic peer-to-peer lending, and Sharia-based digital wallets have become the main media for economic transactions among Muslims (Sulistyowati et al., 2025). However, this digital transformation has also brought new challenges in determining the legal status of fees and profit margins, which often become sources of controversy among scholars, regulators, and industry practitioners.

The controversy that arises is not merely a technical matter of financial calculation, but concerns the substance of Islamic law regarding the validity of muamalah transactions in digital media (Syaichoni & Sy, 2025). The determination of administrative fees, provision fees, and profit margins on e-economy platforms is often considered to contain elements that deviate from the fundamental principles of Qur'anic economics, particularly the prohibition of riba, gharar or uncertainty, and ḍarar or harm (Okta & Wira, 2025).

The thematic exegesis approach (al-tafsīr al-mawḍūʿī) offers a relevant methodology for comprehensively analyzing Qur'anic verses related to muamalah. Unlike sequential exegesis, which analyzes verses one by one in textual order, thematic exegesis collects and examines all verses related to a particular theme in order to produce a holistic understanding (Kholid & Masyhur, 2025). In this context, Qur'anic economic themes serve as the main foundation for reinterpreting contemporary practices of Islamic banks on digital platforms (Aswar et al., 2025).

The problems raised in 2025 center on three crucial issues: first, the legality of fixed administrative fees in digital transactions; second, the validity of fluctuating profit margins based on platform algorithms; and third, the legal status of provision fees charged before the realization of the contract. These three issues require in-depth analysis based on the primary and secondary sources of Islamic law, while taking into account technological dynamics and the unique characteristics of e-economy platforms.

This article aims to fill a gap in the literature, as studies integrating thematic exegesis and contemporary fiqh muamalah in the digital context remain limited. By analyzing Qur'anic economic verses through a thematic approach, this study is expected to produce a strong theological foundation for determining the legal status of fees and profit margins in Islamic banks on e-economy platforms. It also seeks to provide guidance for regulators, practitioners, and academics in developing a legal framework that aligns with the spirit of the Qur'an.

2. RESEARCH METHOD

This study employs the thematic exegesis method (al-tafsīr al-mawḍūʿī) with an integrative-economic approach (Aswar et al., 2025). Primary data were collected from the Qur'an and classical as well as contemporary tafsir works, while secondary data were obtained from fiqh muamalah literature, Islamic banking regulations, and fintech industry reports published in 2025. The analysis was conducted by identifying Qur'anic verses related to muamalah, riba, transactional justice, and taʿāwun, and then interpreting them within the context of e-economy platforms by considering maqāṣid al-sharīʿah and fiqh al-awlawiyyāt.

3. RESULT AND ANALYSIS

Identification of Qur’anic Economic Verses Related to Muamalah

The collection of Qur’anic verses related to economics and muamalah through a thematic approach identifies several groups of verses that serve as the basis of analysis. The first group consists of verses prohibiting riba, which form the main foundation of Islamic economic transaction law. The most central verse in this group is QS. al-Baqarah [2]: 275–279, which explicitly prohibits riba and warns of war from Allah and His Messenger against those who practice it. QS. al-Baqarah [2]: 275 states:

اَلَّذِيْنَ يَأْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّۗ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰواۘ وَاَحَلَّ اللّٰهُ الْبَيْعَ
وَحَرَّمَ الرِّبٰواۗ فَمَنْ جَاۤءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَۗ وَاَمْرُهٗٓ اِلَى اللّٰهِۗ وَمَنْ عَادَ فَاُولٰۤىِٕكَ اَصْحٰبُ النَّارِۚ هُمْ فِيْهَا خٰلِدُوْنَ
٢٧٥

Translation:
“Those who consume usury will not stand except as one stands who is being beaten by Satan into insanity. That is because they say, ‘Trade is just like usury.’ But Allah has permitted trade and forbidden usury. Whoever has received an admonition from his Lord and desists may keep what has passed, and his affair rests with Allah. But whoever returns to it, they are the companions of the Fire; they will abide therein eternally” (Ministry of Religious Affairs, 2018).

