



Innovation of Islamic Institutions in Managing the Transfer of Property Ownership Based on Sociopreneur

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Abstract

This study examines the innovation of Islamic institutions in the management of property transfer with a sociopreneurship approach through a case study on As-Salihin Trustee Berhad in Malaysia. The aim of the research is to understand how social responsibility, ethical finance, and innovation are combined to strengthen sharia-based asset governance, as well as identify adaptable models in the inheritance system in Indonesia. The research uses a descriptive qualitative method with a case study design. Data was obtained through in-depth interviews, observations, and document analysis, then analyzed thematically. The results of the study show that As-Salihin implements strict sharia governance through the supervision of the Sharia Council, periodic audits, and technological innovations such as the Digital Faraid Calculator. Public literacy programs also increase public awareness of the importance of ethical estate planning. This study concludes that As-Salihin plays a role as a sociopreneur institution that combines profitability, sharia compliance, and social empowerment. These findings offer a transparent and replicable model of inheritance governance in Islamic asset management institutions in Indonesia.

Keywords: Islamic Institutions; Sharia Governance; Sociopreneurship

Abstrak

Penelitian ini mengkaji inovasi lembaga Islam dalam pengelolaan pengalihan harta dengan pendekatan sosiopreneurship melalui studi kasus pada As-Salihin Trustee Berhad di Malaysia. Tujuan penelitian adalah memahami bagaimana tanggung jawab sosial, keuangan etis, dan inovasi digabungkan untuk memperkuat tata kelola aset berbasis syariah, serta mengidentifikasi model yang dapat diadaptasi dalam sistem waris di Indonesia. Penelitian menggunakan metode kualitatif deskriptif dengan desain studi kasus. Data diperoleh melalui wawancara mendalam, observasi, dan analisis dokumen, kemudian dianalisis secara tematik. Hasil penelitian menunjukkan bahwa As-Salihin menerapkan tata kelola syariah yang ketat melalui pengawasan Dewan Syariah, audit berkala, dan inovasi teknologi seperti Digital Faraid Calculator. Program literasi publik juga meningkatkan kesadaran masyarakat tentang pentingnya perencanaan waris yang etis. Penelitian ini menyimpulkan bahwa As-Salihin berperan sebagai institusi sosiopreneur yang memadukan profitabilitas, kepatuhan syariah, dan pemberdayaan sosial. Temuan ini menawarkan model tata kelola waris yang transparan dan dapat direplikasi dalam lembaga pengelola aset syariah di Indonesia.

Kata Kunci: Institusi Islam; Tata Kelola Syariah; Sosiopreneurship

INTRODUCTION

In the practice of managing the transfer of property ownership by Islamic institutions, there are a number of real problems that hinder the realization of safe, transparent, and sharia principles-compliant services.¹ One of the main problems is the low public literacy regarding

¹ Kartika Marella Vanni et al., "Sharia-Compliant Financing as Fiscal Policy Instrument: An Islamic Economic Approach to Budget Deficit Management," *Journal of Islamic Economics Management and Business (JIEMB)* 7, no. 1 (2025): 1–24, <https://journal.walisongo.ac.id/index.php/JIEMB/article/view/26208>.

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the importance of inheritance planning and asset management instruments such as wills, trust grants, or trusts.² Many individuals only take care of the inheritance after death occurs, so it is difficult for Islamic institutions to verify the heirs' data, the identity of the assets, and the legal status of the assets to be transferred.³ In addition, Islamic institutions face challenges in ensuring consistent sharia compliance. In the field, the sharia audit mechanism is not evenly distributed between one institution and another. Some institutions have active Sharia Councils and strong monitoring systems, while others have not implemented strict Sharia governance standards, making them vulnerable to public disputes or distrust.

The next problem has to do with the lack of technological innovation in asset management and legacy planning.⁴ Many institutions still use manual procedures that slow down the process of document verification, inheritance calculation, and asset registration.⁵ This results in inefficient services, the risk of administrative errors, and delays in the transfer of property ownership. On the institutional side, some Islamic institutions do not yet have a business model that balances financial sustainability and social mission.⁶ They often rely on administrative or donation costs, so they are limited in providing public services such as inheritance education and assistance to underprivileged families in asset management. This condition is contrary to the sociopreneur principle which demands a combination of profitability and social empowerment.

