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The Role Sharia Fintech Support *Sustanaible Development Goals Program* (SDGs)

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Abstract

Islamic finance products are increasingly varied, including the presence of shariah fintech. The development of sharia fintech has a role in supporting the Sustainable Development Goals (SDGs. This study aims to determine the development of sharia fintech, and to determine the role sharia fintech in supporting the SDGs program. This type of research is literature study with the nature of the research is qualitative. This study uses descriptive qualitative data analysis techniques. The results of this study indicate the development sharia fintech assets in December 2020 amounting to 74,677,072,107, growing to reach 47.53 percent, with the number of sharia fintech lending actors 10. Types of sharia fintech are peer to peer landing (P2P), payment instruments, and crowdfunding. Sharia fintech has a role in supporting the SGDS program on several objectives, especially related to the economy, such as decent work and economic growth, poverty reduction, hunger reduction, and the realization of prosperity.

Keywords: *Role, Sharia Fintech, and Sustainable Development Goals (SDGs)*

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1. INTRODUCTION

In Indonesia the development of thinking about the need to apply Islamic principles in economics emerged in 1974. It was precisely initiated in a seminar on “Indonesia-Middle East Relations” organized by the Institute for the Study of Social Sciences (LSIK). Islam formulates an economic system that is completely different from the existing systems. It has roots in sharia which is the source of its worldview as well as its aims and strategies. It is different from the secular systems that rule the world today, whereas the objective of Islamic economics (*maqashid asy-sharia*) is not merely material. Rather, they are based on their concepts of human well-being (*Falah*) and a good life (*Hayat thayyibah*), which give great importance to brotherhood and socio-economic justice and lead to a balanced satisfaction both in terms of needs. material and spirituality of all mankind.(Chapra, 1999)

Public enthusiasm for the growth of sharia economic practices is very high, especially with the proliferation of Islamic financial institutions (LKS), one of which is sharia fintech. Sharia fintech is an innovation in sharia-based financial services by utilizing technological advances. Apart from providing offers and schemes that are different from conventional services, it also provides certain restrictions on the use of funds provided by investors or lenders. The convenience offered by sharia-based fintech is inseparable from the characteristics of sharia business that rests on the foundation of sharia economics, namely divinity (*divine*), justice (*al-adl*), prophethood (*an nubuwah*), governance (*al khalifah*), and results (*al maad*). Information Technology-Based Lending and Borrowing Services in Article 1 point 3 of the Regulation of the Financial Services otoritas 7 /POJK.01/ 2016, is the implementation of financial services to bring lenders together with loan recipients in the context of entering into a loan and borrowing agreement in rupiah currency directly through the system. electronically using the internet network.(Wahyuni, 2019)

The scope of Islamic finance is very unique, in which there is a social financial sector that plays an important role in the economy. The sharia commercial financial sector is now much loved by the public because it can provide varied and applicable services. Islamic economics has a special characteristic in responding to the allocation and distribution of economic resources, namely the existence of a third sector called the voluntary sector. This sector is a complement to as well as a consequence of the sharia provisions concerning *zakat, infaq, alms, waqf*, and others. According to Faridi (1995), this sector is almost the same as the private sector, where the existing mechanisms depend on parties outside the government, such as the accumulation of infaq, alms, and waqf. However, in terms of its objectives, this sector is certainly indistinguishable from the public sector, namely for the benefit of the ummah. Specifically, this sector facilitates the lower classes of society so that they can actively access the economy. One of the special characteristics of this sector is that its activities are largely determined by the level of moral understanding (aqidah and morals) of Islamic requirements. Its existence is a consequence of implementing provisions that conventional economic systems simply do not have.(Darsono.et al, 2017)

Minister of Finance (Menkeu) Sri Mulyani Indrawati opened The 2nd Annual Islamic Finance Conference which was held on 23-24 August 2017 at the Royal Ambarrukmo Hotel, Yogyakarta. This conference took the theme "The Role of Islamic Finance in Eradicating Poverty and Income Inequality". At the event, the Minister of Finance explained that currently, the world has a new goal, which is to create sustainable development (SDG). In this case, the role of Islamic finance is very important, following the objectives of Islamic countries to eradicate poverty and equalize income. "The values in Islam are in line to achieve the SDGs, but innovative and creative thoughts are needed to develop Islamic financial instruments. Furthermore, the Minister of Finance said that in Islam two financial instruments can be used to support the achievement of the SDGs, namely *zakat.* and *waqf.* "Currently, what is more *widely* known by the public is zakat fitrah, but not too many people pay zakat mal or zakat alms. Like taxes, there are still obstacles to collecting *zakat fitrah."* National or other *zakat* management institutions can further socialize the definition of 'mall' and implement transparent zakat management. In addition, there are community groups that have advantages and donate assets in the form of land or buildings to be used as mosques, schools, and cemeteries. these can be utilized with more broad and developed to support the goal of achieving sustainable development.(Menteri Keuangan Sri Mulyani Indrawati, 2019)

