

ISLAMIC SOCIAL ENTREPRENEURSHIP IN REALIZING SOCIAL INCLUSION FOR PEOPLE WITH INTELLECTUAL DISABILITIES

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ABSTRACT

Introduction: People with intellectual disabilities often face systemic barriers that limit their access to education, employment, and meaningful social participation. This study addresses the limited social and economic inclusion of people with intellectual disabilities, a group often marginalized and stigmatized in rural Indonesia. It examines how Islamic Social Entrepreneurship can serve as a model for empowerment to promote social inclusion in Karangpatihan Village, Ponorogo Regency.

Methods: This research uses a qualitative explanatory case study; data were collected through interviews, observation, and documentation, and analyzed with pattern matching.

Results: The findings reveal that Rumah Harapan Mulya's empowerment program, through training in doormat and ciprat batik, integrates social entrepreneurship, business skills, and Islamic values "SAFTI" (Siddiq, Amanah, Fathanah, Tabligh, Istiqamah) in line with the maqasid al-Syariah (principles of Sharia). This integration enhances social recognition, participation, and economic contribution while reducing stigma against people with disabilities. Despite challenges in communication and financial management, the initiative successfully creates an inclusive and equitable environment.

Conclusion and suggestion: Theoretically, this research contributes to the development of Islamic entrepreneurship studies by introducing Islamic Social Entrepreneurship as a sustainable and replicable empowerment framework. Practically, it offers insights for policymakers and social institutions on designing disability-inclusive empowerment programs.

INTRODUCTION

People with intellectual disabilities often face systemic barriers that limit access to education, employment, and social participation. In Indonesia, the term "persons with

disabilities” was officially adopted after the ratification of the Convention on the Rights of Persons with Disabilities (CRPD) through Law No. 19/2011, and reinforced by Law No. 8/2016, which shifts the paradigm from compassion to inclusive empowerment. This change aims to eliminate stigma and affirm that no human being is inherently deficient, as Islam teaches that mankind was created by Allah SWT in the most perfect form (Q.S. At-Tin: 4).

However, despite having a legal basis contained in Law No. 8/2016, people with disabilities still face discrimination in various aspects, especially in access to education and employment. Data from the [International Labor Organization](#) and [LPEM FEB UI \(2017\)](#) show that their labour force participation rate is only 51.12%, compared to 70.4% for non-disabled persons. Most work in the informal sector (65.55%) rather than the formal sector (34.45%). For instance, in 2019, labour force participation among disabled men reached around 58.9%, while women were significantly lower at 36.9%. National BPS in 2022 data indicate that only approximately 44% of persons with disabilities participate in the labour force, significantly lower than the general population average of around 70–71%. The stigma that people with disabilities are unproductive is still strong in society. In fact, Aprianingsih's research (2018) states that people with disabilities have high fighting power and the potential to work in teams and under pressure. Therefore, we need an empowerment strategy that is not based on pity, but on potential, rights, and empowerment.

The lack of employment opportunities in the formal sector encourages people with disabilities to optimize their productive age through the informal sector, one of which is by building independent businesses. This is proof that people with disabilities have the potential to be empowered, work, and improve their socio-economic welfare independently. The government has supported this direction of empowerment through Law No. 8/2016, which shifts the paradigm from compassion to inclusive empowerment. One strategic form of this effort is the implementation of social entrepreneurship, which is social value-based entrepreneurship that can actively involve people with disabilities.

Social entrepreneurship has been promoted globally as a strategic approach for empowerment. Conventional social entrepreneurship models emphasize social value creation and community participation, while Islamic Social Entrepreneurship (ISE) extends this by integrating Islamic values such as maqasid shariah, ethical business conduct, and accountability to Allah SWT. This integration strengthens empowerment by aligning economic activities with moral and spiritual dimensions.