In the context of e-economy platforms, this verse becomes the main benchmark for assessing whether the determination of fees and margins contains elements of riba. The second group consists of verses regulating justice and precision in transactions. QS. an-Nisā’ [4]: 29 states:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَأْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّآ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْۗ وَلَا تَقْتُلُوْٓا اَنْفُسَكُمْۗ اِنَّ اللّٰهَ كَانَ بِكُمْ
رَحِيْمًا ٢٩

Translation:
“O believers, do not consume one another’s wealth unjustly, except through trade conducted by mutual consent among you” (Ministry of Religious Affairs, 2018).

This verse establishes the basic principle that every economic transaction must be conducted with mutual consent and without unlawful consumption of wealth. In the digital context, such consent must be obtained through adequate transparency regarding fee and margin structures.

The third group consists of verses encouraging mutual assistance (ta‘āwun) and cooperation. QS. al-Mā’idah [5]: 2 states:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَاۤىِٕرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَاۤىِٕدَ وَلَآ اٰۤمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ
وَرِضْوَانًاۗ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْاۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْاۘ وَتَعَاوَنُوْا عَلَى الْبِرِّ
وَالتَّقْوٰىۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِۖ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ٢

Translation:
“O believers, do not violate the symbols of Allah, the sacred months, sacrificial animals, garlanded offerings, or those proceeding to the Sacred House seeking bounty and pleasure from their Lord. When you have completed the rites of pilgrimage, then you may hunt. Do not let your hatred of a people who once barred you from the Sacred Mosque lead you to transgress. Cooperate with one another in righteousness and piety, but do not cooperate in sin and aggression. Fear Allah; indeed, Allah is severe in punishment” (Ministry of Religious Affairs, 2018).

This verse provides an ethical foundation for Islamic economics that is oriented toward collective welfare rather than individual exploitation. In the context of Islamic banks on e-economy platforms, the principle of taʻāwun requires that fee determination must not be exploitative toward customers.

The fourth group consists of verses emphasizing honesty and transparency in measurement and weighing. QS. al-Isrā’ [17]: 35 states:

وَاَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِۗ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَأْوِيْلًا ۝٣٥

Translation:
“Give full measure when you measure, and weigh with an even balance” (Ministry of Religious Affairs, 2018).

Although this verse literally refers to physical measures and scales, its essence can be extended to the digital context, namely transparency in fee and margin calculations that must be accurate and verifiable.

Analysis of Fee-Setting Practices on E-Economy Platforms

The analysis of Islamic banking practices on e-economy platforms in 2025 reveals several patterns of fee determination that have become sources of controversy. First, administrative fees are automatically charged by platform systems without considering proportionality to the services provided (Leeland & Adam, 2025). Second, provision fees are collected before the transaction contract is completed, which some scholars regard as a form of collection before the realization of the contract. Third, profit margins are determined by machine-learning-based algorithms that are not transparent to customers.

Data from the Indonesian Financial Services Authority in 2025 show that 127 Islamic fintech companies were operating, 34 of which experienced disputes related to fee determination (Purnamaningrum et al., 2025). These disputes generally centered on uncertainty (gharar) in margin calculation and alleged elements of riba in late payment fees that were automated by the system (Nugroho et al., 2025).

The study also finds that most Islamic e-economy platforms use a revenue-sharing model that combines several contractual schemes, such as murābaḥah, mushārakah, and ijārah, within a single transaction. Although such combinations are technically possible in fiqh, they often create legal confusion for customers due to the absence of clear separation between administrative fees, profit margins, and revenue-sharing components (Nugroho et al., 2025).

Findings on the Controversy of Algorithm-Based Margins

A significant finding of this study is the controversy arising from the determination of profit margins based on artificial intelligence algorithms. In 2025, e-economy platforms adopted AI technology to determine margins dynamically based on customer risk profiles, transaction volume, and real-time market conditions. However, these algorithms are often not transparent and cannot be explained clearly to customers, thereby creating significant gharar issues.

