Inclusiveness of Muslim Da'wah and Entrepreneurship for Persons with Disabilities through Social Media Based on Gus Dur's Islamic Spirituality

Inklusivitas Dakwah dan Kewirausahaan Muslim bagi Penyandang Disabilitas melalui Media Sosial Berbasis Spiritualitas Islam Gus Dur

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Abstract:
This study aims to explore the transformation of Islamic preaching and Muslim entrepreneurship practices conducted by persons with disabilities through social media, grounded in Islamic spiritual values inspired by the thoughts of KH. Abdurrahman Wahid (Gus Dur). Using a qualitative case study approach, this research focuses on three social media accounts owned by disabled Muslim entrepreneurs: @rumahaspirasitunanetra, @thisablebeautycare, and @ekosugeng. The findings reveal that social media not only serves as a communication tool but also functions as a digital preaching space and spiritual marketplace, reinforcing the role of people with disabilities as active agents of change. The participants successfully integrated Islamic values such as amanah (trustworthiness), rahmah (compassion), and maslahah (public good) into their entrepreneurial and preaching activities. These findings highlight the urgency of inclusive preaching approaches and the necessity to expand the Islamic Value-Based Entrepreneurship (IVBE) model to encompass marginalized experiences. The study concludes that spirituality-based preaching and business can be powerful strategies for social emancipation and for shaping an inclusive Islamic discourse.

Keywords: Digital Preaching, Muslim Entrepreneurship, Disability, Inclusivity, Gus Dur

Abstrak:
Penelitian ini bertujuan untuk mengkaji transformasi praktik dakwah dan kewirausahaan Muslim oleh penyandang disabilitas melalui media sosial berbasis nilai-nilai spiritual Islam yang diilhami oleh pemikiran KH. Abdurrahman Wahid (Gus Dur). Studi ini menggunakan pendekatan kualitatif dengan metode studi kasus pada tiga akun media sosial aktif milik Muslim difabel, yaitu @rumahaspirasitunanetra, @thisablebeautycare, dan @ekosugeng. Hasil penelitian menunjukkan bahwa media sosial tidak hanya menjadi sarana komunikasi, tetapi juga berfungsi sebagai *ruang dakwah digital* dan *pasar spiritual* yang memperkuat posisi penyandang disabilitas sebagai agen perubahan. Para pelaku berhasil mengintegrasikan nilai-nilai Islam seperti *amanah*, *rahmah*, dan *maslahah* dalam aktivitas usaha dan dakwah mereka. Temuan ini menegaskan pentingnya pendekatan dakwah yang inklusif, serta perlunya perluasan konsep *Islamic Value-Based Entrepreneurship* (IVBE) untuk mengakomodasi pengalaman kelompok marjinal. Kesimpulan dari penelitian ini adalah bahwa dakwah dan bisnis berbasis spiritualitas dapat

menjadi strategi pembebasan sosial, membangun narasi Islam yang ramah terhadap keberagaman fisik dan sosial.

Kata Kunci: Dakwah Digital, Kewirausahaan Muslim, Difabel, Inklusivitas, Gus Dur

INTRODUCTION

Current Muslim social religious realities display intricate trends and pattern. So too in the economic sphere[1]. The last several decades have seen a Muslim entrepreneurship boom, especially in the United States.[2] As the global Muslim population grows, more and more Muslims are becoming entrepreneurs[3]. This trend has spread to Indonesia, the country with the largest Muslim population, where companies with Islamic values have sprung up, and sharia principles have become the byword for their operation.[4] Cross-country data, though, reveal a paradox, Countries where Muslims account for the majority of the population tend to have less new entrepreneurship.[5] Muslim entrepreneurial initiatives are more a matter of necessity rather than a sense of progressive 'opportunity.[6] This suggests that the economic ladder the Muslim community is large, it has not been fully successful in capitalising on its business potential.[7]

The advent of the digital age has had a significant impact on Islamic propagation work.[8] Digital preaching on social media that is so powerful has become very common, with religious messages being delivered quickly and interactively. They are contacted by pastors and missionaries on Facebook, YouTube and Instagram in the form of testimonies, teachings and videos. In Malaysia, it was found that in January 2020 approximately 78-81% of the population utilized social media to perform religious activities as an indicator of the changing life direction

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[1] Kasim Randeree, Demography, demand and devotion: driving the Islamic economy, 11 Journal of Islamic Marketing 301–19 (Emerald Publishing Limited 2020).

[2] Pierre Azoulay dkk., Immigration and entrepreneurship in the United States, 4 American Economic Review: Insights 71–88 (American Economic Association 2014 Broadway, Suite 305, Nashville, TN 37203 2022).

[3] Hanny Nurlatifah dkk., "Muslimpreneur: Entrepreneur Potential Characteristics in Indonesia as the Country with the Largest Muslim Population in the World," dalam *Entrepreneurial Innovation*, ed. oleh Vanessa Ratten, Studies on Entrepreneurship, Structural Change and Industrial Dynamics (Singapore: Springer Nature Singapore, 2022), 129–39, https://doi.org/10.1007/978-981-16-4795-6_12.

[4] Michael O'Sullivan, Interest, usury, and the transition from "Muslim" to "Islamic" Banks, 1908–1958, 52 International Journal of Middle East Studies 261–87 (Cambridge University Press 2020).

[5] Jessen Floren, Tareq Rasul, dan Azmat Gani, Islamic marketing and consumer behaviour: a systematic literature review, 11 Journal of Islamic Marketing 1557–78 (Emerald Publishing Limited 2020).

[6] Mohammad Rofiuddin dan Muhajir Sulthonul Aziz, "Al Raz Muslim Fashion Production Management Strategy In Facing Business Challenges During The Covid 19 Pandemic Islamic Economic Perspective," *Wasilatuna: Jurnal Komunikasi dan Penyiaran Islam* 5, no. 1 (2022): 1–14.

[7] Muhammad Khalique dkk., "Islamic entrepreneurship: a systematic review of future challenges and prospects of Pakistani SMEs," *International Journal of Economics, Management and Accounting* 28, no. 2 (2020): 277–95.

