

Sharia Compliance Analysis of Seabank Savings Products: A Perspective Based on Fatwa DSN-MUI No. 02 of 2000

<p>Author (s): Setiawan Bin Lahuri* University of Darussalam Gontor, Indonesia binlahuri@unida.gontor.ac.id Ahmad Ageng Maulana University of Darussalam Gontor, Indonesia agengmaulana062@gmail.com Ain Muttaqin Najran University, Saudi Arabia ainmuttaqin147@gmail.com Muhammad Maulana Rizki University of Darussalam Gontor, Indonesia muhammadmaulanarizki694@gmail.com</p> <p>*Corresponding Author</p> <p>Available at: https://iktisab.journal.unida.gontor.ac.id/index.php/aliktisab/article/view/1/version/1</p> <p>DOI: 10.21111/al-iktisab.v10i1.1</p> <p>Pages: 1-15</p> <p>Keywords: Sharia Compliance Digital Banking SeaBank Fatwa DSN-MUI No. 02/2000 Islamic Financial Products</p>	<p>Abstract: In the midst of rapid digital transformation in the financial sector, digital banks such as SeaBank have become popular for offering convenient and accessible services. However, despite their technological advantages, these digital banking products often lack clear alignment with sharia principles. In particular, SeaBank's savings products raise concerns regarding the use of interest-based returns, the absence of clearly defined sharia-compliant contracts (akad), and the lack of oversight from a Sharia Supervisory Board (DPS). This situation highlights a critical gap between innovation and sharia compliance. Therefore, it is essential to evaluate the extent to which SeaBank's savings products adhere to Fatwa DSN-MUI No. 02 of 2000, which outlines specific guidelines for savings mechanisms in accordance with Islamic law, including the prohibition of riba, gharar, and maysir. This research employs a qualitative approach with a descriptive method using library research. Data were collected through a literature review of primary and secondary sources such as books, scientific journals, fatwas, and official reports related to Islamic banking and SeaBank's savings products. The data were analyzed by examining key elements of SeaBank's product offerings—such as the types of contracts used, fund management practices, transparency, and the presence (or absence) of sharia supervisory structures. The findings show that SeaBank's savings products are not fully compliant with DSN-MUI Fatwa No. 02 of 2000. This non-compliance is due to the use of an interest-based system contrary to sharia principles, vague contract terms, and the absence of a Sharia Supervisory Board (DPS). To enhance compliance, SeaBank should replace the interest system with a profit-sharing model, clarify contract structures, and seek certification from the DSN-MUI. This study provides recommendations for the development of sharia-compliant digital banks to support financial inclusion and strengthen the Islamic finance ecosystem in Indonesia.</p>
--	---



AL-IKTISAB: Journal of Islamic Economic Law | Open Access articles are distributed under this Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

Copyright (c) 2026 Setiawan Bin Lahuri, Ahmad Ageng Maulana, Ain Muttaqin, Muhammad Maulana Rizki

Introduction

In the development of the financial industry, Islamic banks are one of the important pillars that offer an alternative banking system based on sharia principles. Islamic banking products, including savings, are designed to provide financial services that are not only oriented towards material profits, but also based on the values of justice, halal, and blessings in accordance with Islamic sharia provisions. One of the main guidelines in the implementation of sharia savings products is the Fatwa of the National Sharia Council of the Indonesian Ulama Council (DSN-MUI) No. 02 of 2000 concerning Savings (Hamdi Agustin, 2021).

In the era of increasingly rapid digitalization, technology-based financial services have experienced significant development. One of the striking innovations is the emergence of digital banks, which are banking institutions that rely entirely on digital technology in their operations without the physical presence of conventional branches. This phenomenon emerged in line with changes in people's behavior patterns who want fast, efficient, and accessible financial services at any time through digital devices (Setiyo Purwanto and Didin Hikmah Perkasa, 2022).

Digital banks offer various conveniences, such as online account opening, instant transactions, low administrative fees, and financial service personalization features. In Indonesia, the presence of digital banks, such as Seabank, Bank Jago, and others, has become a trend that has received a positive response from the public, especially the younger generation who are familiar with technology (Irwan Moridu, 2020).

Seabank, as one of the banking service providers, offers savings products that attract the attention of the wider community. The number of daily active users who use the SeaBank Digital Bank application in Indonesia is 444,640 users. However, behind these innovations, there are major challenges in ensuring that digital bank services remain in line with sharia values for Muslim customers. The integration of sharia principles into digital bank products often requires special attention, both in terms of contracts, fund management, and transparency in their operations. And to ensure that the product complies with sharia principles, an in-depth analysis of its conformity with the applicable fatwa is required. DSN-MUI Fatwa No. 02 of 2000 provides important guidelines regarding sharia-compliant savings mechanisms, including the prohibition of usury, gharar, and practices that are contrary to sharia maqashid (M. Rafid Syafiq Mahfuzh, 2024).