Studies on the innovation of Islamic institutions in the management of the transfer of property ownership have developed, although they are still limited in explicitly integrating the concept of sociopreneur. Several studies have highlighted aspects of asset governance, legacy, and institutional innovation, but have not directly emphasized the relationship between these innovations and the sociopreneurship model. Research by Nehad Ibrahim Ineizah et al. discusses the role of Islamic trustee institutions in Malaysia in ensuring sharia compliance in asset and inheritance management. They found that the success of institutions was greatly influenced by the sharia audit mechanism and the quality of the documentation system.⁷ However, this research has not touched on the aspect of social empowerment as part of the institution's business model.

² MICHAEL K. WINTERS, *SMART ESTATE PLANNING FOR MODERN FAMILIES*, 2024, <https://6319de2c787f6367e66a12713cdab094.cdn.bubble>.

³ Nur Syaedah Kamis et al., "ISLAMIC DIGITAL INHERITANCE IN MALAYSIA: THE ROLE OF POLICYMAKERS.," *International Journal of Islamic Business* 10, no. 1 (2025), <https://search.ebscohost.com>.

⁴ Ioana-Victoria Nițulescu et al., "Contribution Study for Digital Transformation in the Context of Legacy IT Level Asset Management Systems," *2025 25th International Conference on Control Systems and Computer Science (CSCS)*, IEEE, 2025, 225–30, <https://ieeexplore.ieee.org/abstract/document/11181579/>.

⁵ Klaus Deininger et al., *Capitalizing on Digital Transformation to Enhance the Effectiveness of Property Institutions*, 2025, <https://research.utwente.nl>.

⁶ Kausar Yasmeen, "Framework for Islamic Social Entrepreneurship," *Journal of Islamic Accounting and Business Research*, Emerald Publishing Limited, 2024, <https://www.emerald.com>.

⁷ Nehad Ibrahim Ineizah et al., "Inheritance Risk Management Towards the Sustainability of Global Family Businesses in Malaysia," *Journal of Cultural Analysis and Social Change*, 2025, 1992–2008, <http://jccasc.com/index.php/jccasc/article/view/2705>.

The study by Akmaljon A. Akramov et al. focuses on digital innovations in the Islamic finance industry, including the use of faraid calculator applications and electronic inheritance management systems. The research findings suggest that technology can improve the accuracy and efficiency of inheritance calculations.⁸ However, this study only highlights the technological aspect, without linking it to the social role or sociopreneurship characteristics of the institution. Meanwhile, research by Srinivasa Rao Challa examined the inheritance governance model in zakat and waqf institutions. They identified that the integration of estate planning services with community empowerment activities can increase public trust and expand social benefits.⁹ Although relevant, this study does not specifically examine trustee institutions or innovations in the transfer of property ownership. Another study by Yaxin Ma and Raditya Sukmana examined the concept of sociopreneurship in Islamic microfinance institutions. They emphasized the importance of combining financial sustainability with social impact.¹⁰ Although the focus of his research is not on asset or legacy management, the findings provide a theoretical basis for the integration of sociopreneurship models in other Islamic institutions.

RESEARCH METHOD

This research uses a qualitative approach with a case study design to understand in depth the innovations of Islamic institutions in the management of the transfer of property ownership based on sociopreneur principles.¹¹ This approach was chosen because it is able to explore processes, institutional practices, and social values that are integrated in the institution's operational model. The research data was collected through three main techniques. First, in-depth interviews with key informants from the management structure, operational staff, and sharia compliance section of Islamic institutions that are the object of study.¹² Second, direct observation of service flows, the use of technology, and the mechanism for verifying the transfer of assets. Third, document analysis, including institutional operational guidelines, annual reports, sharia compliance standards, and supporting documents for institutional innovation. The data obtained was analyzed using thematic analysis, namely data coding to identify key themes such as technological innovation, sharia compliance, sociopreneurship mechanisms, and the effectiveness of asset governance.¹³ The validity of the data is maintained through triangulation of sources and methods by comparing

⁸ Akmaljon A. Akramov et al., "The Impact of Digitalization in Inheritance Law," *Qubahan Academic Journal* 4, no. 3 (2024): 100–134, <https://journal.qubahan.com/index.php/qaj/article/view/863>.