[8] Sadhriany Pertiwi Saleh dkk., "Digital da'wah transformation: Cultural and methodological change of Islamic communication in the current digital age," *International Journal of Multidisciplinary Research and Analysis* 5, no. 08 (2022): 2022–43.

of the da'wah medium to the digital space.[9] Social media presents opportunities for more visual and emotional preaching, and increases two-way interaction between preachers and audiences.[10] In fact, digital platforms open up space for previously marginalized groups such as ustazah (female preachers) or minorities to have a say in Islamic discourse.[11] On the other hand, the rise of online preachers challenges conventional religious authority and raises concerns about the spread of misinformation, minimal supervision by ulama, and polarization of discourse.[12]

The pressure on Muslim disabled people is not only physical or economic, but also symbolic.[13] They are often ignored in mainstream religious discourse, both in sermons, religious studies, and Islamic literature[14]. In fact, their presence brings authentic and deep spiritual experiences[15], which can enrich the treasury of Islamic preaching. Social media provides a space for this group to express their religious experiences directly and openly.[16]

In many Muslim-majority countries, regulations and public policies do not fully support the empowerment of people with disabilities as a whole.[17] This has an impact on limited access to religious education and sharia-based entrepreneurship training.[18] Therefore, community-based initiatives that are born from the grassroots are very important, including through social media as an independent space for Islamic and economic expression.[19]

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[9] Tengku Siti Aisha Tengku Mohd Azzman dan Anisa Rasyida, "Examining Factors that Influence IIUM Students' Involvement in Da'wah Activities via Social Media," *IIUM Journal of Human Sciences* 3, no. 2 (2021): 27–42.

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[11] Nurhidayat Muhammad Said, Novi Yanti, dan Siti Nuri Nurhaidah, "The Existence of Women's Da'wah in the Dominance and Marginalization of Patriarchal Culture," *Journal of Ecohumanism* 3, no. 4 (2024): 953–65.

[12] M. Kholili, Ahmad Izudin, dan Muhammad Lutfi Hakim, "Islamic Proselytizing in Digital Religion in Indonesia: The Challenges of Broadcasting Regulation," *Cogent Social Sciences* 10, no. 1 (31 Desember 2024): 2357460, https://doi.org/10.1080/23311886.2024.2357460.

[13] M.R. Efendi dan H. Kurniawan, "The Influence of Internet Addiction and Sales Promotion on Impulse Buying in TikTok Shop E-Commerce with Religiosity as a Moderation Variable," *Journal of Islamic Entrepreneurship and Management* 3, no. 2 (2023): 105–13.

[14] Patrick Nanthambwe dan Vhumani Magezi, "Leave no one behind": Towards a religion and disability-inclusive development in Africa, 81 HTS Theological Studies 1–12 (AOSIS Publishing 2025).

[15] Joost J. Breeksema dkk., "Psychedelic Treatments for Psychiatric Disorders: A Systematic Review and Thematic Synthesis of Patient Experiences in Qualitative Studies," *CNS Drugs* 34, no. 9 (September 2020): 925–46, https://doi.org/10.1007/s40263-020-00748-y.

[16] Kwonmok Ko dkk., Psychedelics, mystical experience, and therapeutic efficacy: A systematic review, 13 Frontiers in psychiatry 917199 (Frontiers Media SA 2022).

[17] Muktashim Billah dkk., Islamic law perspectives and social experiences on stigma toward disabled people in Indonesia, 10 Frontiers in Sociology 1479243 (Frontiers Media SA 2025).

[18] Ah Fathonih, Grisna Anggadwita, dan Sadudin Ibraimi, "Sharia venture capital as financing alternative of Muslim entrepreneurs: Opportunities, challenges and future research directions," *Journal of Enterprising Communities: People and Places in the Global Economy* 13, no. 3 (2019): 333–52.

[19] Mohammad Azizul Hoque dkk., "Community-Based Research in Fragile Contexts: Reflections From Rohingya Refugee Camps in Cox's Bazar, Bangladesh," *Journal on Migration and Human Security* 11, no. 1 (Maret 2023): 89–98, https://doi.org/10.1177/23315024231160153.

The issue of the social inclusion principle in Islam, particularly the people with disabilities, has been also highlighted.[20] According to Islam, humanity was created to recognize equality, compassion, and justice for all mankind.[21] Traditional and contemporary Islamic role models highlighted that showing respect for the dignity of those with disabilities is consistent with religious teachings.[22] But the fact is that we do still face social problems in many Muslim contexts, people with disabilities remain stigmatized and marginalized and denied access to religious and economic access.[23]

Recent studies show that entrepreneurial values in Islam cannot be separated from spiritual ethics such as honesty (sidq), responsibility (amanah), and usefulness (maslahah).[24] Today's Muslim entrepreneurial practices cannot only be measured by financial capabilities, but also by the extent to which these activities reflect Islamic values in their social context, including siding with marginalized groups.[25]

Politically & Nationally, Indonesia is seen to have a moderate Islamic tradition and pluralism.[26] The question of equality and inclusion with regard to the economy of the people, digitalization and the rights of people with disabilities is intimately linked to the stability of social and political life and the quality of human development. A more inter-connected world requires Muslim societies to evolve, entrepreneurship to be pursued as a means of self-empowerment, 'da'wah' to embrace the new media prudently and inclusion to be a value enshrined in public policy.