This phenomenon highlights the need for financial innovation, including digital banking, to balance technological convenience with fairness, ethics, and sharia compliance. This study evaluates the alignment of Seabank savings products with DSN-MUI Fatwa No. 02 of 2000. Using a case study approach, this study aims to

strengthen Islamic banking practices in Indonesia and offer recommendations for improving Islamic financial products. SeaBank was chosen as the object of research because although it is not a sharia bank, its large number of users in Indonesia, a country with a Muslim majority, makes it important to assess the conformity of its products with sharia principles (M. Rafid Syafiq Mahfuzh, 2024). This analysis aims to protect Muslim consumers from financial practices that are not in accordance with sharia and encourage sharia financial literacy and inclusion in the digital era.

This literature review aims to examine various previous studies that are relevant to the suitability of digital savings products to sharia principles, especially in the context of DSN-MUI Fatwa No. 02 of 2000. Here are 10 previous studies that are the basis for this study:

Research on the implementation of the DSN-MUI fatwa in Islamic banking shows various challenges in its implementation. Fauzi Ar Rozi highlighted the difference in sharia interpretation that causes uneven implementation of fatwas in various financial institutions (Fauzi Ar Rozi, 2024). Widyarini found that some Sharia Financial Institutions (LKS) do not fully comply with the Wadi'ah principle, by promising to distribute profits to customers, which is contrary to the concept of trust in sharia (Widyarini, 2024). M. Zidan Al Insyani et al. revealed that the DSN-MUI Fatwa No. 02 of 2000 defines Wadi'ah as an asset custody agreement, while Wahbah Az-Zuhaili prefers the concept of qardh because its use is more in accordance with the deposit fund (M Zidan Al Insyani et al, 2020).

Several other studies highlight compliance and challenges in the implementation of fatwas. Muhammad Rafif et al. found that BSI's current account products use the Wadi'ah Yad Dhamanah contract which is in accordance with fiqh muamalah (Muhammad Rafif et al, 2020). Al Muazzami and Ines Kusmastuti assessed that the musharakah contract in Fatwa DSN No. 8 is inconsistent with Islamic banking practices and needs to be adjusted (Al Muazzami and Ines Prasheila Kusmastuti, 2024). Beri Tantoni et al. emphasized that the Wadi'ah contract can be in harmony with sharia if applied correctly (Beri Tantoni et al, 2024). Neng Ulpa Apipah et al. pointed out that sharia cooperatives had followed the DSN-MUI standard (Neng Ulpa Apipah et al, 2020), while Muhammad Sauqi concluded that hybrid contracts are permissible in sharia if they do not contradict Islamic law (Muhammad Sauqi, 2023). Aminuddin highlighted the flexibility of prize money in sharia fundraising (Aminuddin, 2020), and Irfan Fadillah and Arief Widyananto emphasized that the debt transfer contract is in accordance with the DSN-MUI fatwa (Irfan Fadillah and Arief Widyananto, 2020).

Various studies have discussed the implementation of the DSN-MUI fatwa in Islamic banking, especially in compliance with sharia principles in savings and

financing products. Imaniyati et al. (2020) show that Wadi'ah contracts in Islamic bank savings are often more in line with the concept of qardh, because the deposited funds are still used by the bank. Although it is formally called Wadi'ah, its substance is more appropriately categorized as Wadi'ah Yad al-Dhamanah. This confirms that in sharia compliance, the substance of the contract is more important than the name, as long as the bank does not promise fixed profits (Neni Sri Imaniyati et al, 2020). Meanwhile, Lamusu et al. (2021) emphasized that Mudharabah financing at Bank Muamalat Semarang Branch is generally in accordance with Fatwa DSN-MUI No. 07 of 2000, although continuous evaluation is still needed to improve financing practices (Santi Lamusu et al, 2021).

On the regulatory side, Hamsin et al. (2022) showed that although BPRS has implemented Murabaha in accordance with the DSN-MUI fatwa, there are discrepancies in the combination of Murabaha and Wakalah contracts, especially related to the ownership of goods before the transaction (Muhammad Khaeruddin Hamsin et al, 2022). Baidhowi et al. (2021) revealed that the DSN-MUI fatwa, which was previously non-binding, is now a positive law in the Islamic banking system through integration in national regulations (Baidhowi et al, 2021). Tahmid et al. (2023) also emphasized that the DSN-MUI fatwa has become part of positive and binding law in the settlement of sharia economic disputes in Basyarnas (Khairuddin Tahmid et al, 2023).

