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Maqashid Syariah and Consumer Protection: Rebuilding Gen Z Trust in Sharia Insurance

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Abstract
This normative legal research examines why Generation Z remains hesitant toward sharia insurance despite growing digital literacy and relatively high religiosity. Within conceptual and statutory approach, it argues that low Islamic financial literacy, information overload, and the gap between normative sharia principles and actual industry practice are the main factors undermining trust. Framed through the lens of maqashid syariah, the study finds that trust cannot be built on religious labelling requires tangible evidence of transparency, fair governance, and real-world benefits. Strengthening digital literacy programmes, improving product transparency, and anchoring institutional governance in measurable maqashid indicators are proposed as concrete steps toward rebuilding Generation Z's confidence in sharia insurance
Keywords: Generation Z, Sharia Insurance, Trust, Islamic Financial Literacy, Maqashid Syariah

Introduction

In recent years, advances in digital technology have brought significant changes to the financial industry. Financial technology has become a key factor in increasing inclusion, efficiency, and access to services (Farah et al., 2024; Salem & Shahimi, 2025; Wiyani & Syahbudi, 2025). These changes will alter operational systems and the way people interact with financial products (Hanif & Fawwaz, 2025). This aligns with information processing theory. Information processing theory explains that people have cognitive limitations, particularly in working memory, and cannot process all information simultaneously.

Swanson (1987) and Simon (1962) noted limitations, requiring them to make choices based on the information they receive. When the amount of information exceeds an individual's capacity, people tend to have difficulty finding relevant information, which hinders the evaluation process (Farah, Bawono, et al., 2026). This condition then develops into the phenomenon of information overload, which occurs when an individual receives an amount of information that exceeds their processing capacity. Consumers are constantly trying to think about various options, but they may make less accurate decisions due to limited processing capabilities (Ambarwati & Astri Yusniarti, 2025; Pamikatsih et al., 2025; S. H. Rahayu & Muthmainnah, 2025; Rahman & Nugroho, 2026).

Changing consumer behavior in the digital age appears to be influenced by how technology shapes the decision-making environment. This is in line with the Theory of Planned Behavior (TPB) and the Theory of Consumer Behavior (CBP). The TPB explains the consumption process, which involves searching for, evaluating, and comparing various options before making a decision (Chernev, 2021; Ridwan, 2025). *Consumer behavior theory*, c consumer behavior theory explains psychological factors as a crucial element in the decision-making process, such as an individual's perceptions, expectations, and emotional state. The decision-making process is closely linked to beliefs, preferences, and alignment with held values. Therefore, changes in information or social influence can easily change consumer preferences (Katona, 1968).

Trust aligns with the TPB's explanation that three main elements influence people's desire to use a product ((Bosnjak et al., 2020). Attitude toward the behavior, subjective norms, and perceived control. These three components can influence the decision to use a product. In other words, consumers become more active and considerate in their choices. Generation Z is highly adaptable and critical of technology, making this change even more crucial (Mufidah & Nasrulloh, 2025). Gen Z tends to build trust based on perceived experience, transparency, and system security rather than just the institution's reputation (Muhammad Sifaudin & Nur Ayiyah, 2024; Sukri & Prihastuti, 2025). Perceived risk, convenience, and trust are even key factors in the decision to use digital financial services (Indrarini, 2025; Suwanan, 2025).

In the context of the development of Islamic insurance, this situation is interesting. Conceptually, Islamic insurance has a strong foundation because it is based on the principle of mutual assistance as a means of sharing risks (Rohayati, 2022). According to the maqasid sharia perspective, its existence is directly related to efforts to safeguard property and human survival (Farhana, 2024). However, due to persistent discrepancies between industry practices and normative standards, the acceptance of this product sometimes deviates from its ideals (M. S. Hidayat. H. A. Majid, 2025).

Generation Z is known to have relatively high levels of religiosity, but this is not accompanied by interest in using Islamic insurance (Putri, 2025; Wira, 2024). Low levels of Islamic financial literacy are one factor weakening interest in using these products. This is in line with research by (Iffah, 2024) which explains that low Islamic financial literacy influences financial decision-making, including the selection of Islamic financial products. A lack of understanding of the concept, mechanisms, and benefits of Islamic insurance prevents Generation Z from comprehensively evaluating these products. As a result, decisions are often not based on rational and mature considerations (Eva Mawarni Putri et al., 2025).