One of Gus Dur's spiritual strengths is his siding with the weak.[27] In every action, Gus Dur places the value of social justice as the main pillar of religiosity.[28] He defends minorities not on the basis of identity politics alone, but as a form of

[20] Dwi Arta Melvia dan Mohammad Ilham, "Analisis Manajemen Dakwah: Kepemimpinan Gus Dur Terhadap Generasi Z," *Dakwatun: Jurnal Manajemen Dakwah* 2, no. 2 (2023): 214–24.
[21] Saira Taiba, Razia Shabana, dan Zainab Moin, "Pluralism, Tolerance, and Islamic Philosophy: Implications for Global Peace and Conflict Resolution," *Harf-o-Sukhan* 7, no. 2 (2023): 1–11.
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[23] Muhammad Umar Mehmood dan Zahida Parveen, "Exploring the Islamic Perspective on Special Persons: A Study of the Quran and Hadith," *AL-ĪMĀN Research Journal* 2, no. 03 (2024): 114–28.
[24] Elfia Nora, Ery Tri Djatmika, dan Heri Pratikto, "Workplace Spirituality and Its Influence on Innovative Work Behaviour in Micro, Small, and Medium Size Enterprises (MSMEs): The Role of Islamic Spiritual Values in the Contemporary Workplace.," *Manchester Journal of Transnational Islamic Law & Practice* 20, no. 4 (2024), https://search.ebscohost.com/login.aspx?direct=true&profile=ehost&scope=site&authtype=crawler&jrnl=17423945&AN=182960703&h=3cqm97C7I3TL9Ijyrew%2Fc4kmB5BHt8cdSbzvkDVWzC8JfjXfi63EBsOPblC8M%2Fp6P8OgU0KmCG07N7N0tFzsAw%3D%3D&crl=c.
[25] Eisha Choudhary, "Aligning Identity, Faith, and Entrepreneurship: Experiences of Muslim Women Entrepreneurs in India," *Journal of Business Anthropology* 12, no. 2 (2023): 138–58.
[26] Mualimin Mochammad Sahid, Ahmad Nur Jihadi, dan Setiyawan Gunardi, "Moderate Islam as a solution to pluralism in the Islamic world: The experience of Indonesia," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation (ISTAC)*, 2019, 1–24.
[27] Nasrudin Nasrudin dan Sudiro Sudiro, "Gusdurian Islamic Social Movement: Political Discourse, Resource Mobilization, and Framing," *International Journal of Social Science and Religion (IJSSR)*, 2022, 251–76.
[28] Abdul Basid dkk., The Role of Nahdlatul Ulama'(NU) Diplomacy in Promoting Islam Rahmatan Lil 'Alamin Exegesis to Strengthen Indonesian State-Religion Concepts: A Study of Gus Dur's Thought, 14 Journal of Islamic Thought and Civilization 224–45 (2024).

manifestation of Islamic teachings that uphold human dignity.[29] This view is very relevant in encouraging a fair model of preaching and entrepreneurship for the disabled.

As stated by Gus Dur, religion must liberate, not oppress. Social media, with all its complexities, becomes a new field to realize this liberation.[30] When someone with physical limitations is able to voice Islam from his own perspective, then that is preaching that is down to earth not only from the text, but from the real context of life.[31]

There are few recent studies about the above issues, but the study has just started. With respect to Muslim entrepreneurship, the researchers have found out that there has been limited attention given to the Muslim entrepreneurial groups in the perspective of religiosity. Muslim entrepreneurs, in fact consider business as an act of worship, thus Islamic values penetrate their business strategies and ethos.[32]

The change in the form of da'wah to the digital realm is not just a matter of technology, but also touches on theological and epistemological dimensions. The transfer of da'wah space to social media has also shifted the center of religious authority from conventional clerics to individuals with digital influence. This creates opportunities as well as challenges, especially when the da'wah actors come from groups that have not had formal legitimacy.

Many Muslim disabled entrepreneurs use Instagram, TikTok, and YouTube not only to sell products, but also to share their life narratives as a form of self-da'wah[33]. This narrative, although not explicitly theological, carries a strong moral and spiritual message, often more inspiring than formal da'wah that is dry of empathy.

Scholarly writings on digital da'wah started to emerge in the backdrop of pervasive expansion of social media on the Muslim world.[34] The qualitative study concludes that social media has transformed dawah practices in the modern era,

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[29] T. Glas dan P. Remeeus, "Politics of Multiculturalism in an Age of Intolerance: Identity Construction and Political Engagement of Religious Students in Yogyakarta, Indonesia" (B.S. thesis, 2019), https://studenttheses.uu.nl/handle/20.500.12932/33391.

[30] Muhammad Said, "Virtual Preaching Activism In Indonesia: Social Media, Politic of Piety, New Ulama, and Democracy," *Jurnal Penelitian* 17, no. 1 (2020): 1–14.

[31] John Renard, *Seven doors to Islam: Spirituality and the religious life of Muslims* (Univ of California Press, 2023), https://books.google.com/books?hl=id&lr=&id=ondWbP0sB-MC&oi=fnd&pg=PR9&dq=When+someone+with+physical+limitations+is+able+to+voice+Islam+from+his+own+perspective,+then+that+is+preaching+that+is+down+to+earth+not+only+from+the+text,+but+from+the+real+context+of+life&ots=u2w3R-4zWe&sig=H8IgESHvi6BJa_8yjv5O4H25bsg.

[32] Vebby Anwar, Sofyan Hamid, dan Andi Harmoko Arifin, "Entrepreneurship in through Islam Perspective," dalam *3rd International Conference on Accounting, Management and Economics 2018 (ICAME 2018)* (Atlantis Press, 2019), 146–55, https://www.atlantis-press.com/proceedings/icame-18/125917120.

[33] Muhajir Sulthonul Aziz dan Moh Ilham, "Muslim Entrepreneurs with Disabilities in Digital Era: A Study of Islamic Management Practices and Social Empowerment," *PAMDI: Indonesian Journal of Islamic Management and Organization* 1, no. 01 (2025): 27–37.

[34] Muhammad Talhah Ajmain Jima'ain, "Dawah in the Digital Age: Utilizing Social Media for the Spread of Islamic Teachings," *Journal of Current Social and Political Issues* 1, no. 1 (2023): 1–7.

particularly in South East Asia.[35] It was discovered that da'wah via digitized media make religious content more attractive and raise the interaction level of dai with potential followers through virtual jamaah.

The transformation of Islam in the digital world also opens up opportunities for gender inclusivity[36]. Ustazah, female activists, and women with disabilities are now starting to fill public spaces with interpretations and narratives of Islam that are more friendly to women and vulnerable groups.[37] This is a step forward that enriches Islamic discourse and broadens the basis of da'wah.