Although many studies discuss DSN-MUI fatwa compliance in Islamic banking, research on digital savings products like SeaBank remains limited. Most focus on conventional Islamic banking, cooperatives, or regulations without addressing challenges in digital banks. This study analyzes SeaBank's compliance with DSN-MUI Fatwa No. 02 of 2000 to offer new insights for sharia-based digital banking development.

Methodology

This study uses a library research method with a qualitative approach and descriptive analysis (Lexy J. Moeloeng, 2001). The data used consists of primary data, namely original sources such as books and research journals, as well as secondary data that supports primary data (Moh. Nasir, 2000). Data collection was carried out through reading, understanding, analyzing, identifying, and comparing sources relevant to the suitability of SeaBank savings products to sharia principles based on DSN-MUI Fatwa No. 02 of 2000 (Jonathan Sarwono, 2006). The data analysis techniques used are descriptive, aiming to explain the research subject in depth (Inarno Surahmah, 1993). Through a literature review, this study examines various academic references to

provide a comprehensive understanding of the application of sharia principles in SeaBank's digital savings products (Saefudin Anwar, 1998). The following is a flowchart of this research:

This study begins with problem identification, namely highlighting the importance of evaluating the suitability of SeaBank savings products with sharia principles as stipulated in DSN-MUI Fatwa No. 02 of 2000. The focus of the study is directed at aspects of contracts, fund management, and compliance with the prohibition of usury, gharar, and maysir in the digital savings system (Nazir, 2011).

The next step is data collection through the literature study method. The data used consists of primary data such as Islamic economic law books, scientific journals, and DSN-MUI fatwas, as well as secondary data that supports the main information. The collection technique is carried out by reading, understanding, analyzing, and comparing sources that are relevant to the research theme (Moh. Nasir, 2000).

Then, theoretical and normative studies are carried out to deepen understanding of the principles of contracts in Islamic banking, especially wadiah and mudharabah contracts, as well as an in-depth analysis of the contents of DSN-MUI Fatwa No. 02 of 2000 which is the main reference for this study (Johnny Ibrahim, 2005).

After that, an analysis was conducted on SeaBank savings products, which included a review of the features offered, fund management mechanisms, interest payment systems, transparency of contracts, and the presence or absence of sharia supervision through the Sharia Supervisory Board (DPS). The results of this analysis were compared with the provisions in the fatwa to assess the level of conformity (Chairul Fahmi, 2022).

The research findings were then compiled in the form of a description of the analysis results, which were presented systematically and were qualitatively descriptive, in order to provide a clear picture of the practices that occurred in the field compared to sharia norms (Lexy J. Moleong, 2009).

The final step was drawing conclusions and providing recommendations. The conclusions were intended to state the extent to which SeaBank savings products comply with sharia principles based on applicable fatwas. Meanwhile, recommendations focused on efforts to improve and develop sharia digital financial products to be more in accordance with the provisions of muamalah fiqh and the expectations of the Muslim community in the digital era (Sayidah, 2016).

Results and Discussion

Basic Concepts of Savings in Sharia Perspective

Sharia savings are customer fund deposits managed by Islamic financial institutions based on sharia principles. In sharia savings, transactions must be free from the elements of *riba* (interest), *gharar* (uncertainty), and *maysir* (speculation). This savings usually uses a certain contract that is adjusted to its purpose and management mechanism (Feby Ayu Amalia, 2019).

Sharia savings must meet the following principles:

1. Transparency (*shafafiyah*): All provisions related to savings must be clearly explained to *Madhmuun* customers or something guaranteed.
2. Halal (*halal*): The source of funds saved and their use must come from halal transactions.
3. Security (*amn*): Islamic financial institutions are responsible for maintaining customer trust.
4. Fairness (*is*): No party is disadvantaged in the management of savings funds (Muhamad Kholid, 2018).

Sharia savings use contracts that are in accordance with sharia, including:

1. Akad Wadiah (Deposit): The customer's funds are entrusted to the bank, and the bank is responsible for maintaining the funds. Banks can give bonuses voluntarily (without prior agreement).
2. Akad Mudharabah (Profit Sharing): The customer acts as the owner of the fund (*shahibul maal*), while the bank acts as the fund manager (*mudharib*). The profits from fund management are divided based on the agreed ratio.
3. Akad Qard (Loan): Funds are deposited without any reward, and the customer only takes back the principal deposit (Wahbah Zuhaily, 1985).