On 25 September 2015 at the Headquarters of the United Nations (UN), world leaders officially endorsed the Agenda for the Sustainable Development Goals (Sustainable Development Goals) as a global development agreement. Approximately 193 heads of state were present, including Indonesian Vice President Jusuf Kalla who also endorsed the SDGs Agenda. With the theme "Changing Our World: The 2030 Agenda for Sustainable Development", the SDGs which contain 17 Goals and 169 Targets are a global action plan for the next 15 years (in effect from 2016 to 2030), to end poverty, reduce inequality and protect the environment. SDGs apply to all countries (universal) so that all countries without exception developed countries have a moral obligation to achieve the SDGs Goals and Targets. SDGs are designed to involve all development actors, be it the Government, Civil Society Organizations (CSOs), the private sector, academics, and so on. Approximately 8.5 million voices from citizens around the world also contribute to the SDGs Goals and Targets. Leaving No One Left is the main principle of the SDGs. With these principles, at least the SDGs must be able to answer two things, namely, Procedural Justice, namely the extent to which all parties, especially those who have been left behind, can be involved in the entire development process, and Substantial Justice, namely the extent to which development policies and programs can or can answer the problems of citizens, especially groups left behind.(sdgs2030indonesia, 2019)

The Sustainable Development Goals (SDGs) are development that maintains the improvement of the people's economic welfare sustainably, a development that maintains the sustainability of the social life of the community, a development that maintains the quality of the environment, and development that ensures justice and the implementation of governance that can maintain an increase in the quality of life from one generation to the next. TPB / SDGs are global and national commitments to improve the welfare of society, covering 17 objectives, namely (1) No Poverty; (2) Without Hunger; (3) Healthy and Prosperous Life; (4) Quality Education; (5) Gender Equality; (6) Clean Water and Proper Sanitation; (7) Clean and Affordable Energy; (8) Decent Work and

Economic Growth; (9) Industry, Innovation, and Infrastructure; (10) Reducing Gap; (11) Sustainable Cities and Settlements; (12) Responsible Consumption and Production; (13) Climate Change Countermeasures; (14) Ocean Ecosystem; (15) Land Ecosystem; (16) Peace, Justice and Strong Institutions; (17) Partnerships to Achieve Goals. Efforts to achieve the TPB / SDGs target are a national development priority, requiring synergy of planning policies at the national level and the provincial and district/city levels.(http://sdgs.bappenas.go.id, 2016)

SDGs are an inclusive program. Seven SDG targets are very explicitly aimed at people with disabilities, and an additional six targets for emergencies, seven targets are universal and two targets are aimed at anti-discrimination. The indicators are used to provide opportunities for civil society involvement. In maintaining the balance of these three dimensions of development, the SDGs have 5 main foundations, namely people, planet, welfare, peace, and partnerships that want to achieve three noble goals by 2030, namely ending poverty, achieving equality, and overcoming climate change. Poverty is still an important and major issue, apart from the other two achievements.(Raharjo & Ishartono, 2014) Distribution of productive financing in the SMEs sector is very relevant and in line with the SDGs objectives, namely welfare and equity.(Trimulato et al., 2021)

There are many instruments in the Islamic financial system that can be used as a way to achieve the SDGs, be it bank financial institutions or non-bank financial institutions. Instruments that may also be relevant in achieving the SDGs through the realization of the contribution of the Islamic economy are Islamic microfinance institutions. The existing Islamic microfinance institutions continue to grow and their existence directly touches the grassroots level. The activities of Islamic microfinance institutions provide services to the lower class community, who do not have access to larger institutions, with the same goal, namely the achievement of the overall welfare of the community, in line with the objectives of the presence of SDGs. For now, during the development of Islamic financial institutions, there is the use of technology in the financial sector that provides easier access to finance, as well as in the context of financial inclusion, as well as increasing knowledge about Islamic financial institutions and for access to developments presented by Sharia-based Financial Technology (Fintech).