⁹ Srinivasa Rao Challa, *The Intersection of Estate Planning and Financial Technology: Innovations in Trust Administration and Wealth Transfer Strategies* (GLOBAL PEN PRESS UK, n.d.).

¹⁰ Yaxin Ma and Raditya Sukmana, "Takeaways from Islamic Social Finance and Sustainable Development Goals Discourse: Review and Bibliometric Analysis on Future Directions for Zakat, Waqf and Islamic Microfinance," *Journal of Islamic Accounting and Business Research*, Emerald Publishing Limited, 2025, <https://www.emerald.com/jiabr/article/doi/10.1108/JIABR-06-2024-0227/1297895>.

¹¹ Azharsyah Ibrahim, *Metodologi Penelitian Ekonomi Dan Bisnis Islam* (Bumi Aksara, 2023), <https://books.google.com/books>.

¹² Sumadi Suryabrata, *Metodologi Penelitian* (PT. Raja. Grafindo, 2005).

¹³ Fachri Firdaus et al., *Metodologi Penelitian Ekonomi* (Yayasan Penerbit Muhammad Zaini, 2021), <https://books.google.com>.

the results of interviews, observations, and official documents to ensure the accuracy and consistency of the findings.

RESULTS AND DISCUSSION

Institutional and Regulatory Context

As-Salihin Trustee Berhad is an innovative Islamic trust company in Malaysia that provides comprehensive asset management and estate planning services grounded in Shariah principles.¹⁴ Established under the Companies Act 2016 and registered under the Trust Companies Act 1949, it operates under the supervision of the Companies Commission of Malaysia (SSM), while also being regulated by Bank Negara Malaysia (BNM) and the Securities Commission Malaysia (SC).¹⁵ The company's principal role is to manage, protect, and distribute wealth in accordance with Islamic law, serving as an institutional model that integrates legal compliance, Shariah governance, and social responsibility in the management of property ownership transfers.

In Malaysia's dual legal system comprising civil and Shariah jurisdictions, As-Salihin occupies a strategic niche.¹⁶ It adheres to civil regulations such as the Wills Act 1959 and the Distribution Act 1958, while ensuring that all estate planning and administration are fully compliant with Islamic inheritance law (*faraid*). The institution's operations are closely monitored by its Shariah Advisory Board, which validates all instruments and procedures to guarantee adherence to Islamic jurisprudence.¹⁷ This dual compliance reflects a hybrid governance model that ensures both legal integrity and religious authenticity in estate management. The company's governance structure is designed to uphold the highest standards of Shariah compliance and ethical management. Its Shariah Advisory Board plays a central role in scrutinizing all estate-related documentation, financial instruments, and operational processes. *According to one of the informants, "All of our documents and processes are checked by the Shariah Board before being delivered to clients. It ensures full compliance.* This practice demonstrates As-Salihin's commitment to *hifz al-din* (protection of faith) and *hifz al-mal* (protection of wealth), ensuring that all client transactions comply with Islamic law while maintaining professional integrity.¹⁸ The existence of a Shariah governance framework provides institutional legitimacy and enhances stakeholder confidence, that strong Shariah oversight mechanisms foster ethical accountability and trust within Islamic financial systems.

¹⁴ Shukor Nordin and Mohd Akhir Ahmad, "The Internet of Things and Islamic Estate Planning in the Forth Industry Revolution (4ir) in Malaysia: Issues and Challenges," *Journal of Global Business and Social Entrepreneurship (GBSE)* 9, no. 27 (2023), [http://gbse.my/V9%20NO.27%20\(JUN%202023\)/Paper-334-.pdf](http://gbse.my/V9%20NO.27%20(JUN%202023)/Paper-334-.pdf).

¹⁵ Usharani Balasingam, "Corporate Criminal Liability: Some Reflections for Malaysia," *Institutions and Economies*, 2022, 115–41, <https://jati.um.edu.my/index.php/ijie/article/view/39014>.