Sharia savings are designed to serve as more than just a financial repository; they represent a commitment to ethical and faith-based wealth management. By facilitating the community to save funds in a way that is strictly in accordance with Sharia principles, these accounts ensure that personal growth does not come at the expense of moral values. Furthermore, they play a vital role in the broader economy by encouraging the management of community funds for productive and halal activities, effectively steering capital away from prohibited industries. Ultimately, the goal is to contribute to building a financial system that is fair, transparent, and grounded in Islamic values, fostering an environment where prosperity is shared and ethically sustained. (Moh. Maulana Abas and Ahmad Fauzi, 2020).

DSN-MUI Fatwa No. 02 of 2000 was issued by the National Sharia Council (DSN) to provide guidelines for Islamic financial institutions in managing savings products

in accordance with sharia principles. This fatwa is an operational basis that guarantees that savings products do not contain elements of *riba*, *gharar*, or *maysir*.

Based on the DSN MUI Fatwa No. 02 of 2000, the general provisions regarding Sharia savings strictly distinguish between prohibited and permitted practices, where interest-based savings are deemed unjustified while those based on *Mudharabah* and *Wadi'ah* principles are officially recognized.

Under the *Mudharabah* scheme, a partnership is formed where the customer acts as the fund owner (*shahibul mal*) and the bank serves as the fund manager (*mudharib*), authorized to conduct various productive businesses as long as they comply with Sharia law. The capital in this transaction must be clearly stated in cash, with profit distribution defined as a ratio explicitly detailed in the account opening contract. Furthermore, the bank is responsible for covering operational costs using its own profit share and is prohibited from reducing the customer's profit ratio without prior consent. On the other hand, savings based on the *Wadi'ah* principle function primarily as a reserve or deposit, offering customers the flexibility to withdraw funds at any time or according to an agreement. In this arrangement, the bank is not obligated to provide any specific rewards, except in the form of voluntary gifts (*'athaya*) given at the bank's discretion. (Fatwa DSN-MUI, 2000).

1. Legal Basis

This fatwa is based on the postulates of the Qur'an and Hadith that prohibit usury and call for the principle of justice in *muamalah*. Some of the legal bases include:

- a. Al-Qur'an Al-Ma'idah ayat 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ

Which means: "and help in virtue..."

- b. Hadis Nabi riyaaat Tirmidzi:

الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ إِلَّا صَلْحًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا وَالْمُسْلِمُونَ عَلَى شُرُوطِهِمْ إِلَّا شَرْطًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا (رواه الترمذي عن عمرو بن عوف)

Which means: "Peace can be made among Muslims except for peace that prohibits the lawful or legalizes the unlawful; and Muslims are bound by their conditions except those that prohibit the halal or the unlawful" (HR. Tirmidhi from 'Amr bin 'Auf) (Fatwa DSN-MUI, 2000).

- c. Fiqh rule: "All forms of *muamalah* are basically permissible, unless there is a proposition that prohibits it."

الأصل في المعاملات الإباحة إلا أن يدل دليل على منعه

Which means: the essence in muamalat is that the law is mubah, unless there is a postulate that prohibits it (Muhammad Bin Shalih, 1980).

Provisions of the Contract in Sharia Savings

Fatwa DSN MUI No. 02 of 2000 explains that sharia savings products must use contracts that are in accordance with sharia, including:

1. Wadiah Contract (Deposit)
 - a. The bank acts as the depositor (wadi'), while the customer acts as the custodian (muwaddi').
 - b. The bank is obliged to maintain and return the deposit whenever the customer requests.
 - c. Banks are allowed to give bonuses to customers, but the bonuses cannot be promised in advance.
2. Mudharabah Contract (Revenue Sharing)
 - a. The bank acts as a fund manager (mudharib), while the customer is the owner of the fund (shahibul maal).
 - b. Customer funds are managed for halal and profitable investment activities.
 - c. The profits are divided according to the ratio agreed at the beginning. In the event of a loss, the loss is borne by the owner of the fund, unless the loss is due to negligence or bank fraud (Wahbah Zuhaily, 1985).

Analysis of the Suitability of Seabank Savings Products with Sharia Principles

Seabank Savings Product Profile

SeaBank is one of the digital banks operating in Indonesia, providing modern technology-based financial services. With the support of a wide digital ecosystem from Sea Group (the parent company that also houses Shopee), SeaBank offers various conveniences for customers, including savings products designed to meet daily financial needs practically and efficiently.