Interviews with 15 Islamic fintech practitioners show that 73% of them acknowledged difficulties in explaining margin calculation mechanisms to customers in language consistent with the Islamic principle of transparency (Juliana et al., 2025). In addition, 60% of respondents stated that existing regulations have not yet been able to accommodate the development of AI technology in margin determination, thus creating a regulatory gap that may lead to practices deviating from Sharia principles (Rahayu et al., 2025).

Identification of Riba Elements in Digital Late Payment Fees

Another crucial finding is the identification of riba elements in late payment fees automated by e-economy platforms. In conventional systems, late payment fees are often regarded as penalties or compensation. However, in the context of Islamic banking, if such fees are calculated based on a percentage of the overdue amount and the duration of delay, then substantively they contain elements of riba nasī'ah, namely time-based usury.

The analysis of 20 Islamic e-economy platforms shows that 15 platforms, or 75%, apply late payment fees calculated proportionally based on the amount due and the length of delay. This calculation structure is essentially similar to the interest calculation used in conventional banking systems (Azzahra et al., 2025), which is strictly prohibited in Islam based on QS. al-Baqarah [2]: 278:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰوٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ٢٧٨

Translation:
"O believers, fear Allah and give up what remains of usury, if you are truly believers" (Ministry of Religious Affairs, 2018).

Discussion

Recontextualizing the Prohibition of Riba in Digital Transactions

The discussion begins with an in-depth analysis of QS. al-Baqarah [2]: 275–279, which represents the most comprehensive Qur'anic passage concerning the prohibition of riba. These verses do not merely prohibit the practice of riba commonly known during the pre-Islamic period, but also establish a fundamentally different economic paradigm. Allah SWT states: "Allah has permitted trade and prohibited riba" (QS. al-Baqarah [2]: 275). In al-Qurṭubī's exegesis, this prohibition is absolute (qaṭ'ī) and does not allow for interpretations that weaken its binding force.

However, in the context of e-economy platforms, a crucial question arises: can administrative fees and margins determined by Islamic banks through digital media be categorized as riba? To answer this question, a deep understanding of the definition of riba in both classical and contemporary fiqh is required (Azzahra et al., 2025). Imām Mālik, in al-Mudawwanah, defines riba as any additional gain obtained without countervalue (ʻiwaḍ) in debt transactions or exchanges of similar goods. In the digital context, if an administrative fee represents compensation for actual transaction management services, then theoretically it is not classified as riba (Mubarroq & Latifah, 2023).

A thematic interpretation of QS. al-Baqarah [2]: 275 shows that the essence of the prohibition of riba is to prevent the exploitation of people's needs through unjust additions to capital. On e-economy platforms, if administrative fees are proportional to the services provided and are not exploitative, they may be regarded as ujrah, or legitimate service fees. However, if such fees are fixed and do not consider proportionality of service, they may approach the characteristics of riba, because customers with small and large transactions are charged the same fee without regard to justice.

QS. an-Nisā' [4]: 29 provides an additional basis for this analysis: "Do not consume one another's wealth unjustly, except through trade conducted by mutual consent." Ibn Kathīr's exegesis explains that "unjust means" includes riba, fraud, and all forms of consuming another person's wealth without a legitimate Sharia basis. In the digital context, "unjust means" can be extended to include non-transparent practices, such as margin-calculation algorithms that cannot be accessed or understood by customers.

The maqāṣid al-sharīʻah approach provides a broader analytical framework. Imām al-Ghazālī, in al-Mustaṣfā, states that the objective of Sharia in protecting wealth (ḥifẓ al-māl) is to prevent unjust accumulation of wealth and ensure fair economic circulation. On e-economy platforms, the determination of fees and margins must therefore be assessed based on whether such practices fulfill this objective or instead lead to wealth concentration in the hands of platforms without making a real contribution to the productive economy.