Various previous studies have demonstrated that social entrepreneurship plays a crucial role in creating social change, including empowering vulnerable groups such as people with disabilities. For example, the Papringan Market, studied by [Juniyesnani \(2020\)](#), demonstrates community-based empowerment practices; meanwhile, [Vikaliana &](#)

Andayani (2018) research on women's empowerment in patchwork processing, and research by Ryandono & Wijayanti (2019), Fuaida (2019), and Safitri (2020) emphasize the contribution of social institutions to community empowerment. Specific efforts to empower people with disabilities are also reflected in Wulandari's (2019) research at Tiara Handicraft Surabaya, which instills Islamic social entrepreneurship practices; Kumarasari's (2014) family-based rehabilitation approach at BBRISBG Kartini; and Kusumaningrum's (2015) work through the Mandiri Disability Foundation in Bantul. On the other hand, several studies related to Islamic Social Entrepreneurship have examined its application in MSMEs (Setiawan, Armina, & Jalaludin, 2024; Siompu & Asfiah, 2024; Boulven & Abdullah, 2018; Asfiah & Arifiani, 2022), rural youth empowerment (Hati, 2023), educational institutions (Robani & Ahamat, 2022; Astuti, Junarti, & Husnayetti, 2025; Hafidloh & Hasany, 2024), and Islamic philanthropy (Mansyur & Isman, 2024). However, a wide research gap remains because a comprehensive model that fully integrates Islamic values, entrepreneurial practices, and disability inclusion at the village level has not yet been found, thus creating a space for innovation to build a new paradigm in community empowerment.

Although many empowerment initiatives have been carried out, no model has been found that specifically collaborates with Islamic social entrepreneurship with village-based inclusive empowerment involving people with disabilities. This collaboration is considered important because it can 1) realize an inclusive society that prioritizes the rights of people with disabilities, 2) provide space for disabilities to empower and work, and 3) improve the social and economic welfare of people with disabilities. However, not many have combined this approach with Islamic values in the village context. Therefore, the collaboration between Islamic social entrepreneurship and inclusive empowerment at the village level is a great opportunity to create disability-friendly communities, increase their independence, and encourage fair and socially just economic growth.

Considering the urgency of equitable empowerment for people with disabilities, as well as the importance of an approach that integrates Islamic values in the practice of social entrepreneurship, this research is relevant to conduct. This study addresses that gap by examining Rumah Harapan Mulya in Karangpatihan Village, Ponorogo Regency, a rural area often referred to as "Kampung Idiot" due to its large population with intellectual disabilities. The village provides a unique context for investigating inclusive empowerment practices. Rumah Harapan Mulya implements training in ciprat batik and doormats, grounded in the values of SAFTI (Siddiq, Amanah, Fathanah, Tabligh, Istiqamah), creating a model of Islamic Social Entrepreneurship that treats people with disabilities as productive subjects. The case is exemplary because it demonstrates how faith-based values can foster independence, social inclusion, and economic participation. It is hoped

that the results of this research can provide conceptual and practical contributions in the development of disability empowerment strategies that are more humanist, productive, and in accordance with Islamic principles.

To build a strong foundation for understanding the urgency and direction of this community service initiative, the Introduction chapter presents not only the empirical background of the issue but also incorporates a relevant literature review to strengthen the conceptual framework. This approach is intended to provide scientific justification for the importance of the empowerment program being developed, and to ensure that the interventions are grounded in scholarly values and perspectives.

LITERATURE REVIEW

Islamic Social Entrepreneurship

Islamic Social Entrepreneurship (ISE) is more than the sum of Islam, social objectives, and entrepreneurial activity; it is a framework that grounds entrepreneurial practices in Islamic ethical and spiritual principles (Yasmeen, 2024). Conventional social entrepreneurship emphasizes four pillars: civil society, social value, innovation, and social/economic activity. ISE extends this by embedding business practices within the ethical and moral compass of Islam (Abidah & Muhammad, 2022; Mulyaningsih & Ramadani, 2017). Islamic social entrepreneurship is a social entrepreneurship based on Islamic values that combines 1) social entrepreneurship consists of four elements, namely civil society, social values, innovation and social activity (economic activity), 2) business entrepreneurship based on economic activities including consumption, production, and distribution and 3) Islamic entrepreneurship with the principles of Islamic business ethics based on the character of the Prophet Muhammad, namely Siddiq, Amanah, Fathanah, Tabligh, and Istiqamah (SAFTI). ISE is also aligned with the *maqasid syariah* (objectives of Islamic law). Empowerment initiatives that enhance dignity and independence for persons with disabilities reflect *hifz nafs* (protection of life) and *hifz 'aql* (protection of intellect) by nurturing their capacity and productivity. Training in entrepreneurship addresses *hifz mal* (protection of wealth) through sustainable livelihoods, while social inclusion corresponds with *hifz nasl* (protection of lineage) and *hifz al-din* (protection of religion) by enabling individuals to participate fully in family and community life. This linkage demonstrates that ISE is not merely a business model but a holistic framework that advances both social justice and Islamic objectives (Asfiah & Arifiani, 2022; Abidah & Muhammad, 2022; Bagis & Ikhsani, 2022). However, existing studies address social entrepreneurship or disability empowerment separately, and rarely, if at all, within the framework of Islamic values. Hence, this research, an adaptation from the ISE concept, contributes a new empirical case to the literature and extends theoretical understanding of how ISE can operationalize SAFTI while addressing disability inclusion.