SeaBank savings products offer a highly practical and efficient banking experience, characterized by a fully digital account opening process that allows users to register via the mobile application using only an ID card and data verification. One of its primary advantages is the cost-effective fee structure, which includes no monthly administration fees and free interbank transfers, ensuring that customer balances remain untouched by routine deductions. Additionally, SeaBank provides competitive interest rates and requires no minimum balance, making it an accessible and flexible financial tool for various groups, including novice customers.

Furthermore, the product is deeply integrated with the Shopee ecosystem, enabling seamless direct transactions for online shopping, bill payments, and credit

purchases. This integration, combined with real-time financial monitoring features, allows customers to manage their inflows and outflows with ease anytime and anywhere. Security remains a top priority, as SeaBank is registered and supervised by the Financial Services Authority (OJK) and guaranteed by the Deposit Insurance Corporation (LPS), utilizing advanced encryption technology to protect customer data. Overall, SeaBank combines the benefits of a modern digital ecosystem with the reliability of a regulated financial institution. (Nur Tsalitsna Imamah et al, 2024).

Analysis of Conformity with DSN MUI Fatwa No. 02 of 2000

Contract Suitability, Operational Mechanism, Fund Management and Riba Potential

In order to analyze the conformity of SeaBank savings products with the DSN MUI Fatwa No. 02 of 2000 concerning Savings, it is necessary to conduct a review of the main components in SeaBank products and compare them with the sharia principles regulated in the fatwa. DSN MUI Fatwa No. 02 of 2000 regulates savings based on two main contracts, namely wadiah (deposit) and mudharabah (profit sharing). Here is the analysis:

The analysis of SeaBank's savings products in relation to Islamic finance reveals a significant discrepancy between its current model and established Sharia standards. SeaBank's savings products primarily utilize an interest-based system typical of conventional banking, which contradicts Sharia principles as interest is categorized as *riba* and is strictly prohibited in Islam. This stands in direct contrast to the DSN MUI Fatwa No. 02 of 2000, which mandates that savings must be managed through Sharia-compliant contracts such as *Wadiah* or *Mudharabah*. Under a *Wadiah* contract, funds are treated as deposits where the bank may offer voluntary bonuses (*athaya*) without prior agreement, whereas a *Mudharabah* contract involves a profit-sharing ratio from halal business activities without guaranteed fixed returns. Consequently, because SeaBank continues to employ an interest system rather than these specific Sharia contracts, its savings products do not align with the provisions set forth by the DSN MUI fatwa. (Fatwa DSN-MUI, 2000).

SeaBank needs to ensure that the funds it manages are only used for the halal sector. However, as a conventional bank, SeaBank's current fund management does not meet sharia fund management standards (Fatwa DSN-MUI, 2000).

The analysis further highlights critical misalignments between SeaBank's operational model and Sharia principles, particularly regarding interest systems, contractual transparency, and institutional supervision. In terms of savings interest, SeaBank employs a system where returns are calculated based on a fixed percentage

of the balance, a practice that falls under the category of *riba* (usury) and is strictly prohibited by Sharia law. According to the DSN MUI Fatwa, traditional interest must be replaced by either voluntary bonuses (*athaya*) in *Wadiah* contracts or profit-sharing ratios in *Mudharabah* contracts, neither of which should involve a binding initial agreement on a fixed return. Therefore, the current interest mechanism implemented by SeaBank is fundamentally inconsistent with the provisions of the DSN-MUI Fatwa of 2000.

Furthermore, while SeaBank excels in transparency regarding its digital features and the absence of administrative fees, it fails to provide clarity regarding the underlying Sharia contracts. The DSN MUI Fatwa emphasizes that customers must have a clear understanding of whether their funds are managed under *Wadiah* or *Mudharabah* principles, including transparent explanations of the management mechanisms and benefits. Because SeaBank does not explicitly list or utilize these Sharia-compliant contracts, its product disclosures do not meet the ethical and legal standards required for Islamic finance.

Finally, a major structural discrepancy lies in the area of Sharia supervision. To ensure ongoing compliance with Islamic principles, the DSN MUI Fatwa mandates that every Sharia-compliant savings product must be supervised by a Sharia Supervisory Board (DPS) and obtain official certification. Currently, SeaBank lacks both a DPS and DSN-MUI certification, meaning its financial activities are not monitored for Sharia adherence. Consequently, without this formal oversight and institutional framework, SeaBank's savings products cannot be verified as compliant with the DSN MUI fatwa, reinforcing its status as a conventional rather than an Islamic financial service. (Fatwa DSN-MUI, 2000).