¹⁶ Mohd Amir bin Abdullah, "Analyzing the Dynamics between Sharia Law and Civil Law in Governing Divorce Proceedings among Muslims in Malaysia and Comparing Legal Outcomes," *Law and Economy* 3, no. 4 (2024): 29–38, <https://www.paradigmpress.org/le/article/view/1091>.

¹⁷ Muhammad Asghar Shahzad and Shafiqul Hassan, *The Role of Central Shari'ah Advisory Board to Enhance Harmonization of Products and Services in Islamic Banking Institutions*, 2024, <https://papers.ssrn.com>.

¹⁸ Nurulain Md Rasul and Mohd Soberi Awang, "Faraid and Hibah as Islamic Estate Planning Tools among Muslim Society in Malaysia, the Concept, Importance and Issues," *SALAM Digest: Syariah and Law Undergraduate Symposium* 2, no. 1 (2024): 104–22, <https://fsuproceedings.usim.edu>.

Transparency and accountability constitute the second major pillar of As-Salihin's operational philosophy. The company conducts regular external audits, submits financial reports to regulatory authorities, and makes essential information accessible to clients.¹⁹ Compliance with the Consumer Protection Act 1999 and the Anti-Money Laundering, Anti-Terrorism Financing, and Proceeds of Unlawful Activities Act 2001 further reinforces its ethical governance and due diligence standards. As stated by a marketing officer, "We are audited annually, and reports are made accessible to clients. This transparency builds trust and distinguishes us from conventional trustees." By maintaining transparent communication, conducting regular audits, and implementing strict Know Your Customer (KYC) procedures, As-Salihin strengthens both regulatory compliance and public trust. That transparency and disclosure are key determinants of client satisfaction and long-term sustainability in Islamic finance.

From a technological perspective, As-Salihin Trustee Berhad has integrated digital innovation into its service delivery to enhance accessibility and efficiency.²⁰ One of its most notable innovations is the Digital Faraid Calculator, an interactive online system that allows users to calculate inheritance distribution based on Shariah law. The tool guides users through five structured stages biography input, heir registration, heir explanation, asset value input, and final distribution producing precise and transparent results aligned with faraid principles. Furthermore, As-Salihin complies with the Personal Data Protection Act (PDPA) 2010, which governs data privacy and confidentiality. Client data, including identification details, family records, and property documents, are processed securely and used solely for legitimate estate planning purposes. This technological innovation, combined with ethical data governance, embodies the principle of hifz al-mal (protection of property) and supports the institution's reputation as a socially responsible and Shariah-compliant organization. The integration of technology not only improves operational efficiency but also exemplifies how Islamic financial institutions can pursue digital transformation without compromising religious values.

Sociopreneurship and Social Impact

Beyond its legal and financial functions, As-Salihin Trustee Berhad operates as a sociopreneurial institution an entity that integrates commercial objectives with community welfare and empowerment.²¹ Through public seminars, educational workshops, and financial literacy programs, the institution promotes awareness of ethical wealth management and Islamic inheritance planning. As one of the administrative staff explained, "*Our programs are not profit-oriented; they aim to educate and empower Muslims to understand fair and Shariah-compliant wealth distribution.*" These initiatives reflect As-Salihin's dedication to the principle of *maslahah* (public benefit), as the institution's activities extend beyond profit generation

¹⁹ Roger Debreceeny and Glen L. Gray, "Financial Reporting on the Internet and the External Audit," *European Accounting Review* 8, no. 2 (1999): 335–50, <https://doi.org/10.1080/096381899336078>.

²⁰ Shukor Nordin and Mohd Akhir Ahmad, "The Internet of Things and Islamic Estate Planning in the Forth Industry Revolution (4ir) in Malaysia: Issues and Challenges," *Journal of Global Business and Social Entrepreneurship (GBSE)* 9, no. 27 (2023), [http://gbse.my/V9%20NO.27%20\(JUN%202023\)/Paper-334-.pdf](http://gbse.my/V9%20NO.27%20(JUN%202023)/Paper-334-.pdf).

²¹ "As-Salihin Trustee Berhad Operates as a Sociopreneurial Institution an Entity That Integrates - Penelusuran Google," accessed December 13, 2025, <https://www.google.com/search>.

toward fostering social justice and economic inclusion. The sociopreneurship approach ensures that the organization functions as both a trustee and a community educator empowering individuals with the knowledge and resources to manage their wealth ethically.