The combination of the power of personal narratives and digital platforms creates a new wave of empathy-based Islamic da'wah.[38] This has the potential to form a new collective awareness in the Muslim community, that those who are different should not be alienated, but rather raised as part of the grace of the universe. In this context, Muslim disabled people are not objects of pity, but meaningful spiritual subjects.[39]

With regard to social inclusivity and the issue of disability in Islam, latest researches suggest that there is a kind of false consciousness in this side of human experience characterised by the apparent contradiction between a set of prescriptive ideals and empirical reality.[40] Gus Dur intimacy of a religious nature Gentile peaceful and without prejudice to the conditions, mengenalinya and menghargai as well as to human rights. The Islamic teachings, if they are rightly understood, commands the defense of the weak as a matter of social ethics."

KH. Abdurrahman Wahid's (Gus Dur) thoughts on spirituality and socio-religion have been widely used as references in Indonesian Islamic studies. Gus Dur's collection of essays, such as My Islam, Your Islam, Our Islam (2006), emphasizes that Islam has diverse and multidimensional faces, so it should not be monopolized by just one interpretation. Gus Dur emphasized the importance of ethics and spirituality in national life.[41]

The potential for inclusion in digital-based entrepreneurship and preaching needs to be supported by a just ecosystem. This includes digital literacy education based on Islamic values, support for inclusive digital infrastructure, and affirmative policies that systematically encourage the participation of vulnerable groups.

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[35] A. Q. Gassing dan others, "Islamic law perspectives and social experiences on stigma toward disabled people in Makassar," *Frontiers in Sociology* 10 (2025), https://www.researchgate.net/scientific-contributions/Abdul-Qadir-Gassing-2269414535.

[36] Cansu Arısoy Gedik dan Ahmet İlkay Ceyhan, "The gender gap in the digital era: reaching algorithmic fairness and technological inclusivity in network society," 2024,

[37] Arısoy Gedik dan Ceyhan.

[38] Carnelia Marta Diana dan Oktaviana Purnamasari, "Check for updates Public Relations Campaign "From Door-to-Door Mandatory Mask" as Implementation of Aice Group's Humanitarian Mission," dalam *Proceedings of the 1st International Conference on Research in Communication and Media (ICORCOM 2021)*, vol. 729 (Springer Nature, 2023), 102,

[39] Harold Braswell, Take pity: What disability rights can learn from religious charity, 47 The Journal of Medicine and Philosophy: A Forum for Bioethics and Philosophy of Medicine 638–52 (Oxford University Press US 2022).

[40] A. H. Ayob dan A. A. Saiyed, "Islam, institutions and entrepreneurship: evidence from Muslim populations across nations," *International Journal of Islamic and Middle Eastern Finance and Management* 13, no. 4 (2020): 635–53.

[41] Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: The Wahid Institute, 2006).

Without this support, the expected transformation will only occur sporadically and unsustainably.

This study aims to explore in depth the compatibility of Islamic spiritual values with the current social problems in Muslims. The study's main focus are organized in three broad areas; examining contemporary Muslim entrepreneurial patterns; digital da'wah Allah through social media and looking at attempts for social inclusivity among Muslim communities.

This study starts from the premise that the values of universal Islamic spirituality caracterizing Gus Dur mentality may become the way out of several contemporary socio-political-religious problems of society. On the main hypothesis, that the combination of spiritual values and humanist social vision will contribute in creating a model of Muslim entrepreneurship and digital da'wah that is more inclusive and just.

RESEARCH METHODS

This research employs a qualitative research with case study type which aims to describe in-depth about practice of da'wah and inclusive entrepreneurship that is done by social media of Moslem persons with disabilities. The research object was determined purposively that the social media accounts were directly owned by Indonesian Muslim business actors with disabilities that consistently serve content with the nuance of Islamic da'wah and Islamic business ethics. The three main objects of this study are Instagram account @thisablebeautycare for disabled business actors in beauty; account @rumahaspirasitunanetra, which is for the Muslim blind community; and account @ekosugeng who is an entrepreneur with disabilities who has both personal and motivational narratives based on Islamic values.The data types applied in this research are the primary data and the secondary data. We collect our data through digital observing and in depth interviews with account managers or actor of producing da'wah content and business. Secondary data presents in the form of documents, social media texts/images/videos, and public data overall where news articles, online interviews, and business actor profiles are included. The entire raw data was gathered to reconstruct how Islamic and inclusiveness values had been utilized within entrepreneurship and online da'wah practiced by disabled business actor.

The key informants in this research are the account owners or maintaining administrators who act as a direct proxy to the observed values and practices. Sometimes, other data is collected from community members or associated parties (e.g. partners or social media followers) that are actively involved in business and digital da'wah. The informants are purposively determined based on (1) Muslim people with disabilities, (2) running online business on social media, and (3) their account posts that contain da'wah or Islamic values issue. The research work is conducted in multiple stages. The first step is mapping and identification of entities, by means of exploring social media and online news. In addition, the digital observation was conducted during one month, in order to examine the content from the three accounts, and to analyze the frequency, narrative and the interaction created with followers. This was followed by an online, semi structured, data collection interview to explore the meaning, motivation and reflection of values underpinning their work. Appropriate documentation via the capture of

screenshots, interview transcriptions, and digital field notes was collected to enhance the trustworthiness of the data.

The method of data analysis that   is applied is thematic analysis; an inductive method. All these data are then summarized and code according to main themes include in da'wah, entrepreneurship, Islamic spiritualitas and social inclusivity. The analysis was conducted in an iterative manner through repeated reading to identify narrative patterns, symbols and communication strategies that were used by the business actors when articulating their identities as Muslims, entrepreneurs and people with a disability. Data validation is executed by triangulation of sources and member check by which the investigator validated the findings with the informants to secure the credibility of the interpretation.This approach enables researchers to gain comprehensive insight into how Muslim PWDs embed their spiritual, social, and economic roles in a cohesive da'wah and business practice in the digital domain. Furthermore, such way allows us to find an understanding of the meaning of Gus Dur's spiritual message in the actual practice of inclusive and transformative economic empowerment of the people.