Muhammad Fardan Ngoyo in his research entitled Mengawal Sustainable Development Goals (SDGs); Correcting a Just Development Orientation concludes that the goal of sustainable development is not something that is taken for granted which must be followed without ever thinking about its impact and contribution to the people at large. In essence, the process of sustainable development is based on three components, namely social, environmental, and economic interconnectedness. The achievement of the SDGs goals and targets which will take effect from 2015 and will be targeted to be achieved in 2030 is a difficult task and requires serious efforts from the government. In addition, serious efforts from the government will not be enough if there is no support from various parties who support the implementation of this goal. The participation of various parties is needed to make a positive contribution to sustainable development. The government needs to embrace other parties such as civil society organizations (NGOs), the community, business actors, and young people in participating and contributing according to their respective capabilities. Because the main objective of the idea of sustainable development is how development that brings prosperity can be maintained for the future or future generations.(Ngoyo, 2015)

Sekar Panuluh and Meila Riskia Fitri in their paper entitled Development of the Implementation of Sustainable Development Goals (SDGs) in Indonesia September 2015-September 2016, stated that Indonesia had made better progress in terms of timeliness and participatory processes. The challenges faced by the implementation of the SDGs do not only revolve around these two things. In terms of substance, the SDGs' ambition to eliminate the negation component of the development is an almost utopian work. From a process point of view, the implementation of SDGs at the national level still leaves homework such as accountability mechanisms, data collection from non-government parties, and also the participation process itself. This should not be seen as a burden but rather a challenge that must be faced to improve performance for the acceleration of Indonesia's national development until 2030. The active role of the government is certainly the main capital for the implementation and achievement of SDGs in Indonesia.(Panuluh & Fitri, 2016)

Wahyuningsih in his research entitled Millenium Development Goals (MDGs) and Sustainable Development Goals (SDGs) in Social Welfare. Concluding that Sustainable development goals (SDG's) are a document that will become a reference in the framework of development and negotiation of countries in the world. Where the SDG's concept continues the concept of MDG's which ended in 2015. MDG's and SDGs have the same things and the same goals. Namely, SDGs continue the noble ideals of the MDGs which want to tackle hunger and poverty in the world. These SDGs are not separate from the MDGs. SDGs are a form of refinement of the MDGs. The SDGs are a continuation of what has been built on the MDGs (Millennium Development Goals). SDG's have 5 foundations, namely people, planet, prosperity, peace, and partnerships that want to achieve three noble goals by 2030, namely ending poverty, achieving equality, and overcoming climate change..(Wahyuningsih, 2018)

Lilik Rahmawati et al, in her research, entitled Sharia Fintech: Benefits and Problems of Implementation in MSMEs. Mentioning that the development of financial technology is not only found in conventional fintech but until now the development of sharia-based financial technology has also begun to develop in society. Sharia financial technology is a form of technology-based financial service innovation and is based on Islamic law which is useful to help people easily access financial products and services that are not found in traditional financial services. Although there are several obstacles in its improvement in Indonesia, such as the lack of public knowledge about technology due to the traditional character of the community or it can cause social disparities which can affect the high level of individuals in society, Islamic fintech is still trying to innovate so that it can be well accepted and reduce the obstacles that exist in society. the development of financial technology is not only found in conventional fintech but until now the development of sharia-based financial technology has also begun to develop in society. The advantages of this sharia fintech include ease of financing for MSMEs in Indonesia, SMEs entrepreneurs as loan recipients do not need to face face to face with lenders when making the financing so that financial needs can be met easily and carried out following Islamic law.(Rahmawati et al., 2020)

Digital technology is a breakthrough and innovation in all economic activities. This can affect trade, agriculture, and in particular the financial sector. One sector that is currently being developed is financial technology or better known as fintech, which is the latest innovation today. The definition of Sharia Fintech according to Mukhlisin in Dodi (2018) is a combination of innovations in finance and technology that facilitate the transaction and investment process based on sharia values. He argues, although this fintech is a breakthrough, it is experiencing rapid development. Islam is a comprehensive religion so that in the financial sector, it must have rules following its principles according to sharia. (Yarli, 2018)