That sociopreneurship in Islamic institutions serves as a transformative mechanism for sustainable socio-economic development. By aligning its operations with maqashid syariah, particularly the objectives of justice, transparency, and community empowerment, As-Salihin has established itself as a model institution that bridges the gap between Shariah compliance and social responsibility.²² The results reveal that As-Salihin Trustee Berhad exemplifies an innovative model of Islamic estate management that combines legal integrity, Shariah governance, technological efficiency, and sociopreneurial orientation. Through its integration of regulatory compliance, ethical governance, and community-based programs, the institution not only fulfills its fiduciary duties but also advances sustainable development and social well-being. This hybrid framework rooted in maslahah, maqashid syariah, and al-'urf bil-majud offers a replicable model for Indonesia, where similar institutions can be developed to ensure just, transparent, and Shariah-compliant management of inheritance assets.

Institutional Challenges and Structural Gaps in Indonesia's Asset Transfer System

The findings reveal that Indonesia's current asset transfer system still faces institutional fragmentation and legal pluralism, which hinder the establishment of a unified framework for Islamic estate management.²³ Multiple institutions religious courts, civil courts, notarial offices, and the National Land Agency operate under different legal authorities, leading to overlapping jurisdictions and procedural inefficiencies. That the absence of a centralized regulatory authority contributes to inheritance disputes, prolonged case processing, and weak public trust. In contrast, Malaysia's As-Salihin Trustee Berhad demonstrates how a regulated and centralized system, operating under the Trust Companies Act 1949 and supervised by Bank Negara Malaysia (BNM) and the Securities Commission (SC), can ensure coherence between civil and Shariah frameworks. The company's dual compliance with both systems minimizes legal ambiguity and enhances transparency in asset management. This comparative insight underscores Indonesia's need for a clear institutional model that integrates Shariah principles, legal consistency, and professional governance in estate administration.

While As-Salihin benefits from mature legal structures and centralized oversight, the Indonesian context remains constrained by bureaucratic overlap and limited Shariah governance mechanisms. The challenge lies in creating a system that allows for independent trustee institutions to operate within the Shariah framework while being legally recognized under national law.²⁴ This highlights a crucial research implication: reforming Indonesia's estate system requires not only regulatory alignment but also a Shariah governance framework that ensures ethical, transparent, and equitable asset transfer processes.

²² Mysara Bioumy et al., *Role Of Practicing Good Governance In Tackling Islamic Social Finance Institutions' Challenges: A Case Study Of Direct Aid Society*, n.d.

²³ Yoghi Pratama, *The Political Economy of Islamic Banking in Indonesia: An Institutional and Analysis Development Approach*, 2024, <https://openresearch-repository.anu.edu>.

²⁴ Zulkifli Bin Hasan, "Regulatory Framework of Shari'ah Governance System in Malaysia, GCC Countries and the UK," *Kyoto Bulletin of Islamic Area Studies*, 2009, 3-2, <https://papers.ssrn.com>.

The *maslahah* principle defined as the attainment of benefit and the prevention of harm forms the ethical foundation of As-Salihin Trustee Berhad's business philosophy.²⁵ The study found that As-Salihin operationalizes *maslahah* through four dimensions: economic efficiency, social justice, environmental sustainability, and educational empowerment. Economically, As-Salihin achieves *maslahah* by introducing innovations that enhance transparency and efficiency in the property transfer process. As one executive stated, these digital innovations "reduce administrative time and costs while ensuring Shariah-compliant accuracy." That procedural efficiency represents a form of *maslahah mursalah* a public benefit compatible with Shariah objectives but not explicitly mentioned in the primary sources.