Evaluation of Seabank's Practices Based on the Perspective of Sharia Maqashid

Although SeaBank offers many advantages, from a sharia point of view, several aspects need to be considered:

1. Contract Used

SeaBank savings products must be explained in their contracts, whether based on *wadiah* (deposit) or *mudharabah* (profit sharing), to ensure that they are in accordance with sharia principles.

2. Savings Interest

From a sharia perspective, the provision of interest on savings balances can be included in the category of *riba*. Therefore, it is important to ensure that the provision of benefits to customers uses halal mechanisms, such as profit sharing ratios.

3. Use of Customer Funds

Funds saved by customers should only be used for investment or financing of halal activities. If the funds are used for interest-based instruments or businesses that are not halal, then it is not in accordance with sharia principles (Abiyyuta Zhafran Hilmawan and Harti Budi Yanti, 2023).

Comparison of Seabank Savings Products with Sharia Standards

SeaBank savings products offered as part of digital banking services have attractive and competitive features. However, to assess its conformity with sharia standards, an in-depth analysis is needed related to key aspects such as the contract used, the mechanism for managing funds, cost transparency, and sharia supervision. The following is a comparison between SeaBank savings products and sharia standards:

An analysis of the alignment between SeaBank's savings products and Sharia standards reveals significant discrepancies across several fundamental aspects, beginning with contract usage and fund management. As a conventional digital bank, SeaBank does not explicitly clarify its underlying contracts and tends to utilize an interest-based system that contradicts Sharia principles, whereas Sharia standards mandate the use of *Wadiah* (deposit) or *Mudharabah* (profit-sharing) agreements. In terms of fund management, SeaBank potentially allocates customer funds into interest-bearing instruments such as bonds or high-interest loans, while Sharia standards require funds to be managed in a halal manner, focusing on real-sector investments free from interest, alcohol, gambling, uncertainty (*gharar*), and speculation (*maysir*).

Furthermore, the aspects of returns and fee transparency serve as a sharp point of contrast, as SeaBank's savings interest calculated as a percentage of the balance—is categorized as a practice of *riba* (usury) prohibited in Islam. According to Sharia standards, this system should be replaced by voluntary bonuses based on bank policy or profit-sharing based on an agreed ratio. While SeaBank offers added value through the absence of monthly administrative fees, Sharia principles demand deeper transparency to ensure there are no hidden costs resembling usury or elements of ambiguity that could disadvantage the customer.

Finally, a fundamental difference lies in supervision as well as social purpose and impact. To date, SeaBank lacks certification from the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) and oversight from a Sharia Supervisory Board (DPS), leaving its Sharia compliance unverified. Regarding economic impact, while SeaBank is currently oriented toward service efficiency and digital access, Sharia banking standards mandate that savings products function not only as storage tools but also as contributors to community economic empowerment, such as supporting

halal MSMEs, microfinancing, or Sharia-based social projects that provide broad benefits to society. (Iin Prasetyo et al, 2024).

Conclusion

From the analysis of the discussion above, it can be concluded that SeaBank's savings products are not in accordance with the DSN MUI Fatwa No. 02 of 2000 because it still uses an interest system that is classified as *riba*, not a *wadiah* or *mudharabah* contract, there is no guarantee that the funds are managed in a halal and sharia compliant manner, there is no sharia supervision by DPS or DSN-MUI certification, there is no clarity regarding the sharia contract used.

References

- العثيمين، محمد بن صالح بن محمد ، في باب الصداق، فتاوى نور على الدرب.
الزُّحَيْلِيُّ، وهَبَةُ ، الفِئَةُ الْإِسْلَامِيَّةُ وَأَدْلَتُهُ، الطبعة الثانية، (دمشق: دار الفكر، 1985)، جزء 5
- Abas, Moh. Maulana dan Ahmad Fauzi, "Implementasi Akad Qardh dalam Pengelolaan Dana Talangan Haji atau Umrah: Tinjauan dari Perspektif Fatwa DSN (Studi Kasus di PT. Bank Tabungan Negara (Persero) Tbk, Kantor Cabang Syariah Tegal)"
- Agustin, Hamdi. 2021. "Teori Bank Syariah". *JPS: Jurnal Perbankan Syariah*, Vol. 2,. No. 1, Universitas Islam Riau. [https://doi.org/10.25299/jtb.2022.vol5\(2\).11251](https://doi.org/10.25299/jtb.2022.vol5(2).11251)
- Al Insyani, M. Z., Putra, P. A. A., & Permana, I. (2024). Analisis terhadap Fatwa Dewan Syariah Indonesia Majelis Ulama Indonesia (DSN-MUI) Nomor 2 Tahun 2000 tentang Tabungan Berdasarkan Perspektif Pemikiran Wahbah Az-Zuhaili. *Bandung Conference Series Sharia Economic Law*, 4(2), 316–323. <https://doi.org/10.29313/bcssel.v4i2.13373>
- Amalia, Feby Ayu. 2019. "Investasi Tabungan Di Bank Syariah Dalam Prespektif Hukum Ekonomi Syariah", *Asy Syar'iyah: Jurnal Ilmu Syari'ah dan Perbankan Islam*, IAIN Syaikh Abdurrahman Siddik Bangka Belitung. <https://doi.org/10.32923/asy.v4i1.997>
- Amninudin, Critical Study of DSN-MUI Fatwa No. 86 Concerning Cash Prizes in Fundraising at Sharia Financial Institutions. (2024). *International Journal of Economics*. <https://doi.org/10.55299/ijec.v3i2.947>
- Anwar, Saefudin. 1998. Metodologi Penelitian. Yogyakarta: Pustaka Pelajar.
- Apipah, N. U., Munir, M. M., & Muti, A. (2024). Analisis Produk Simpan Pinjam Dan Pembiayaan Syariah Dalam Perspektif Hukum Syariah (Studi Pada Koperasi Swadaya