RESULTS AND DISCUSSION
Inclusive Da'wah by Persons with Disabilities

In the process of this research, @rumahaspirasitunanetra Instagram account was chosen as one of the main objects because it represents the Indonesian Muslim Blind Association (ITMI) community which actively uses social media to preach and spread the spirit of empowerment. This account is managed by several members of the Muslim disabled community who also have backgrounds as students, preachers, and micro business actors based on individual skills. During the one-month digital observation period, this account routinely uploads da'wah content aimed not only at fellow people with disabilities, but also at the Muslim public in general. Her follower count shows active engagement, with over 15,000 followers coming from all walks of life.

The da'wah content they display uses a very friendly and universal language approach. In several short videos and graphic uploads, they convey values such as the importance of patience, respect for differences, and glorifying each of God's creations, without putting aside physical conditions. One of the uploads that received a high response was a quote from the Qur'an verse explained with an audio narration by a member of the blind community, accompanied by a caption with the theme of human equality and the importance of empathy in religious life.

An interview with the account manager, namely Ustaz H. Fauzan, a blind preacher who is also the head of the community, revealed that digital da'wah for them is not just a means of communication, but also a form of actualization of faith and dignity. "We want to show that Islam does not look at the physical, but charity and intention. We preach not because we are perfect, but because we want to continue to learn and invite," he said in a Zoom interview session on May 17, 2025.

In terms of interaction, this account has an active and supportive community of followers. The comment column is often filled by netizens who provide prayers, support, and even requests for light religious consultation. This shows that the social media space is able to form a da'wah ecosystem that does not look at physical limitations, and instead expands the authority of da'wah to groups that have been marginalized.

When viewed from the perspective of Islamic Value-Based Entrepreneurship (IVBE), @rumahaspirasitunanetra activities reflect the principles of ihsan (doing the best), maslahah (benefit), and amanah (trust). This community not only preaches, but also sells several Islamic digital products such as e-books of daily prayers, audio Islamic studies for the visually impaired, and virtual recitation services. With this, they make da'wah part of business activities that have worship value and economic value. They have succeeded in combining spiritual values and economic needs in one meaningful social practice.

The da'wah approach used by this community clearly reflects the spiritual values of KH. Abdurrahman Wahid (Gus Dur), especially in the aspects of partiality to minority groups, inclusivity in the understanding of Islam, and respect for human dignity. Gus Dur is known as a figure who never separates social struggle from Islamic teachings. In this context, what the Muslim blind community is doing is not just da'wah in a narrow sense, but a cultural movement to build equality, empowerment, and appreciation for the diversity of God's creation.

Muslim Entrepreneurs with Disabilities and Islamic Ethics-Based Branding

The Instagram account @thisablebeautycare an interesting example of the entrepreneurial practice of Muslim people with disabilities that integrates da'wah values in digital business strategies. This account is managed by Fanny Evrita, a person with a physical disability who runs a disability-friendly and halal-certified beauty products business. During the four-week observation period, the research team noted that these accounts actively published visual content about products, education about self-love in Islam, and inspiring stories of running a business with physical limitations.

The interview conducted on May 20, 2025 via video call revealed that Fanny's main motivation was not just to sell products, but to spread the spirit of da'wah through the narrative of struggle. She stated, "I started this business not because of big capital, but because I want women like me to be able to take care of themselves, look confident, and know that Islam supports us to feel valued." This statement shows that her business mission is closely related to Islamic values that honor women and encourage empowerment.

The content in this account presents values such as trust, professionalism, and the best service (ihsan) to customers, especially customers who are also disabled. One of the viral uploads featured testimonials of disabled customers who felt confident again after using @thisablebeautycare product, with a caption that emphasized that beauty is a gift of Allah that must be thankful and cared for. In this case, branding is not only about selling products, but also about shaping spiritual and social perceptions of beauty and disability empowerment.

From the perspective of Islamic Value-Based Entrepreneurship (IVBE), this account represents a combination of worship intentions, social missions, and economic strategies. The business is run not only for financial gain, but also as a form of contribution to society, especially fellow Muslims with disabilities. The strategy used by Fanny also shows a cultural da'wah approach: conveying the message of Islam in a subtle but impactful way, through aesthetics, visual narratives, and empathetic services.

The values carried by Fanny are in line with the principles championed by Gus Dur, especially in terms of recognition of the rights of minority groups, respect for the diversity of human potential, and rejection of discrimination based on physical conditions. In this context, @thisablebeautycare business is not only a form of entrepreneurship, but also a form of social da'wah that rejects limitations as a stigma, and instead makes it an authentic and transformative da'wah potential.

Narrative of Spirituality and Social Resilience

Instagram accounts @ekosugeng be the third object analyzed in this study. This account is managed by Eko Sugeng, a disabled Muslim who raises life stories, spiritual reflections, and Islamic motivations in the form of daily narratives. Unlike the previous two objects that focused on community efforts or product business, this account stands out more as a space for personal expression, but is very strong in conveying Islamic values such as patience, tawakal, gratitude, and the struggle of life.

During the observation period from April to May 2025, the account routinely shared short videos containing stories of Eko's personal struggles as a Muslim with disabilities. In one of his uploads, Eko said, "We don't need to be pitied, we need to be respected. For Allah sees deeds and intentions, not body shapes." The content received thousands of likes and positive comments, showing the high public resonance of the message conveyed.

In an online interview on May 22, 2025, Eko explained that all the content he uploaded departed from the Islamic values he had learned since childhood. "I didn't go to a formal religious school, but I learned from my father that Islam should give hope. And I use this social media to spread hope, not complaints," he said. He also stated that spiritual narratives are the main force in overcoming the physical and social limitations he has experienced since adolescence.

Eko's content uses a simple, yet meaningful visual approach. It is not uncommon for him to cite hadiths or the story of the Prophet Muhammad PBUH as inspiration in facing life's challenges. In terms of public response, many netizens claimed to be inspired and felt closer to Islamic values because the narrative displayed by Eko felt honest, personal, and down-to-earth.