Socially, the institution practices *maslahah* by ensuring equity and justice in asset distribution.²⁶ Its programs prioritize the empowerment of under-served Muslim communities, particularly in financial literacy and inheritance awareness. That social equity is essential for long-term economic and moral stability. Through seminars and community workshops, As-Salihin promotes a culture of ethical wealth distribution aligned with the Qur'anic mandate of justice (*al-qist wa al-'adl*). Environmentally, *maslahah* extends to sustainability initiatives. The organization promotes responsible asset management practices, such as environmentally conscious property development and the use of digital documentation to reduce paper waste. Educationally, As-Salihin implements *maslahah* by elevating public awareness regarding Shariah-compliant inheritance planning. As part of its sociopreneurial programs, the company provides workshops that enhance financial literacy and decision-making capacity. The informant JH highlighted that "our programs are not profit-oriented; they are designed to educate Muslims on the importance of lawful inheritance." This educational mission demonstrates the transformation of *maslahah* into a practical tool for community empowerment. Thus, As-Salihin redefines *maslahah* beyond abstract theology translating it into a measurable institutional ethic encompassing economic, social, environmental, and educational outcomes.

The principle of *al-'urf bil-majud* recognized custom or social norm, enables As-Salihin to bridge traditional societal practices with modern Shariah governance. Rather than dismissing local customs, the institution contextualizes them within the boundaries of Islamic law. In practice, As-Salihin respects local traditions related to property transfer, such as involving respected community leaders as witnesses or acknowledging customary documentation methods. By doing so, the institution builds cultural legitimacy and emotional trust among clients, critical in the acceptance of financial innovations in Muslim societies.²⁷

²⁵ Dziauddin Sharif et al., "Hamid d & Rawi Nordin e," *E-PROCEEDING 5 Th SOUTHEAST ASIA INTERNATIONAL ISLAMIC PHILLANTHROPY CONFERENCE*, n.d., 197, accessed December 13, 2025, <https://www.researchgate.net>.

²⁶ Rr Hesti Setyodyah Lestari et al., "Optimising Societal Welfare:: The Strategic Role of Maqashid Shariah and Maslahah in Contemporary Islamic Economics and Business," *Al-Insyiroh: Jurnal Studi Keislaman* 11, no. 1 (2025): 20–40, <http://jurnal.staidhi.com/index.php/alinsyiroh/article/view/363>.

²⁷ Syed Nazim Ali, "Building Trust in Islamic Finance Products and Services," *Society and Business Review* 12, no. 3 (2017): 356–72, <https://www.emerald.com/insight/content/doi/10.1108/SBR-03-2017-0017/full/html>.

That 'urf functions as a mediating tool between classical Shariah norms and contemporary realities.

Furthermore, As-Salihin integrates 'urf with technological innovation. Its digital platforms are intentionally designed to mirror familiar community processes maintaining traditional witness verification and procedural transparency while using digital tools for record-keeping. This approach mitigates resistance to digital transformation among conservative users and enhances the institution's social inclusivity. It also illustrates the compatibility of 'urf with *ijtihad mu'asir* (modern juristic reasoning), showing that local customs can facilitate rather than hinder Shariah adaptation in the digital era. Thus, al-'urf bil-majud serves as both a social adhesive and a cultural validation mechanism, ensuring that modernization in Islamic finance remains socially embedded and contextually grounded.

Proposing a Sociopreneurship-Based Institutional Model for Indonesia

Drawing on the Malaysian experience, this study proposes a sociopreneurship-based institutional framework for Indonesia's Shariah-compliant estate management sector. The model emphasizes three interdependent pillars, Shariah governance and legal recognition, transparency and digital innovation, and social empowerment through education. Collectively, these pillars aim to integrate ethical compliance, technological efficiency, and social responsibility into a unified governance model that addresses the structural weaknesses of Indonesia's current asset transfer system.

The first pillar is importance of shariah governance and legal recognition, it's underscores the need to establish independent Shariah trustee institutions certified by the National Sharia Council (DSN-MUI) and regulated by the Financial Services Authority (OJK).²⁸ This would ensure that institutions operate within both legal and religious frameworks, providing coherence between civil law and Islamic jurisprudence. In Malaysia, As-Salihin Trustee Berhad has successfully aligned its operations with dual oversight regulated under the Trust Companies Act 1949 while supervised by Bank Negara Malaysia (BNM) and the Securities Commission (SC). A similar governance mechanism in Indonesia would enhance institutional legitimacy, prevent jurisdictional conflicts, and establish a standardized Shariah-compliance monitoring system across trustee entities.