Adequate literacy skills are not always accompanied by a broad understanding and dissemination of information. In some situations, this situation actually leads to information overload, which can lead to uncertainty about Islamic financial products (Ischika, 2025; Khusairi, 2025). This suggests that having access to technology requires significant data processing skills. Therefore, the emerging issues are not only related to the product, but also to Generation Z's level of understanding of Islamic finance. Lack of knowledge about Islamic finance can lead to poor financial behavior and even lead to unfavorable decisions in the long run (D. P. A. S. D. R. Rahayu, 2023; Widyastuti et al., 2025). Therefore, improved literacy is a crucial component in enabling Generation Z to understand and be interested in Islamic insurance.

Generation Z tends to follow emerging trends in the digital world, leading to dynamic and inconsistent lifestyle patterns. This phenomenon is not caused by the influence of digital lifestyles, social media, and the fear of missing out (FOMO), which drive consumer behavior (Prawitasari et al., 2025; Saren, 2025). ather, a lack of financial knowledge presents a challenge for this generation in managing their finances effectively. Research shows that a lack of understanding of financial management can lead to irrational and potentially detrimental financial decisions in the future (Azhima & Pinem, 2024; Henry Wasosa, 2025). Digital marketing and social culture significantly influence Generation Z's literacy levels (Iffah, 2024). This suggests that technology does not always guarantee in-depth understanding. However, too much information can lead to confusion. As a result, decisions are often not based on a complete understanding.

Generation Z has quite unique preferences when making financial decisions. Generation Z tends to consider transparency, ethical values, and sustainability when choosing a product (Zainarti, 2025). This means that trust is built not only on economic function but also on the inherent value of the product. This issue is closely related to the concept of maqasid sharia. Theoretically, maqasid emphasizes achieving tangible benefits for humanity. However, in practice, the implementation of maqasid is often normative and inconsistent in daily life (Syarbaini, 2024).

Generation Z tends to quickly switch to alternative products or services that are perceived as simpler, more transparent, and more trustworthy if they are perceived as difficult to understand, ambiguous, or lacking clarity of value (Anggraeni, 2026; DjiangTono, 2025). This is in line with research by (DjiangTono, 2025) which explains that the idea of behavioral displacement, meaning low levels of trust, can increase the likelihood of consumers switching to competitors. Literacy, risk perception, and digital promotion continue to influence Gen Z's participation in Islamic financial products (H. Majid & Majid, 2026). In other words, trust is the result of many interconnected factors, not a single factor. In such a situation, Islamic insurance faces a complex problem because it relies not only on religious values but also must be able to meet the real needs of the digital generation. Thus, in the context of the digital era characterized by an abundance of information and high levels of skepticism, trust is no longer merely a supporting factor but has become a primary determinant in the consumer decision-making process. Therefore, understanding how trust is formed and maintained amidst digital disruption is a crucial issue for further research, particularly in understanding Generation Z's consumption behavior.

Based on these dynamics, it is clear that the issue of trust in Islamic insurance cannot be understood simply. There is an interaction between technology, literacy, religious values, and user experience that shapes Generation Z's perceptions. This research attempts to examine this issue through the perspective of the maqasid sharia, thus not only focusing on technical aspects but also addressing the dimensions of values and goals. This is expected to provide a more comprehensive understanding of how Islamic insurance can remain relevant amidst digital disruption..

Methods

This normative legal research employed conceptual and statutory approach with library research based on secondary data. This approach was chosen because Generation Z's trust in Islamic insurance cannot be explained solely through numbers or statistics, but also relates to perceptions, experiences, and knowledge about fiqh muamalah evolving in the digital era (Al Amin et al., 2023; Farah, Afdawaiza, et al., 2026).

Data collection was conducted through a search of various scientific literature obtained from Google Scholar, Scopus, and the SINTA portal, covering publications from 2022 to 2026. This timeframe was chosen to ensure the data and studies used remain relevant to the latest developments in the digital finance industry and the behavior of Generation Z. The literature search was conducted using several keywords, such as "Generation Z," "Islamic insurance," "trust," "Islamic financial literacy," "maqasid sharia," and "digital disruption."