People with Intellectual Disabilities

Intellectual disability is a developmental disorder characterized by significant limitations in intellectual and adaptive functioning, beginning in childhood (WHO, 2021). Individuals with intellectual disabilities generally experience barriers to learning, communication, and daily living skills, which impact their participation in social, educational, and economic life. According to the American Association on Intellectual and Developmental Disabilities (AAIDD, 2010), intellectual disability is characterized by three main criteria: (1) below-average intellectual functioning (IQ < 70), (2) limitations in two or more aspects of adaptive functioning (communication, self-care, social skills, etc.), and (3) onset of the condition before the age of 18 years. The classification of intellectual disabilities includes mild, moderate, severe, and very severe categories, with varying support needs.

In Indonesia, according to Law No. 8/2016, people with disabilities have equal rights in various aspects of life, including employment, education, and social participation. However, studies show that people with intellectual disabilities still face significant social, economic, and cultural barriers. Discrimination, negative stereotypes, and lack of access to education and skills training are major challenges in realizing meaningful social inclusion (Kumarasari, 2014; Wulandari, 2019). Reality shows that they still face discrimination and limited access. The International Labour Organization and LPEM FEB UI (2017) note that the participation of people with disabilities in the workforce is much lower than non-disabled people, and most work in the informal sector. This emphasizes the importance of an empowerment approach that is not only compassion-based but also prioritizes their active participation and productive potential.

Social Inclusion

The concept of social inclusion is an approach that emphasizes the importance of active involvement of all community groups, especially vulnerable groups, in all aspects of social, economic, political, and cultural life. Social inclusion is not just about physical access to public services, but also about the right to be respected, heard, and treated equally in society (Nurhaeni & Wiratama, 2023). According to Qureshi et al (2025), social inclusion is defined as a process that ensures that individuals or groups vulnerable to marginalization have sufficient opportunities and resources to participate fully in community life. This includes access to education, employment, healthcare, and public and political life.

In Indonesia, the discourse on social inclusion is growing along with the ratification of the Convention on the Rights of Persons with Disabilities (CRPD) through Law Number

19 of 2011 ([UU Nomor 19 Tahun 2011](#)), which emphasizes that persons with disabilities must be actively and equally involved in all aspects of life. However, in practice, people with intellectual disabilities are still often faced with social exclusion due to stigma, stereotypes, and systemic limitations in terms of education and employment ([Kementerian Sosial Republik Indonesia, 2020](#)). From an Islamic perspective, the concept of social inclusion is in line with the principle of rahmatan lil 'alamin, which places Islam as a religion that brings mercy to all beings without discrimination. Islam teaches the values of compassion, justice, and respect for human dignity, including those with physical and intellectual limitations. People with disabilities are part of the community who deserve protection, respect, and equal access to social, economic, and educational life.

In addition, the principle of maqashid al-shariah (the purpose of Islamic law) serves as an ethical foundation in guaranteeing basic human rights, such as the protection of the mind, soul, and property ([Yusuf & Harun, 2024](#)). In this context, the empowerment of people with intellectual disabilities is part of the protection of their minds and souls, as well as efforts to maintain human dignity. Therefore, the application of Islamic values in the form of Islamic social entrepreneurship is a tangible manifestation of social inclusion that is fair, empowering, and brings benefits to all.