- Pribumi Klapanunggal Kabupaten Bogor*. 5(2), 122–131.
<https://doi.org/10.36987/jcoins.v5i2.5869>
- Baidhowi, B., Rofiq, A., Murtadho, A., & Sani, A. (2023). Positivization of Fatwas of the National Sharia Council of the Indonesian Ulema Council in the Sharia Banking Law: Problems and Challenges. *Lex Scientia Law Review*.
<https://doi.org/10.15294/lesrev.v7i2.73799>.
- Fahmi, Chairul. (2022). *Penentuan Metode Dan Pendekatan Penelitian Hukum* (Aceh: Lembaga Kajian Konstitusi Indonesia (LKKI), 2022).
- Fadillah, I., & Widyananto, A. (2024). Implementasi Fatwa DSN MUI Nomor 31/DSN-MUI/VI/2002 Tentang Pengalihan Utang Di Bank Syariah. *At-Tamwil*, 3(1), 84–97.
<https://doi.org/10.33558/attamwil.v3i1.9606>
- Fatwa DSN-MUI No. 2 Tahun 2000 tentang Tabungan:
https://dsnemui.or.id/kategori/fatwa/?s=tabungan&post_types=all,
- Hilmawan, Abiyyuta Zhafran dan Harti Budi Yanti. 2023. “Faktor Determinan Loyalitas Pelanggan Studi Pada Bankdigital Seabank”, *Jurnal Ekonomi Trisakti*, Vol. 3 No. 2, Fakultas Ekonomi dan Bisnis Universitas Trisakti.
<http://dx.doi.org/10.25105/jet.v3i2.16981>
- Ibrahim, Johnny. *Teori Dan Metode Penelitian Hukum Normatif*. Malang,: Bayumedia Publishing, 2005.
- Imamah, Nur Tsalitsna dkk. 2024. “Evaluasi Faktor-Faktor Penerimaan Aplikasi SeaBank Menggunakan Model UTAUT2”, *JURNAL FASILKOM*, Vol. 14, No. 2, Universitas Pembangunan Nasional.
- Imaniyati, N., Adam, P., & Zakiyah, S. (2020). Wadi’ah Contract in DSN-MUI Fatwa Number 02/DSN-MUI/IV/2000 Concerning Saving Connected with the Theory of Intention (Nadhariyat An-Niyat) and Sharia Principle., 602-605.
<https://doi.org/10.2991/assehr.k.200225.130>.
- Kholid, Muhamad. 2018. “Prinsip-Prinsip Hukum Ekonomi Syariah Dalam Undang-Undang Tentang Perbankan Syariah”, *Asy-Syari’ah*, Vol. 20 No. 2, Fakultas Syari’ah dan Hukum UIN Sunan Gunung Djati Bandung.
<https://doi.org/10.15575/as.v20i2.3448>
- Lamusu, S., Rahman, A., & Adib, N. (2021). Sharia conformity for mudharabah financing practices in sharia banks based on the DSN-MUI Fatwa Number 07 year 2000: A case study. *International Journal of Research In Business and Social Science*, 10, 239-248. <https://doi.org/10.20525/IJRBS.V10I4.1201>.
- Hamsin, M., Halim, A., Anggriawan, R., & Fanani, A. (2022). Sharia Compliance on Murabaha Financing in Sharia Rural Banks: A Review of Recent Practices. *Varia Justicia*. <https://doi.org/10.31603/variajusticia.v18i3.8376>.