Fintech is short for financial technology. Fintech is a popular term in recent years. When someone hears the term fintech, what comes to his mind is all the ease and speed of financial transactions, such as the ease and speed of payments, borrowing, shipping, and so on. With fintech, it is hoped that it can save time, thoughts, energy, and costs. In essence, fintech is a technology-based financial service. Online electricity bill payments, vehicle installments, or insurance premiums are some examples of fintech products that are often used daily, as well as sending money or checking balances through online banking.(Fahlefi, 2018)

Global Fintech shows that Fintech is rapidly growing in various sectors, from payment startups, lending, personal finance, retail investment, crowdfunding, remittances, financial research, etc. The presence of several fintech companies contributes to the development of MSMEs. Not only limited to helping finance business capital, but the role of Fintech has also penetrated various aspects such as digital payment services and financial arrangements. Constraints in implementing fintech in improving financial inclusion in MSMEs in Indonesia 1. Infrastructure 2. Human Resources (HR) 3. Legislation 4. Lack of financial literacy.(Muzdalifa et al., 2018)

Islamic finance is a financial system whose implementation is based on Islamic law (sharia). The formation of this system is based on the prohibition in Islam to lend or collect loans by charging interest on loans (usury), as well as the prohibition to invest in prohibited businesses (haram), which cannot be guaranteed by the conventional system. A fintech is a software and modern technology-based business that provides financial services. Fintech companies are generally start-up companies that provide financial services and solutions to customers such as mobile payments, money transfers, loans, fundraising, and even asset management. Sharia fintech means financial services and solutions provided by technology companies/fintech startups, which are based on Islamic / sharia laws.(Fintech, 2017)

Fintech crowdfunding and Islamic peer-to-peer lending can be alternatives for sharia financial service players to reach market segments that have been very difficult for the sharia financial services industry to penetrate. This is because Fintech is more focused on innovation and customer satisfaction while still minimizing its overhead costs compared to banking. However, based on data compiled by McKinsey & Company, the penetration of sharia banking only reached 5%, and based on the Fintech list registered with the OJK as of May 2018 there was only 1 Fintech that declared sharia-based Fintech. The rapid development of Fintech in Indonesia, especially in the crowdfunding and peer-to-peer lending sectors, is ideally protected by appropriate legal products to minimize risks and protect the community. But in reality, regulators do not yet have a strong legal umbrella product in regulating Fintech in Asian countries, especially in Indonesia.(Prestama, et al., 2019)

Development is a process of change towards a better and continuous direction to achieve the goal, namely to create an Indonesian society that is just, competitive, advanced, and prosperous within the Unitary State of the Republic of Indonesia. Development must be directed in such a way that each stage draws closer to the goal. Poverty is a problem faced by all countries in the world, especially developing countries. Poverty is a complex problem that is influenced by various interrelated factors, including the level of community income, unemployment, health, education, access to goods and services, location, geography, gender, and environmental location.(Safuridar & Damayanti, 2018)

The Sustainable Development Goals (SDGs) or the 2030 Agenda were declared on September 25, 2015, to coincide with the taking place of the United Nation General Assembly (UNGA) at the United Nations office - New York (the United States. TPB / SDGs) whose scope and substance are in line with Nawacita, consisting of 17 Goals and 169 Targets. These goals and targets describe the vision and scope of an inclusive and multidimensional global development agenda, which will serve as a guide for the global community for the next 15 years to realize the welfare of the global community. The United Nations through the UN-DESA Statistics Division has issued metadata for 241 indicators (March 2016 version) to measure the achievement of the TPB / SDGs target. Targets and 320 Indicators.(https://id.wikipedia.org/, 2017)

The end of the MDGs in 2015 still leaves many to be completed during the Sustainable Development Goals (SDGs) period which will be implemented until 2030. The Millennium Development Goals (MDGs) that have been implemented during the 2000-2015 period are indeed have brought various advances. About 70 percent of the total indicators measuring the MDGs target have been achieved by Indonesia. Indonesia as one of the countries that have agreed on the implementation of sustainable development goals (SDGs) is committed to the successful implementation of the SDGs through various activities and has taken strategic steps. Several steps that have been taken by Indonesia until the end of 2016 include (i) mapping the SDGs goals and targets with national development priorities, (ii) mapping the availability of SDGs data and indicators for each target and objective including proxy indicators, (iii) conducting the preparation of operational definitions for each SDGs indicator, (iv) preparing presidential regulations related to the implementation of sustainable development goals, and (v) preparing national action plans and regional action plans related to SDGs implementation in Indonesia.(Badan Pusat Statistik, 2016).