Integration of Islamic Social Entrepreneurship and Disability Inclusion

The integration of Islamic Social Entrepreneurship and disability inclusion is an innovative approach to equitable and sustainable community development. Islamic Social Entrepreneurship (ISE) is an entrepreneurship model based on Islamic values, such as justice, helping (ta'awun), and social care (ukhuwah insaniyah), which is not only profit-oriented but also aims to create positive social impact ([Setiawan, Armina, & Jalaludin, 2024](#)). In this context, ISE positions vulnerable groups, including people with disabilities, as an important part of the economic and social ecosystem that deserves to be empowered and involved.

On the other hand, disability emphasizes the importance of removing social, physical, and structural barriers that prevent the full participation of people with disabilities in community life. This concept demands a paradigm shift, from compassion to empowerment, by providing space for equal participation in various fields, such as education, employment, and entrepreneurship. Inclusion also emphasizes respect for diversity and human rights, including the right to live independently and contribute to society ([International Labour Organization, 2013](#)). The integration of ISE with disability inclusion brings new hope in encouraging empowerment that is not only economic, but also spiritual and social. Islamic-based social enterprises provide a more comprehensive approach because they not only look at aspects of profit and economic empowerment, but also instill the value of spirituality, business blessings (barakah), and noble intentions to improve the welfare of others ([Hati, 2023](#)). ISE also allows people with disabilities to

become active actors in social enterprises, not just objects of assistance, to build independence, self-confidence, and social recognition.

Furthermore, this integration also supports the creation of an inclusive society in accordance with the principles of *maqashid al-shariah*, namely protecting the soul, mind, property, religion, and offspring. When people with disabilities are given access to develop their potential through social entrepreneurship, they not only gain economic benefits but are also recognized as empowered individuals. Thus, the collaboration between ISE and disability inclusion becomes an empowerment strategy that is not only functional but also carries the value of social justice and universal benefit (*rahmatan lil 'alamin*).

RESEARCH METHODS

This research uses a qualitative approach with an explanatory case study method to examine in depth how the practice of Islamic Social Entrepreneurship can realize social inclusion for people with intellectual disabilities in Karangpatihan Village, Balong District, Ponorogo Regency. This approach was chosen because it is in accordance with the research objectives that aim to understand social realities and empowerment processes in the context of real life. The case study method allows in-depth exploration of social activities, organizational roles, and community interactions in supporting people with disabilities to become empowered and socially recognized individuals (Manzilati, 2017). The object of the research is the implementation of Islamic Social Entrepreneurship at Rumah Harapan Mulya, while the research subjects include the village head, administrators and assistants of Rumah Harapan Mulya, volunteers, and officials from the Ponorogo Regency Social Service. The snowball sampling technique was used in determining informants, where the researcher follows the referral from one informant to another relevant informant. This approach is important so that the data obtained really comes from individuals who are directly involved in the empowerment process and efforts to build an inclusive society for people with intellectual disabilities.

Data was collected through three main techniques: in-depth interviews, direct observation, and documentation (Yin, 2018). Interviews were conducted in an unstructured manner to explore understandings from informants' perspectives, while observation was used to confirm social behaviors and activity processes directly in the field. Documentation was used as additional evidence to strengthen the data obtained. Data validity was maintained through source and method triangulation by comparing information from various informants and data collection techniques to ensure the accuracy and consistency of the findings. The data analysis process was conducted simultaneously with data collection using the Miles and Huberman (1994) model, which includes data reduction, data presentation, and conclusion drawing. The pattern-

matching technique was applied to match empirical data with theories on Islamic Social Entrepreneurship and social inclusion. With this approach, the research is expected to reveal how Islamic values in social entrepreneurship can be a strategic means to create an environment that empowers people with intellectual disabilities economically, socially, and spiritually in society.

RESULT AND ANALYSIS

Islamic Social Entrepreneurship Practices at Rumah Harapan Mulya

Rumah Harapan Mulya is a social empowerment institution established in Karangpatihan Village, a remote area in Ponorogo Regency known for its large population of people with intellectual disabilities. The institution's founding stemmed from concern about the conditions of people with disabilities due to malnutrition and economic constraints. Through the initiative of Village Head Eko Mulyadi and the local community, Rumah Harapan Mulya exists as a concrete manifestation of Islamic Social Entrepreneurship that prioritizes social values, justice, and the spirit of empowering vulnerable groups.