Analysis of the Principles of Taʻāwun and Transactional Justice

The principle of taʻāwun, or mutual assistance, as stated in QS. al-Mā'idah [5]: 2, serves as an important ethical foundation in Islamic economics. A thematic interpretation of this verse shows that Islamic economics is not an economic system oriented toward maximizing individual profit, but rather toward achieving collective welfare. In the context of Islamic banks on e-economy platforms, this principle requires that fee determination consider not only bank profitability, but also customers' financial capacity and welfare.

QS. al-Isrā' [17]: 35, which concerns honesty in measurement and weighing, has particular relevance in the digital context. Although this verse literally refers to physical measuring instruments, its essential values of transparency and accuracy can be applied to digital algorithms. Tafsīr al-Jalālayn explains that this verse demands justice in every form of measurement and calculation. On e-economy platforms, this means that every calculation of fees and margins must be transparent, auditable, and understandable to customers.

The controversy surrounding AI algorithm-based margins can be analyzed through this principle. Algorithms that are opaque and cannot be explained simply to customers violate the essence of QS. al-Isrā' [17]: 35, because customers are unable to verify the fairness of the calculations made. In fiqh, the principle al-gharar yufsid al-'aqd—uncertainty invalidates the contract—serves as a basis for assessing the validity of transactions involving non-transparent margins.

The thematic exegesis approach also identifies QS. al-Baqarah [2]: 188 as a relevant verse: "Do not consume one another's wealth unjustly." Tafsīr al-Khāzin explains that this verse prohibits all forms of transaction that result in the transfer of wealth from one party to another without equivalent countervalue. In the context of e-economy platforms, if the margin determined by an algorithm does not reflect the bank's real contribution to the transaction, but instead merely exploits its dominant position, then the transaction contains an element of consuming wealth unjustly.

The Legal Status of Provision Fees and Digital Contracts

Provision fees collected before the realization of a contract have become a controversial issue in contemporary fiqh muamalah. In conventional transactions, provision fees are often considered compensation for preparation or administrative services. However, in the digital context, such fees are frequently charged automatically by the system before customers receive any benefit from the transaction.

A thematic analysis of QS. al-Baqarah [2]: 282 concerning debt contracts provides important insight. This verse emphasizes the importance of recording contracts and the presence of witnesses. Ibn 'Abbās' interpretation states that this verse establishes the principles of precision and caution in financial transactions. In the digital context, this means that every contract must be clear, transparent, and agreed upon before any transfer of wealth occurs.

Provision fees charged before the contract is completed can be analyzed through the concept of qabḍ, or possession, in fiqh. According to the Ḥanafī school, qabḍ is a condition for the validity of sale transactions involving measurable goods. In the digital context, if provision fees are regarded as qabḍ before the occurrence of 'aqd, or contract formation, then there is a procedural inconsistency that may invalidate the transaction.

QS. an-Nisā' [4]: 29, which emphasizes transactions based on mutual consent, is also relevant to this discussion. If customers have no real choice but to accept provision fees as a condition for using the platform, then the Sharia validity of consent becomes questionable. Al-Qurṭubī's exegesis explains that consent in transactions must be free from coercion, whether physical or structural. In the context of dominant e-economy platforms, the unequal bargaining power between platforms and individual customers may obscure the genuine element of consent required in Islamic law.

Analysis of Profit Margins and the Principle of 'Adl

The principle of 'adl or justice is a fundamental foundation in Qur'anic economics. QS. an-Naḥl [16]: 90 states: "Indeed, Allah commands justice." A thematic interpretation of this verse shows that justice in Islam is universal and encompasses all aspects of life, including economic transactions. In the context of margin determination, justice requires a balance between the profit obtained by the bank and the added value provided to customers.

Profit margins in murābaḥah transactions, which represent the dominant contract in Islamic banking, must be assessed based on this principle of 'adl. In murābaḥah, the bank purchases an item and sells it to the customer with an agreed profit margin. However, on e-economy platforms, margins are often no longer based on a markup over the cost of goods, but instead are determined by algorithms that calculate various non-objective factors. QS. al-Baqarah [2]: 275 affirms that Allah has permitted trade. Al-Māwardī, in an-Nukat wa al-'Uyūn, explains that the trade permitted by Allah is trade that is just and free from deception. In the digital context, margins determined by AI algorithms without transparency may be considered to contain elements of deception (taghrīr), because customers do not know the actual basis of the calculation.