2. METHOD

The type of research used in this paper is to use literature study obtained from several sources, which are considered relevant to the research theme, about sharia fintech and the Sustainable Development Goals (SDGs) program. This research is qualitative, which means it describes a research subject. In this case, it is a form of sharia fintech. Then about the concept of the sustainable development goals (SDGs) program. The nature of qualitative research from the object of research. The purpose is to describe and interpret the findings/observations regarding the development of sharia fintech in Indonesia, as well as the pattern of the role of sharia fintech in supporting the sustainable development goals (SDGs) program.

The type of data used in this paper is data sourced from secondary data. Data that has been presented by certain institutions reveal data related to sharia fintech. Among them are data that has been presented by certain institutions such as data that has been presented by the Financial Services Authority (OJK), which is then processed by researchers. Secondary data is a data source that does not directly provide data to data collectors (researchers) or data taken by researchers as a support for scientific research, namely by conducting literature studies (searching through books, articles, journals, magazines, the internet, and other sources). The data used by the authors include: 1) The theories that researchers take from various literature. 2) Retrieval of data from the results that have been presented from an institution.

The limitations in this paper are focused on the existence of sharia fintech, namely those in the field today. And related to sustainable development Goals (SDGs). Then the pattern forms from the role of sharia fintech to support the sustainable development goals (SDGs) program. The limitation in this paper is also on the factual conditions of the development of Islamic fintech in the field, what is happening is currently the number of Islamic fintech as a new product from Islamic financial institutions and the number is still limited. There are only 12 sharia fintech units, with various concentrations and objectives for managing the sharia fintech business.

The data collection technique required in this paper is to use several methods, namely:

a. Literature Study This method is used to explore the basics of theory related to Islamic financial products, especially in Islamic fintech products, which are relatively new. Then the data related to the sustainable development goals (SDGs) program. Achievements that show support for the achievement of the SDGs.
b. Observation Each data obtained from various sources is observed and analyzed about the condition of Islamic financial products, in this case, the existence of Islamic fintech and the theory of the concept of sustainable development Goals (SDGs).

The data analysis method used is to use a descriptive qualitative approach, namely by describing the theoretical method of sharia fintech, and its current development, from the results, obtained. Then describes the Sustainable Development Goals (SDGs) program. Then outlined the role of sharia fintech to support the sustainable development goals (SDGs) program.

3. RESULT AND DISCUSSION

3.1. Result

Table 1.
The Growth of Sharia Fintech

No	Indicators	December 2019	December 2020	Growth (%)
1	Asset Of Fintech	3.036.264.224.429	3.711.163.341.522	22,23
2	Players of Fintech	164	149	-9,15
3	Asset Of Sharia Fintech	50.618.571.149	74.677.072.107	47,53
4	Players Of Sharia Fintech	12	10	-16,67

Source: Financial Services Authority. Overview of Fintech Lending Operators December 2020 (Data processed)

The data above shows the development of fintech in general and sharia fintech with a type of fintech lending or commonly referred to as peer-to-peer lending (P2P) from December 2019 to December 2020. Fintech assets as a whole experienced a growth of 22.23 percent, while assets Sharia fintech grew bigger, reaching 47.53 percent. Meanwhile, fintech players decreased by -9.15 percent, and sharia fintech players also decreased by -16.67 percent. Sharia fintech assets in December 2020 reached 74,677,072,107 or contributed 2.01 percent of the total assets as a whole, this needs to be developed so that they can continue to contribute more. There are 10 sharia fintech players or only 6.7 percent of the total fintech players. Based on data from the financial services authority for the development of fintech lending in December 2020, licensed and registered sharia fintech companies are; PT. Ammana Fintek Syariah, PT. Alami Fintek Syariah (ALAMI), PT. Dana Syariah Indonesia, PT. Duha Madani Syariah, PT. Qazwa Mitra Hasanah, PT. Ethical Fintek Indonesia. PT. Kapital Boost Indonesia, PT. Piranti Alphabet Perkasa, PT. Blessing Fintech Syariah, and PT. Investee Radhika Jaya (has conventional and sharia services). Most of the sharia fintech lending actors focus on channeling funding to Micro, Small, and Medium Enterprises (SMEs). In addition to the types of fintech sharia lending, there are several types of fintech, including payment fintech and crowdfunding.