The second pillar transparency and digital innovation, that is focuses on leveraging digital technology to ensure transparency, accountability, and auditability. Implementing digital inheritance systems, such as Faraid Calculators and blockchain-based record-keeping, can significantly streamline administrative processes, minimize fraud, and ensure real-time verification of property ownership and distribution. The use of digital platforms also aligns with Indonesia's broader digital finance agenda under Bank Indonesia's Blueprint for Digital Economy and Finance 2025. Integrating these systems within Shariah trustee institutions would not only enhance service accessibility for Muslim communities across Indonesia's vast archipelago but also promote data integrity and public confidence. The third pillar emphasizes

²⁸ Mohammad Jamaludin, "Certification and Supervision of Sharia Conformity National Sharia Council Indonesian Ulama Council (DSN-MUI) on Sharia Property," *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Syariah* 8, no. 2 (2023): 192–204, <https://www.syekhnurjati.ac.id>.

continuous financial literacy and community empowerment programs or social empowerment and education. Public understanding of Islamic inheritance and estate planning remains limited in Indonesia, often leading to social disputes and inefficient asset distribution.²⁹ By adopting As-Salihin's sociopreneurial approach where profit-making is integrated with educational and social objectives trustee institutions can serve as agents of both wealth management and community development. Educational outreach, seminars, and collaboration with universities and religious organizations can elevate awareness of Shariah-based inheritance systems and foster long-term trust in Islamic financial institutions.

This proposed model situates Islamic financial institutions as sociopreneurs organizations that simultaneously pursue profitability and public welfare. As demonstrated by As-Salihin, integrating social purpose into business strategy fosters long-term client trust, brand loyalty, and institutional resilience. These attributes are essential in building sustainable Islamic financial ecosystems that contribute not only to economic stability but also to moral and social development. That sociopreneurship represents a transformative mechanism for Islamic institutions to achieve equilibrium between commercial growth and ethical stewardship.³⁰ However, implementing this model in Indonesia requires addressing several institutional and regulatory challenges. Coordination among key authorities OJK, the Ministry of Religious Affairs, and DSN-MUI will be crucial to formulate uniform standards for Shariah trustee operations and establish clear oversight mechanisms. In addition, policy synchronization with the National Committee for Islamic Economy and Finance (KNEKS) could further support the integration of Islamic inheritance management into the national financial inclusion agenda. To replicate Malaysia's success, policymakers should encourage multi-level partnerships between Islamic financial institutions, local religious councils (Majelis Ulama Indonesia at the provincial level), and legal professionals. This multi-stakeholder synergy would enhance transparency, ensure equitable distribution of wealth, and embed social justice within Indonesia's estate governance framework.

CONCLUSION

This study explored the innovation of Islamic institutions in managing asset transfer through a sociopreneurship framework, drawing on the case of As-Salihin Trustee Berhad in Malaysia. The findings show that integrating *maslahah*, *maqashid syariah*, and *al-'urf bil-majud* creates a holistic model that balances legal compliance, ethical governance, and community empowerment. Key insights highlight Indonesia's institutional challenges fragmented regulations, limited Shariah oversight, and low public literacy which can be addressed through a sociopreneurship-based model built on three pillars: (1) Shariah governance and legal recognition, (2) transparency and digital innovation, and (3) social empowerment through education. Theoretically, this study expands the understanding of Islamic sociopreneurship as

²⁹ Utama Wardi et al., "Comparative Analysis of Islamic Family Law and Customary Law in the Settlement of Inheritance Disputes in Indonesia," *Hakamain: Journal of Sharia and Law Studies* 3, no. 1 (2024): 13–25, <https://journal.makwafoundation.org>.

³⁰ Muhammad Mundzir et al., "Islamic Sociopreneurship: Prophetic Principles and BAZNAS's Approach in Empowering Mustahik," *Economica: Jurnal Ekonomi Islam* 15, no. 2 (2024): 135–58, <https://journal.walisongo.ac>.

a mechanism for ethical and sustainable wealth distribution. Practically, it offers a blueprint for policymakers and Islamic institutions to develop inclusive and transparent Shariah trustee systems. Future research should broaden the analysis across multiple institutions and examine the quantitative impact of sociopreneurial governance on trust, efficiency, and social welfare. Overall, the proposed model underscores that Shariah-based institutions can act not only as financial entities but also as agents of justice and social transformation.

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