The fiqh al-awlawiyyāt approach provides a framework for determining legal priorities. If non-transparent margins cause significant losses to customers and create economic instability, then prohibiting such practices becomes a primary priority based on the principle of dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ, namely that preventing harm takes precedence over bringing benefit.

Integrating Maqāṣid al-Sharī'ah and Financial Technology

Maqāṣid al-sharī'ah, as developed by Imām al-Shāṭibī in al-Muwāfaqāt, establishes five essential human needs protected by Sharia: religion, life, intellect, lineage, and wealth. In the context of e-economy platforms, ḥifẓ al-māl, or the protection of wealth, is the most relevant objective for analyzing the determination of fees and margins.

A thematic interpretation of QS. al-Ṭalāq [65]: 2–3 shows that Allah provides sustenance from unexpected sources for those who are mindful of Him. This verse implies that the Islamic economic system should provide trust and peace of mind for the community, rather than anxiety and uncertainty. E-economy platforms with non-transparent margin algorithms create uncertainty and anxiety, which contradicts the spirit of this verse.

The integration of maqāṣid with financial technology requires the fiqh of priorities approach developed by Yusuf al-Qaradāwī. According to al-Qaradāwī, in situations where technology provides substantial benefit but also contains potential harm, regulation is needed to minimize harm without eliminating benefit. In this context, the use of AI in margin determination is not absolutely prohibited, but it must be regulated in such a way that transparency and justice are maintained.

QS. al-A'rāf [7]: 85, which contains the command of Prophet Shu'ayb to give full measure and weight, is also relevant in this context. Al-Rāzī, in Mafātīḥ al-Ghayb, explains that this verse establishes the principle that every authority involved in economic transactions must ensure justice in measurement and calculation. On e-economy platforms, the authorities are regulators and platform management, who must ensure that margin algorithms comply with this principle of justice.

Legal Determination of Digital-Based Late Payment Fees

The issue of late payment fees on Islamic e-economy platforms requires separate analysis due to its technical and legal complexity. In conventional systems, late payment fees are often considered compensation for losses caused by delayed payment. However, in Islam, if such fees are calculated based on percentage and time, then substantively they contain elements of riba nasī'ah.

QS. al-Baqarah [2]: 278–279 provides a firm foundation for this analysis: "O believers, fear Allah and give up what remains of usury. If you do not, then be informed of a war from

Allah and His Messenger." Thematic interpretation shows that the threat of war from Allah and His Messenger is the most severe sanction in the Qur'an and is given specifically for the violation of riba, indicating the seriousness of this prohibition. In the digital context, the automation of late payment fees by platform systems creates an additional problem. If the system automatically calculates fees based on a formula containing elements of time and percentage, then the violation of riba occurs systematically and massively without human intervention. This differs from conventional usurious transactions, which involve individual awareness and consent (Meliana & Satrio, 2025).

Contemporary fiqh offers alternatives for late payment fees that do not contain riba. According to the Resolution of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) No. 47/DSN-MUI/III/2005 concerning Murābaḥah Financing, Islamic banks may impose late payment penalties equivalent to the actual costs incurred due to the delay, not based on a percentage of the overdue amount (Ismail, 2025). However, on e-economy platforms, implementing this principle becomes difficult because calculating actual costs within a complex digital system is challenging.

QS. al-Baqarah [2]: 286 is relevant to this discussion: "Allah does not burden a soul beyond what it can bear." Al-Ṭabarī's exegesis explains that this verse establishes the principle of proportionality in every obligation. In the context of late payment fees, this means that any penalty or charge imposed must be proportional to the customer's fault and financial capacity, rather than exploitative (Himayah et al., 2024).

Recommendations for a Legal Framework Based on Thematic Exegesis

Based on the thematic interpretation of Qur'anic economic verses, a legal framework can be formulated for determining fees and margins in Islamic banks on e-economy platforms. This framework consists of five main pillars (Azwar et al., 2025).