The existence of the provision of Services and loan borrowing money based information technology assessed against development and contribute to the national economy. One of them, financing system with agreement that the parties who proposed financing by parties who provide funding online. Financing through service loan borrowing money based on information technology (fintech) in Shariah. As for the reason of syariah-based fintech service launched is to accommodate users who want shariabased loan borrowing transactions. Sharia-based fintech services in addition to providing supply and of different schemes of existing services (conventional), also provided a limitation of certain restrictions against the use of the funds given by investors or lenders. User request services of Sharia-based fintech rising currencies with the market share of service users from moslem majority in Indonesia was pushing sharia-based Fintech compulsory Service meet rules in business transaction in sharia.(Alwi, 2018)

Sharia fintech can be a solution for community capital, especially SMEs and Fintech can help make government financing assistance effective and as a parameter that shows an increase in public financial literacy, especially SMEs in accessing financing and financial transactions.(Rasidi et al., 2021) The emergence of sharia-based financial technology makes it easy to get the desired funds in a short and easy process. the development of Islamic economic law is basically parallel with other conventional economic law. When using sharia fintech services, it has the convenience that between the loan recipient or the financing does not need to be face to face and the financial needs are more easily met and as Muslims do financial activities based on Islamic sharia.(Wahyuni, 2019)

3.2. Discussion

Sharia Sharia Fintech has a role to encourage economic activities, especially in developing the businesses of SMEs actors in obtaining business capital. Business actors during society through Islamic financial institutions. As we know sharia fintech is a term that can be used to refer to innovation in the field of financial services with sharia principles. The development of digital technology, including in the Islamic finance industry, is unstoppable. Through sharia financial technology (sharia fintech), all forms of transactions become faster, easier, and more efficient at the same time, without the need for face-to-face meetings. The emergence of sharia fintech is inseparable from the innovations that develop to finance this financial concept, requiring start-ups (new entrepreneurs) to build their businesses.(Winarto, 2020)

The development of Fintech in the financial services industry cannot be prevented by the development of digital technology. People's preferences in a financial behavior change from traditional patterns to digital patterns. Therefore, in various matters including financial transactions, we prefer to use digital. Financial transactions in the form of traditional loans are usually met with various requirements that are not easy for the community. The presence of Fintech helps the unbanked so that it is easy to get loan services. The ease of service provided by Fintech is a challenge for Islamic banking to improve credit distribution performance thanks to digital technology and Fintech. Meanwhile, the actual potential for market share expansion has not been accommodated much and prefers an easier scheme.(Aminah et al., 2020)

Sharia fintech has a role in supporting the realization of the sustainable development goals (SDGs) program. Sharia fintech is one of the sharia financial products that is currently developing, through online activities, it will be able to access a wider range of people to be reached. With the presence of sharia fintech, the community will develop more financial inclusion, which will increase, the community can take advantage of the existence of sharia fintech, to earn income, or develop businesses, and fulfillment for the economy. Some of the SDGs of the 17 goals that can be met are Decent Work and Economic Growth, and without poverty, without hunger, Prosperity.

This type of fintech sharia lending provides access to funding for MSME businesses by providing convenience so that businesses can develop better. MSME entrepreneurs can apply for additional business capital. In addition, this type of fintech provides access to investors or funders so that it can be used as income. With the increase in sharia fintech lending, it will provide access to more funding, with business progress it will create more and more feasible jobs. This type of fintech sharia payment, as a means of payment, can be used as a means of earning income. Fintech payments can provide buying and selling activities on several transactions, by using certain applications with only a cellphone (cellphone). This type of crowdfunding sharia fintech can be used as a means of raising funds, both for social and for commercial purposes. Fintech-type crowdfunding will support to be able to provide through crowdfunding, including for social activities or humanitarian purposes. Providing social assistance can be done through an online application.

4. CONCLUSION

The development of sharia fintech lending in December 2020 experienced growth, in terms of assets it grew to reach 47.53 percent, while the number of sharia fintech lending players was only 10. As for the contribution of sharia fintech lending, amounting to 2.01 percent of total fintech assets as a whole. Sharia fintech lending players are mainly focused on funding small and medium-sized businesses. In addition to the type of fintech lending, there is fintech as a means of payment (multi-payment), and fintech in the form of crowdfunding. Sharia fintech has a role to support sustainable development goals for several goals, especially those related to economic activities. Such as decent work, growth, poverty alleviation, alleviating hunger, and creating prosperity.

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