From the perspective of Islamic Value-Based Entrepreneurship, even though this account does not explicitly offer products or services, Eko can still be categorized as a spiritual entrepreneur who uses life experiences as a source of da'wah and empowerment value. He creates a "value product" that is consumed by the public in the form of inspiration, enthusiasm, and faith strengthening. In this case, the narrative he builds is a social contribution that is relevant to the spirit of IVBE: oriented to maslahah, sincerity, and social transformation.

What Eko Sugeng did can also be read as a form of embodiment of Gus Dur's spiritual values. Gus Dur has always placed human dignity as the main principle in religion, including the defense of the right to expression of marginalized groups. Through this account, Eko practices da'wah that is very personal but at the same time collective, because he has managed to reach thousands of people with a message of Islam that is soothing, constructive, and moving. It not only delivers da'wah, but also becomes a symbol of the courage of Muslims with disabilities who seize digital space to voice the values of justice and humanity in the framework of Islam.

The Transformation of Social Media as a Space for Da'wah and an Inclusive Economy

The three case studies critically examined in this research revealed one big picture, social media moved from being a communicative space into an extremely transforming zone of daw'ah and entrepreneur, particularly for Muslim communities living with disabilities. In this digital domain, the old lines of religious authority, physical and social, even hierarchical are being redrawn. Social media has turned out to be a comprehensive ecosystem that allows ideas, values, and da'wah (preaching) based on Islamic spirituality to be actively transmitted by groups that, till then, were often mute. This is a turning point in the da'wah paradigm and people's economy, from graduated structure to dialogical form, from limited place into nonborder digital space, and from single idea media to multiply stories and contexts.

The accounts like @rumahaspirasitunanetra, @thisablebeautycare, or @ekosugeng demonstrate how Muslim disabled groups can strategically position themselves as producers of Islamic discourse. They are not only religious messages but opinion molders which create a discourse of liberation as spirituality. The stuff they make is real, just, legit content, and that's because it comes from actual experiences presented to their audience with an honest, human touch. In the case, social media serves as alternative da'wah podium which could compete as well as complement with conventional da'wah functions.

These social media actors also often engage in live sessions, Q&A forums, and collaborative content with other Muslim influencers or disability activists. Such practices not only expand their reach but foster a sense of digital ummah where solidarity is not based on status or authority, but on shared narratives of resilience. This dynamic exchange turns their social media accounts into living spaces of learning, not only about Islam, but also about humanity, patience, and justice core teachings that resonate with the Prophet's traditions.

For the development of modern Islamic da'wah, however, what they are doing testifies to the fact that desacralizing overly centralized religious authorities is a long time in coming. No longer is the role of the ustaz, or ulama, or religious leader the sole legitimiser of the right to impart Islamic knowledge. People with meaningful life experiences and noble values, like Muslim actors with disabilities, in reality, are able to convey even more touching and more down to earth da'wah. The da'wah they offer is not mere abstractions, rather it is an empathetic call that grew from a struggle, from a sense of vulnerability, and from a resolve to not only endure but to contribute.

The personalization of da'wah carried out by these actors reflects a form of *experiential authority*, where credibility is built from lived faith rather than formal education. Many followers report feeling spiritually closer to these digital preachers because their messages are embedded in everyday struggles. This "dakwah from below" is an alternative epistemology that privileges emotional intelligence and spiritual honesty, which are often overlooked in formal institutions.

From the economic aspect, the entrepreneurship activities of the three research subjects reflect how the core values of Islam such as amanah, maslahah, and tawakal are practiced. They've been able to nurture a business model that seeks and prospers by more than just profits – it nourishes in both a social and spiritual

realm that their community can feel. Every buying customer they have become consumers buy does not only become buyers.but becomes part of the empowerment and da'wah movement. What that means in effect is that their business activities have a double obligation, livelihood and worship.

In terms of economic operation, these communities also demonstrate adaptability to the market by using Islamic branding language terms like *halal*, *berkah*, and *syar'I* while keeping the tone inclusive. Their business narratives often combine religious identity with motivational appeals, such as "usaha sambil ibadah" (entrepreneurship as worship), which appeals deeply to their Muslim followers. This dual appeal strengthens both customer loyalty and spiritual engagement.

In this regard, the da'wah and entrepreneurship endeavors which have been done by the disabled Muslim community have made the values of spirit of KH become a reality. Abdurrahman Wahid (Gus Dur). Gus Dur believes that it is liberating, not binding; humanizing, not discriminatory. The spirit of being inclusive so often articulated by Gus Dur really emanates from the ways these actors transgress limitations and make social media a place for spiritual as much as social struggle, yet with a strong grounding in (a certain interpretation of) Islamic values.

Considering all these findings, it can be argued that social media in this instance is simultaneously a new dynamic praying place where "daw'ah" is conducted and a platform for an "economic market" transaction within the boundaries of Islamic values. The three cases studies considered indicate that digital spaces do not only provide new gates for access of Muslim disabled groups to the resources, but also utilize their agency to bring values that are transformative in society. This is a living example of inclusive and progressive da'wah; da'wah that does not only spread a message, but also translates that message in real social action, from margins to center, from victimization to empowerment.

However, the success of these initiatives also highlights the urgent need for structured institutional support. Without access to stable funding, inclusive digital tools, and policy recognition, the continuity and expansion of such transformative da'wah could stagnate. It becomes crucial for religious institutions, NGOs, and government stakeholders to recognize these grassroots efforts and integrate them into broader programs of Islamic digital literacy, inclusive entrepreneurship, and public theology.

The Value of Gus Dur in Muslim Entrepreneurship Practices

The results of the study depict a substantial success of social change embodied in digital-mediated Muslim da'wah and entrepreneurship, particularly among the disabled. In such settings, they no longer play a passive role as mere recipients of da'wah or social welfare. To the contrary, they become active agents of their own activism and contribute to the construction of a more compassionate, humanistic, and contemporary Islamic narrative. These are spiritual messages not from academic luxury or formal authority, but from the honesty of experience of life together as a group often dismissed. It's a modest form of contextual da'wah, firmly rooted in and speaking to the deepest side of the life of Muslims today.