This literature also served as the primary source for analyzing patterns in previous research findings related to Generation Z's behavior toward Islamic financial products. Several studies indicate that Generation Z's participation in using Islamic insurance products remains relatively low and has not seen significant growth in recent years. (Wira, 2024) esearch found that religiosity is not yet a strong driver of Generation Z's interest in using Islamic insurance due to their low literacy and product understanding. Meanwhile, (Iffah, 2024) research explains that Generation Z's decisions to use Islamic insurance products are also influenced by digital marketing, social culture, and Islamic financial literacy.

Data from various studies from 2021–2025 shows that Generation Z is beginning to engage in the use of Islamic financial products, including Islamic insurance, although the percentage is still lower than the use of other digital financial services. An OJK survey on Islamic financial literacy and inclusion shows that the younger age group is a segment with significant growth in Islamic financial service users, especially following the increased digitalization of financial services post-pandemic. However, understanding of Islamic insurance mechanisms remains limited, leading many Generation Z to prefer digital financial services, perceived as simpler and more practical (H. Majid & Majid, 2026)

The data analysis technique in this study employed qualitative descriptive analysis with an inductive approach. At this stage, researchers systematically reviewed various research results and empirical findings to identify emerging patterns, relationships, and trends related to Generation Z's trust in Islamic insurance. The results of this analysis were then interpreted using the maqasid sharia perspective as a conceptual framework to determine the extent to which the implementation of Islamic values is truly perceived in the Islamic insurance industry. This research is expected to integrate theoretical aspects and empirical conditions into a more comprehensive discussion. Therefore, this study focuses not only on describing the phenomenon but also seeks to explain the factors influencing Generation Z's level of trust in Islamic insurance amidst digital disruption, while also examining its implications for the future development of the Islamic insurance industry.

Result and Discussion

The results of the 2024 National Survey of Financial Literacy and Inclusion (SNLIK) conducted by the Financial Services Authority (OJK) and Statistics Indonesia (BPS) show that the Indonesian public's Sharia financial literacy index only reached 39.11%, while the Sharia financial inclusion index was 12.88%. These figures are still significantly lower than the national financial literacy rate, which reached 65.43% and financial inclusion at 75.02%. This situation indicates that the Indonesian public, including Generation Z, still lacks an optimal understanding and use of Sharia financial services. In 2025, the latest SNLIK results showed an increase in Sharia financial literacy to 43.42% and Sharia financial inclusion to 13.41% (OJK, 2025). Despite the increase, these figures indicate that the public's understanding and use of Sharia financial services, including among Generation Z, is still suboptimal. On the other hand, the younger age group is the segment most closely exposed to digital technology developments and holds significant potential for the development of the Sharia financial industry. However, the characteristics of Generation Z, which tends to prefer fast, practical, and transparent services, require the Islamic insurance industry to adapt its digital services to more effectively build trust among the younger generation.

Islamic insurance, also known as takaful, is fundamentally more than just a financial instrument based on Islamic law. Its principles are ta'awun (mutual assistance) and collective responsibility. Risk is shared through a jointly managed fund, tabarru', free from riba (usury), gharar (gharar), and maysir (risk-based gambling). This concept is directly linked to the objectives of the maqasid (insurance) of sharia, particularly in protecting wealth (hifdz al-mal) and life (hifdz al-nafs) from various threats that could disrupt well-being (Farhana, 2024). Islamic insurance in Indonesia has been developing since the early 1990s and continues to expand, demonstrating an increase in the number of organizations, product types, and the value of assets under management (Gultom et al., 2024). The presence of the Indonesian Sharia Insurance Association (AASI) helps strengthen its environment by connecting various stakeholders, including sharia financial institutions, the government, and religious scholars (Aulia et al., 2025).

Behind the growth of Islamic insurance, there's a worrying gap. Industry expansion hasn't kept pace with increasing public literacy, so products that should reach more people still feel unfamiliar to Generation Z, especially those who grew up with digital technology (Iffah, 2024). When dealing with financial products like Islamic insurance, it's not enough to simply say "Sharia-compliant," but also to instill curiosity about how transparent the management is, how accessible it is, and whether the product is truly relevant to daily life needs. Interestingly, Generation Z is actually highly religious. However, religious belief doesn't automatically drive them to choose Islamic insurance. There's a clear distinction between religious belief and financial choice (Wira, 2024). This suggests that religiosity isn't the only factor that can lead customers to trust Islamic financial products. System convenience, positive first-hand experiences, and information transparency enhance trust (Salem & Shahimi, 2025) (Sukri & Prihastuti, 2025).