Rumah Harapan Mulya's main program is the empowerment of people with intellectual disabilities through skills training in doormat making and ciprat batik. These activities aim not only to train job skills but also to enhance the dignity and economic independence of people with disabilities. Doormat making was chosen because it has been proven to increase independence and income for people with intellectual disabilities, while ciprat batik was chosen because of its potential for future economic and social development. In practice, this process involves the stages of consumption (material procurement), production (creative activities), and distribution (marketing), all carried out based on Islamic principles such as Siddiq, Amanah, Fathanah, Tabligh, and Istiqamah. The resulting products have a marketable value, and profits are shared fairly without discrimination between the caregiver and the person with disabilities.



Figure 1. Splash Batik Making Process

Source: Field Data (2022)

Empowerment also takes into account individual characteristics based on the level of intelligence of the person with disabilities. In Karangpatihan Village, there are 98 people with intellectual disabilities under the care of Rumah Harapan Mulya. Of these, only 25 participated in the doormat and batik-making empowerment program, but only 15 remain active, adjusting to their abilities and opportunities for empowerment. Only those with mild and moderate disabilities are involved in economic activities, while those with severe disabilities are provided with necessities in collaboration with the government.

Rumah Harapan Mulya officially became a Disability Welfare Institution (LKS-D) under the auspices of the Ministry of Social Affairs, Women's Empowerment, and Child Protection of Ponorogo Regency. This legality provides state recognition and faster access to funding and social assistance, with accountability obligations in accordance with government regulations. This approach demonstrates the alignment of programs between the government and the community to implement the maqasid al-Shariah (the principles of Sharia), namely protecting religion, life, intellect, descendants, and property. In every activity, the ethical values of Islamic business are maintained, including timely payment of wages, transparency in the management of results, and the maintenance of just and humane social relations.

Beyond economic empowerment, Rumah Harapan Mulya also serves as a means of social education for the surrounding community. The involvement of young volunteers, mentors from various community elements, and cross-sector collaboration demonstrates an inclusive and sustainable model of Islamic social entrepreneurship. This program not only reduces the economic dependence of people with disabilities but also creates a more open social environment that values the diversity of individual capacities. Thus, the practice of Islamic Social Entrepreneurship at Rumah Harapan Mulya has proven that Islamic values can be practically integrated to create an inclusive and just society.

Islamic Values in the Empowerment Process of Intellectual Disability

The empowerment of people with intellectual disabilities at Rumah Harapan Mulya is not only based on social responsibility but also firmly rooted in Islamic values. The SAFTI (Siddiq, Amanah, Fathanah, Tabligh, and Istiqamah) principles serve as an ethical framework for carrying out consumption, production, and distribution activities. For example, in the consumption process, the selection of materials, such as patchwork, is carried out honestly (siddiq), responsibly (amanah), and with careful consideration of quality (fathanah). Good communication between buyers and sellers reflects tabligh, while consistency in using trusted suppliers reflects istiqamah.

In the production process, Islamic values are more evident in the primary intention, which is not oriented towards profit but rather empowerment. Making doormats and splash batik is a form of creativity that not only transforms useless items into valuable

ones but also transforms limitations into strengths. Persons with disabilities are guided patiently and gradually, without coercion, and with full appreciation for each piece of work. The principles of trust and *istiqamah* are clearly evident in the tireless efforts of the facilitators in training, as well as in the appreciation of each piece of work, even if it is not perfect. Meanwhile, in the distribution process, the products are marketed by the Rumah Harapan Mulya team through various social media and partner networks. Profits from sales are shared fairly without discrimination, and even people with disabilities are prioritized in receiving cash wages. This practice demonstrates the implementation of *maqashid al-shariah*, namely 1) Maintaining religion (*Hifdz ad-Din*), Rumah Harapan Mulya is not only a forum for empowerment, but also fosters religious activities so that people with disabilities continue to practice Islamic beliefs and values, so that empowerment has social value as well as worship; 2) Maintaining the soul (*Hifdz an-Nafs*), Rumah Harapan Mulya provides a safe environment for people with disabilities to work, so that they are protected from neglect and exploitation and can meet their living needs with dignity; 3) Maintaining Reason (*Hifdz al-'Aql*), training and mentoring in making doormats and splash batik hone the cognitive, creativity, and motor skills of people with disabilities according to their capacity. 4) Maintaining descendants (*Hifdz an-Nasl*), empowerment makes people with disabilities more economically independent, reduces the burden on families, and ensures the sustainability of generations; 5) Protecting wealth (*Hifdz al-Maal*). Doormats and splash-shaped batik have a marketable value, with a fair profit-sharing system that prioritizes non-discrimination between caregivers and persons with disabilities. This effort safeguards assets, safeguards the economic rights of each individual, and ensures equitable distribution of wealth in accordance with Sharia law. A fair profit-sharing system without discrimination positions persons with disabilities as valued subjects, not mere objects of pity. They receive social recognition that their work and hard work are valuable and worthy of appreciation. Thus, their dignity is upheld in society.