These actors have been redrawing the lines of religious authority. Authority is no longer monopolized by institutions but rather springs from the well of true, coherent stories of faith. This is a new opening for democratic Islamization of da'wah, as now anyone who leads an outstanding life of spiritual integrity can

become a model. Here, da'wah is no longer a function of a hierarchy of order structures but involves the collective pursuit of efforts to promote viable and liberating Islamic principles for all sectors in society, including the disabled. The redefinition of religious authority to include lived experience aligns closely with Gus Dur's epistemology of "Islam ramah," where compassion overrides rigid textualism, and moral credibility is derived from inclusivity rather than orthodoxy.

This transformation is also influenced by the power of narrative theology, where the articulation of suffering and resilience becomes a medium of theological meaning. Muslim entrepreneurs with disabilities use their social media platforms not only for business but for sharing stories of struggle, spiritual growth, and ethical reflection. These testimonials embody a theology of presence (teologi kehadiran), where preaching is done through the act of "being with" a direct embodiment of rahmah (compassion) in action. The lived theology of these actors resonates more deeply with followers because it integrates ethics with reality.

Change simply to change face of relationship between the people and the church on one hand, and the state and minority on the other hand. When disabled Muslims began using social media for preaching and business, they helped create a space that was more interactive and more participatory. This is a space of horizontal solidarity traversing geographical, economic, and even theological lines. It is a solidarity that is not born of pity, but of acknowledgment of the dignity of the human person and the right to a voice. This is where the benefits of Islamic inclusivity manifest most palpably.

To reinforce this, a participatory framework in public religious spaces must be developed. Religious institutions and digital da'wah communities should co-create knowledge and rituals that embrace persons with disabilities as subject-participants, not just audiences. For example, adaptive worship tools, inclusive Friday sermons, and accessible religious apps can greatly bridge the spiritual gap that still marginalizes them. As Gus Dur often reminded, a just society is one where the most vulnerable are heard first not last.

Theoretical implications of these findings enrich the theoretical development of Islamic Value-Based Entrepreneurship (IVBE) framework. The IVBE model which has emphasized honesty, fairness, and responsibility now should be enlarged by including the spiritual social values. Rahmah, ta'awun (mutual cooperation), and i'tiraf (recognition) are typical features of spiritual social values that hopefully will be an antithesis of moral hazard or at least will be the determinant of moral hazard in students. For disabled actors, entrepreneurship is not just a financial way out, but a liberation from the pariah condition and the implementation of monotheistic values into society. Thus, IVBE requires recasting as a model which encompasses and addresses the experiences of the marginalized.

The integration of spiritual dimensions within IVBE also opens the door to reshaping curricula in Islamic business schools. Courses that deal with entrepreneurship ethics should no longer limit themselves to legalistic discussions of halal-haram boundaries but also explore justice, empathy, social healing, and inclusive leadership. Case studies from inclusive businesses, particularly those led by disabled Muslims, can be incorporated into learning modules to build what Gus Dur called peradaban kasih (a civilization of compassion).

Based on this, Gus Dur's spirituality merely functions as a philosophical and ideological-economical foundation. Religion as ethical force to liberate humankind

from fear, discrimination, and oppression according to Gus Dur. For Gus Dur, spirituality is not limited to personal piety but is the shared responsibility to defend the weak, to respect difference and to ensure justice. Actors with disability who are sholatpreneurs or businessmen who preach through social media are essentially the successors of Gus Dur that is, to turn public space into a place where belief can be expressed more humanely and more liberatively rather than repressively and exclusively.

This legacy of inclusive da'wah must also inspire global Islamic discourse. It is no longer sufficient to only discuss accessibility in terms of ramps and Braille Qur'ans. Inclusion must be a hermeneutical principle how we interpret scripture, frame laws, and organize communities. Gus Dur's legacy offers a paradigm for this, where orthopraxy (right action) is valued alongside orthodoxy, and where the question "who speaks for Islam?" must be answered by pointing to those living ethically and inclusively at the margins.

The practical consequence is the need to re-organize public policies in a way that tend to people with disabilities as main players in people's development. The state and the Islamic institutions should develop an empowerment strategy that is both charitative as well as structural in nature and should work on its sustainability. Islamic entrepreneurship learning should be oriented to the universal access of curriculum materials, digital training, and financial support. In the world of da'wah, and in the training for both da'i and content managers, the viewpoint of people with disabilities needs to be involved, so that the da'wah messages that go forth can indeed reach out, not push away.

Gus Dur's values then should not be considered only as a morality flagship, but also as an epistemological base to encourage the development of a more fair, transforming, and participatory Islam model. This disability da'wah is honest da'wah honest because it comes from wounds and from hopes. Enabled entrepreneurship by actors with disabilities is not just a business; it is social worship rich with meaning. So, what the perpetrators of this study have done is nothing but a cultural project broadening the horizons of Islam by taking it back to its primary roots of mercy and justice.

Recommendations and Direction for Follow-up

Drawing from the lessons of the past and the conversations that have taken place up to now, this paper argues that the strategies anchoring Muslim da'wah and entrepreneurship are gradually assuming a more inclusive and reactive orientation to the social realities of PWD. Specifically, this government (the ministry of religion and the ministry of cooperatives and MSMEs) can organize programs to empower disabled Muslims not only through charity, but also through capacity development from digital and spiritual point of view as business actor and da'i. This can translated into digital sharia branding or da'wah literacies, I think it's the lack of this knowledge on social media or sharia financing for people living with disability.

Institutional synergy is another aspect. It is critical that state actors, Islamic civil society players, and private-sector entities work together to establish a conducive ecosystem. There is a need to introduce training for digital entrepreneurships and Islamic content production that are specifically designed for disabled people, together with their tools, infrastructure and services. Collaborations with Islamic fintech platforms may contribute towards sharia-

compliant micro-financing for disabled entrepreneurs and thus for financial inclusion to be presented fully as a principle grounded on the Islamic social justice.