One of the most consistently identified root causes is low Islamic financial literacy among Generation Z. This low literacy does not mean a lack of access to information, but rather the opposite. Information about Islamic financial products is widely available on the internet and social media, but not all of it is accurate and educational, leading to the phenomenon of information overload, where the volume of information received far exceeds a person's ability to critically process it (Ischika, 2025) (Khusairi, 2025).

Financial decisions are based on heuristics such as friend recommendations or perceived popularity, rather than a comprehensive understanding of the product (Eva Mawarni Putri et al., 2025). Furthermore, a digital lifestyle associated with FOMO and consumerist trends actually impairs long-term financial planning (Azhima & Pinem, 2024; Prawitasari et al., 2025). This confirms that the literacy challenge is not simply a lack of information, but also the quality of that understanding. The issue of trust in Islamic insurance does not exist in isolation but stems from a combination of various mutually supporting components. For example, Generation Z often faces initial difficulties due to unfamiliarity with Islamic jurisprudence (*fiqh*) terminology, which makes a product that is fundamentally simple seem complex and confusing (Indrarini, 2025). Furthermore, there is a perceived discrepancy between operational practices in the field and the maqashid. Generation Z is highly sensitive to transparency and accountability and quickly loses trust when they detect indications that something is not working as intended (Andhayani, 2024; Zainarti, 2025).

Sugiarti et al. (2025) emphasized that in the context of Islamic digital finance, trust is a key determinant that directly influences service usage decisions. When that trust is shaken, consumers readily switch to other products perceived as more transparent and reliable (DjiangTono, 2025). Concerns about data security and the possibility of fraud in technology-based systems further fuel distrust (Hakim & Supriyanto, 2024). Without concrete evidence on the ground, the label "sharia" alone is unconvincing. Further investigation reveals that this trust issue is related to the implementation of the maqashid sharia principles in the insurance industry. Conceptually, the primary objectives of maqashid sharia are the protection of life, property, intellect, lineage, and religion. Islamic insurance should be one of the most effective tools to achieve this goal (Farhana, 2024). For example, Takaful Jiwa provides financial protection in addition to offering Islamic social solidarity in the face of life risks (Fitroti et al., 2025). The problem is that Maqashid values are often only used as norms cited in brochures and regulations, and participants have not yet truly felt their impact (Syarbaini, 2024). Wira (2024) argues that the sustainability of Islamic insurance depends heavily on how Islamic values are implemented in real operations, rather than simply being mentioned on product labels. Therefore, Islamic insurance has the potential to become a more useful and trustworthy tool, especially for a generation that requires proof rather than promises.

Considering the various issues mentioned above, efforts to improve Islamic insurance performance in the digital era cannot rely solely on technical innovation. An approach that simultaneously addresses the root of the problem is needed: transparency, literacy, and maqashid Syariah based governance. For transparency, the most crucial step to reduce information asymmetry, which has long been a source of suspicion, is the use of digital platforms that allow participants to monitor the management of tabarru' funds, underwriting surpluses, and operational reports in real time (Anindita et al., 2024).

At the same time, product innovation needs to be directed beyond financial protection, integrating social and spiritual values relevant to Generation Z, such as productive waqf features or integrated donation mechanisms within takaful schemes. On the literacy front, conventional, one-way educational approaches are outdated. Interactive, contextual content distributed through channels familiar to Generation Z has proven more effective in building genuine understanding (Mustika et al., 2025). All of these efforts need to be underpinned by a measurable commitment to governance based on *maqashid sharia* (Al-Amin et al., 2024). So that sharia insurance is not only operationally efficient but also equitable and oriented toward the tangible benefits sought by a generation growing up in an era of digital skepticism (Wulansari et al., 2025)

Conclusion

Generation Z's distrust of sharia insurance stems not from indifference but from a convergence of factors that have been largely overlooked: poor product literacy, digital information overload, and a visible gap between the values sharia insurance claims to uphold and what participants actually experience on the ground. High religiosity, it turns out, is not enough to bridge that gap on its own. What this study suggests is that trust at least for this generation is earned through consistent practice, not through labels and that maqashid syariah, if taken seriously as an operational benchmark rather than a textual footnote, holds genuine potential to reshape the industry into something Generation Z can actually trust.

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