Rumah Harapan Mulya has demonstrated that persons with disabilities are not objects of pity, but rather subjects of empowerment with the potential for independence. By integrating the principles of SAFTI and *maqasid al-Shariah* into Islamic social entrepreneurship activities, this institution has successfully developed an empowerment model that is not only economically productive but also spiritually and socially just. Based on this, this research makes a new contribution to the study of social entrepreneurship and disability empowerment by presenting a model that combines Islamic values, entrepreneurship, and social inclusion at the village level, thereby serving as a reference for realizing a more just and inclusive society. While previous research has tended to focus on aspects of social entrepreneurship without an Islamic dimension ([Latifah & Rodoni, 2025](#); [Juniyesnani, 2020](#); [Wulandari, 2019](#); [Kumarasari, 2014](#)), or disability empowerment without entrepreneurship integration ([Kusumaningrum, 2015](#)), implementing Islamic social entrepreneurship without involving people with disabilities ([Asfiah & Arifiani, 2022](#); [Setiawan, Armina, & Jalaludin, 2024](#); [Boulven & Abdullah, 2018](#)), this study demonstrates

that SAFTI-based Islamic Social Entrepreneurship practices with a maqasid al-shariah approach can be an effective instrument for building inclusive villages and ensuring the fulfillment of the basic rights of people with intellectual disabilities. Theoretically, these findings expand the literature by presenting a new perspective on disability empowerment, while practically, this model has the potential to be replicated in other villages as an effort to realize equitable, inclusive, and sustainable development.

Impact of Empowerment on Social Inclusion of Persons with Disabilities

The implementation of Islamic Social Entrepreneurship by Rumah Harapan Mulya has proven to have a real impact on the social inclusion of people with intellectual disabilities in Karangpatihan Village. One of the main impacts seen is the social recognition of people with disabilities who were previously stigmatized as incapable, and are now starting to be seen as individuals who can work and be independent. They began to be recognized for their roles and contributions in producing creative products such as doormats and batik ciprat, which not only have economic value but also become symbols of social change in the community.

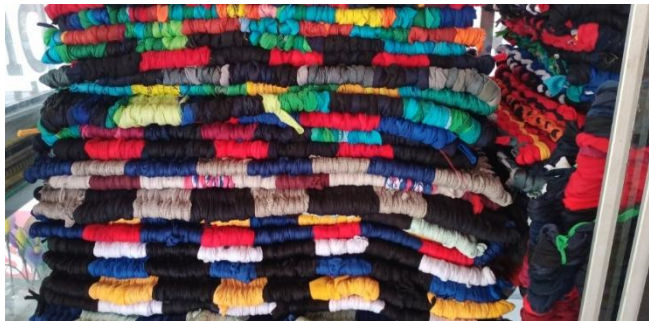


Figure 2. Doormat Products Created by People with Intellectual Disabilities

Source: Field Data (2022)

In addition, increased social participation is also evident from the active involvement of people with disabilities in training activities, production, and product promotion. With the support of assistants and volunteers, they not only work but also interact more broadly with the community. This encourages the growth of self-confidence and independence. Rumah Harapan Mulya also creates a safe and inclusive space, where they no longer feel isolated, but rather an important part of the community. This empowerment has also succeeded in reducing the negative stigma that has been attached. Communities that once tended to avoid or underestimate people with disabilities are now more open, even directly involved in the empowerment process. This attitude change occurs gradually through a persuasive and educative community

approach, as well as by seeing firsthand the success and positive impact of the Rumah Harapan Mulya program.