Islamic Institutes, Islamic school treadition, Islamic campus also to the start make curriculum and social entrepreneurship bomingisof the spread of Islamic spirituality. Da'wah is no longer about who is the loudest, but centering those who are, who are most sincere and reflective in their experience, including disabled voices. This would help to build a narrative of Islam as the champion of the oppressed, the protector of diversity and the broker of participation among all groups in the (re)construction of the ummah.

To achieve this transformation, Islamic education institutions will need to transcend their traditionalist hierarchies and recognize the plurality of knowledges. Testimonial wisdom of the lives of Muslim disabled persons, like other forms of the same from of life, should be authorised in the discipline of religious formation. This will not only expand the epistemological range of Islamic studies, but also deepen its moral feeling. -Beyond the 'boring' of traditional curriculum, Disability and Islam, Ethics of Empathy or Digital Theology (taught by faculty and fully engaging students on the pedagogical frontiers that exist well beyond the traditional norms of the first-year curriculum) might become more and more relevant curriculum vehicles for student interest in real-world social issues.

In theory, this study provides a rationale to extend the IVBE framework to other dimensions in the future. Masculini values such as rahmah (compassion), ikhtiar (deliberate struggle) and tashdiq (acknowledgement of the legitimacy of marginal experience) need to be built into the theory of Islamic entrepreneurship. This will support IVBE as the not only a morality theory, but also a theological foundation in the development an equitable, spiritual humanist and just economic system of the ummah. Subsequent versions of IVBE may also draw on lessons from liberation theology, postcolonial ethics, and inclusive economics to locate Islamic entrepreneurship within the ambit of wider global justice movements.

This prolongation is also necessary to counter act the utilitarist reducing of the entrepreneur as a pure form of capital gain. Rather, Islamic entrepreneurship from the inclusion side of the theory should be a means of personal renewal, moral commitment, and social reconciliation. This value added IVBE would facilitate Muslim entrepreneurs serving not only as economic but also cultural and spiritual agents of reform, especially in a post-pandemic digital age, where 'stories of trauma, stories of healing, and stories of mission' are in high demand.

Recommendations are also addressed to daw'ah movements and organizations. Social media is not about taglines, no; social media is to be understood to be a new da'wah frontier, and one that should the be cutting edge of all forms of da'wah, not just in verbal dexterity. It requires the disabled Islamic discourse to be strengthened, expanded and propagated to be publicly felt. There might also be synergy through a combination of traditional da'wah workers and digital da'wah working alonside disabled people. Hybrid models of such as podcast co-productions, participatory webinars and virtual majelis taklim can help to achieve this integration. Most crucially, Suma'e stressed that any da'wah strategy should include the development of digital literacy programs with Islamic principles, to ensure that messages were appropriate, factually accurate and socially relevant.

There are at least two major issues that should be the next step in the follow-up of this research, first we have to do a quantitative study that can measure the actual impact of da'wah and digital entrepreneurs with disabilities on changes of people's attitudes and their economic empowerment, second, we have to do the qualitative study which can explore the spirituslity of Gus Dur deeply, as an epistemic frame in building a transformate model of Islam. This sort of Islamic scientific research is even urgently needed to put the rooted inclusive da'wah at a higher position in the Islamic scientific discourse and then to have a more balanced policy making, for example, in education.

Future research could also use a longitudinal approach to follow up on the sustainability and expansion of Islamic digital projects developed by and for PWDs in the long-term. This will provide a greater understanding of challenges, innovations and resilience that might not be discovered in the static case studies.Setting-local wisdom meets Islamic universalism, especially in pluralistic societies, such as Indonesia, is also promising for further investigation. Through funding further research of this type, we are one step closer to achieving Gus Dur's vision of an Islam that is plural, enabling and truly emancipatory.

CONCLUSION

This study shows that social media is a transformative new arena for Muslim persons with disabilities for them to carry on da'wah and entrepreneurship activities in a participative, creative, and meaningful manner. The most significant finding in this research is that expression of the three object of study were be able to involve the Islamic value inside its in inclusive, contextual, and personal. They are meaning not only as religious message, but also as a spiritually liberating and empowering narrative, especially insofar as they are disadvantaged minority groups. This represents a significant change in the persona of Muslim da'wah and entrepreneurship, from being exclusive to inclusive, from authoritative to participatory and from the formal to digital. The significance and contributions of this work mainly focus on two aspects. First, the conceptual level, this study supplements the concept of Islamic Value-Based Entrepreneurship (IVBE) with a spiritual-social dimension that originates from the experience of disability. This is a significant theoretical contribution as it adds to the understanding of Islamic entrepreneurial praxis, which has relied too much on the normative and economic aspects only. Second, methodologically, in combination with digital observation and intensive interview, the case study in terms of digital observation and in-depth interview can have ethically managed to sensate the authentic view through the lense of people/groups which have been less prior to become the centre of da'wah and Islamic business studies. However, there are drawbacks to this study. Prioritizing only three social media accounts offers a very partial picture of the wide range of dawah practices as well as entrepreneurship of Muslims with disabilities in Indonesia. Furthermore, the manner of being qualitative favors the depth of experience and history, however there has been no capacity to quantify social or economic significance of this engagement. Hence, this study suggests future studies on the synergy between qualitative and quantitative methods to measure the effectiveness of digital da'wah and as well disability spiritual business models more generally. Moreover, a more depth exploration of Gus Dur as an epistemic frame in the making of transformative Islam could be another relevant agenda to be more

intensified. This study further acknowledges its limitations. The analysis was confined to three purposively selected social media accounts from Java, which, while providing narrative depth, restricts the breadth of representation. The one-month observation period, although adequate for thematic exploration, may not fully capture long-term digital da'wah dynamics. The focus on active and successful accounts also introduces a potential selection bias, while excluding less successful cases that might illuminate additional challenges. Moreover, the Indonesian focus leaves out cross-country variations that could enrich the findings. These limitations suggest important directions for future research to complement the qualitative insights presented here. Therefore, this study provides a new room in the contemporary discourse of Islam, that da'wah and entrepreneurship is not only the responsibility of religious elite or big entrepreneurs, but they also can be done by anybody, including them the figure of those in the peripheral. Just those margins that frequently contribute the truest stories, the most genuine spirituality, and the really valuable social work.

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