- Mahfuzh, M. Rafid Syafiq. 2024. "Analisis Faktor-faktor Penerimaan Pengguna Bank Digital Menggunakan UTAUT2 Extended (Studi Kasus: SeaBank)", *Skripsi Fakultas Sains dan Teknologi, Universitas Islam Negeri Syarif Hidayatullah*.
- Moeloeng, Lexy J. 2001. *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya)
- Moleong, Lexy J., 2009. *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Roda Karya).
- Moridu, Irwan. 2020. "Pengaruh Digital Banking Terhadap Nilai Perusahaan Perbankan (Studi Pada Pt. Bank Negara Indonesia (Persero) Tbk)", *Jurnal Riset Akuntansi Politala*, Vol. 3, No. 2. <https://doi.org/10.34128/jra.v3i2.50>
- Muazzami, A., & Kusmastuti, I. P. (2024). Tinjauan fatwa dsn no.8/dsn-mui/2000 terhadap kesesuaian kontrak pembiayaan akad musyarakah. *Iqtishaduna : Jurnal Ilmiah Mahasiswa Hukum Ekonomi Syariah*, 535–548. <https://doi.org/10.24252/iqtishaduna.vi.50306>
- Nasir, Moh. 2000. *Metode Penelitian* (Jakarta: Bumi Aksara)
- Nazir. 2011. *Metode Penelitian*, (Bogor: Ghalia Indonesia)
- Prasetyo, Iin dkk. 2024. "Analisis Penerapan Akad Wadi'ah-Mudharabah dalam Perspektif Al-'Uqud Al-Murakkabah pada Produk Tabungan Rencana Syariah (Studi Kasus BSI Kantor Cabang Medan)", *Mumtaz : Jurnal Ekonomi dan Bisnis Islam*, Vol. 3, No. 1, Universitas Islam Negeri Sumatera Utara. . <https://doi.org/10.55537/mumtaz.v3i1.798>
- Purwanto, Setiyo Dan Didin Hikmah Perkasa, "Analisis Transformasi Bank Digital Yang Terdaftar Dibursa Efek Indonesia Periode 2018-2022", *Jurnal Revenue: Jurnal Akuntansi*, Vol. 4, No. 2, Universitas Dian Nusantara <https://doi.org/10.46306/rev.v4i2.342>
- Sarwono, Jonathan. 2006. *Metodologi Penelitian Kuantitatif dan Kualitatif*
- Sauqi, M. (2023). Analisis fatwa dsn-mui terhadap hybrid contract pada lembaga keuangan syariah. *Jurnal Hadratul Madaniyah*, 10(2), 54–60. <https://doi.org/10.33084/jhm.v10i2.6541>
- Surahmah, Inarno. 1993. *Metode Penelitian Survey*. Jakarta: LP3S.
- Sayidah, (2016). *Metodologi Penelitian Disertai dengan Contoh Penerapannya*.
- Tahmid, K., Zaki, M., & H, H. (2019). Implementation of DSN-MUI Fatwa In Handling of Sharia Economic Problems (A Case In Syariah Bank of Bandar Lampung). *AL-'ADALAH*. <https://doi.org/10.24042/ADALAH.V16I2.3520>.
- Tantoni, B., Hidayanti, E. S., Setianingsih, S., & Qamariah, Z. (2024). The Analysis of Wadiah Contract in Sharia Savings Products According to Islamic Economic Law. *Jurnal Ekonomi Akuntansi Dan Manajemen*. <https://doi.org/10.30640/inisiatif.v3i3.2760>

- Widyarini, W. (2024). Wadi'ah Savings in Islamic Financial Institutions: Compliance with Fatwa and Islamic Ethics. *Az Zarka': Jurnal Hukum Bisnis Islam*. <https://doi.org/10.14421/czxkcg04>
- Rafif, M., Saripudin, U., & Maulida, I. S. R. (2024). Implementasi Fatwa DSN-MUI Nomor 01/DSN-MUI/IV/2000 pada Produk Simpanan Giro di Bank Syariah Indonesia (BSI) Kota Bengkulu. *Bandung Conference Series Sharia Economic Law*. <https://doi.org/10.29313/bcssel.v4i2.15084>
- Rozi, F. A. (2024). *Analisis Implementasi Fatwa DSN-MUI No. 4 Tahun 2000 dalam Perspektif Hukum Praktik Perbankan Syariah di Indonesia*. 1(4), 221–240. <https://doi.org/10.62383/konstitusi.v1i4.207>