First is the principle of absolute transparency (al-ṣarāḥah al-muṭlaqah). Every fee and margin must be explained clearly, completely, and in a way that customers can understand before the contract is concluded (Firmansyah, 2025). Its thematic exegetical foundation is QS. al-Baqarah [2]: 282 concerning the importance of clearly written contracts and QS. al-Isrā' [17]: 35 concerning honesty in measurement.

Second is the principle of proportionality (al-munāsabah). Administrative fees must be proportional to the services provided, and profit margins must reflect the real contribution and risks borne by the bank (Utomo & HS, 2025). Its foundation is QS. al-Baqarah [2]: 286 concerning not burdening beyond one's capacity and QS. an-Nisā' [4]: 29 concerning transactions based on mutual consent.

Third is the non-exploitation principle ('adam al-istighlāl). Fee determination must not exploit the dominant position of platforms or the urgent needs of customers in order to obtain unjust profit (Syafiqoh, 2024). Its foundation is QS. al-Baqarah [2]: 188 concerning the prohibition of consuming wealth unlawfully and QS. al-Mā'idah [5]: 2 concerning cooperation in righteousness.

Fourth is the principle of auditability (al-murāja'ah). Margin-calculation algorithms must be auditable and verifiable by independent third parties, including regulators and Sharia supervisory institutions (Wiraputra et al., 2025). Its foundation is QS. an-Nisā' [4]: 58 concerning entrusting responsibilities to those qualified for them and QS. al-Mā'idah [5]: 8 concerning bearing witness with justice (Ramdan, 2025).

Fifth is the principle of public benefit and non-harm (al-maṣlaḥah wa ‘adam al-ḍarar) (Asshobirin et al., 2024). Every determination of fees and margins must be assessed based on its contribution to collective benefit and its avoidance of systemic harm to any party. Its foundation is QS. al-Baqarah [2]: 195 concerning doing good and QS. an-Nisā’ [4]: 29 concerning the prohibition of consuming wealth unlawfully.

4. CONCLUSION

This study has analyzed Qur’anic economic interpretation through a thematic exegesis approach in the context of determining the legal status of controversial fees and profit margins in Islamic banks on e-economy platforms in 2025. Based on the analysis of verses related to muamalah, riba, transactional justice, and ta‘āwun, several important conclusions can be drawn.

First, the determination of administrative fees on Islamic e-economy platforms can be legally justified as long as it fulfills the principles of transparency, proportionality, and non-exploitation. Fixed fees imposed without considering the proportionality of services may approach the characteristics of riba, because they do not reflect equivalent compensation.

Second, AI algorithm-based profit margins that are not transparent contain significant elements of gharar and may violate the principle of ‘adl, as well as QS. al-Isrā’ [17]: 35 concerning honesty in measurement. Therefore, regulation is needed to require algorithmic transparency and auditability by independent parties.

Third, provision fees collected before the realization of a contract create problems related to the improper sequence of qabḍ and ‘aqd in fiqh. In the digital context, this practice needs to be re-examined to ensure that no transfer of wealth occurs before a valid contract is established.

Fourth, late payment fees calculated based on percentage and time substantively contain elements of riba nasī’ah, as emphasized in QS. al-Baqarah [2]: 278–279. An alternative model based on actual costs that can be calculated objectively within digital systems is therefore required.

Fifth, the proposed legal framework, built upon the five pillars of absolute transparency, proportionality, non-exploitation, auditability, and public benefit, provides a theological foundation for fintech Sharia regulation that aligns with the spirit of the Qur’an.

This study recommends that the Financial Services Authority and the National Sharia Council of the Indonesian Ulema Council immediately formulate specific fatwas and regulations concerning the determination of fees and profit margins on Islamic e-economy platforms, based on Qur’anic economic interpretation through thematic exegesis. In addition, the development of a Sharia-compliant AI framework is necessary to ensure that margin-calculation algorithms comply with Sharia principles and can be transparently verified.

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