Furthermore, the economic contribution of this empowerment cannot be ignored. People with disabilities earn a direct income from their work being sold, both offline and online. They receive decent wages according to Islamic law (*ju'alah*), such as direct payment per doormat or batik production wage sharing. This system fosters a sense of responsibility and professionalism. Thus, Rumah Harapan Mulya not only builds individual capacity but also forms a disability-friendly and socially just community based on Islamic values.

Challenges and Opportunities for Islamic Social Entrepreneurship Model Development

The implementation of Islamic Social Entrepreneurship at Rumah Harapan Mulya cannot be separated from several challenges. One of the main challenges is limited resources, both financial and infrastructure. Rumah Harapan Mulya still largely relies on community self-help, donor assistance, as well as labor contributions from assistants and volunteers. The lack of start-up capital and limited production tools, such as a heating machine or proper batik equipment, hinders the increase in productivity. In addition, business sustainability is also hampered by the dependence on weather for the batik drying process and the lack of stable market access.

Another challenge is the limited cognitive capacity of people with intellectual disabilities in being empowered. Skills training, such as math or batik making, takes years, and not all participants can stay with the process. In addition, some participants are only able to carry out simple activities and still require intensive assistance. This makes the empowerment process require patience, a personal approach, and adaptive training strategies to suit the diverse characteristics of the participants.

However, there is a great opportunity to expand the Islamic Social Entrepreneurship model to other areas. Rumah Harapan Mulya's experience has shown that Islamic value-based empowerment and social entrepreneurship can provide solutions to the socio-economic problems of people with disabilities. Potential replication can be done by social institutions, *pesantren*, or local governments, by adjusting the local context and community support. With its legality as a government-recognized LKS-D, Rumah Harapan Mulya can also be used as a national pilot model for disability empowerment. Strengthening the synergy between Islamic values, social entrepreneurship principles, and inclusion policies is a strategic step in building the sustainability of this program. Collaboration between community leaders, educational institutions, local government, and the business world needs to be strengthened so that the impact of empowerment is broader and more sustainable. SAFTI values such as *siddiq*, *amanah*, *fathanah*, *tabligh*, and *istiqamah* need to be instilled as a moral foundation, while policy support needs to be directed towards creating a friendly and fair social ecosystem for all people with disabilities.

CONCLUSION

This research shows that the implementation of Islamic Social Entrepreneurship at Rumah Harapan Mulya in Karangpatihan Village has succeeded in becoming an empowerment model that not only strengthens the economic aspects of persons with intellectual disabilities but also realizes social inclusion based on Islamic values. The SAFTI values: Siddiq, Amanah, Fathanah, Tabligh, and Istiqamah, in line with the maqasid al-Shariah (the principles of Sharia), namely protecting religion, life, intellect, descendants, and property, serve as the moral foundation for productive activities such as consumption, production, and distribution. The findings demonstrate that this empowerment program enhances social participation, reduces stigma, and fosters a more disability-friendly community, while simultaneously improving the social recognition and economic independence of people with intellectual disabilities. Institutionally, the sustainability of this model requires strong community readiness, effective management capacity, and continuous policy support. Integration with existing frameworks such as Law No. 8/2016 on Persons with Disabilities, national entrepreneurship policies, and regional inclusive development programs will be critical to scaling up its impact. Moreover, incorporating Islamic Social Entrepreneurship into educational curricula in fields such as Islamic economics, social work, and inclusive development can provide a structured foundation for training future practitioners and policymakers. Community-based training modules can also adapt the Rumah Harapan Mulya model as a practical tool for grassroots empowerment.

The implications of this study are twofold: theoretically, it contributes to the growing literature on Islamic entrepreneurship and social inclusion by introducing an integrated empowerment framework; practically, it highlights the importance of synergy between Islamic values, social entrepreneurship, and supportive government policies in building sustainable empowerment ecosystems. The Rumah Harapan Mulya model can therefore be replicated by social institutions, local governments, and faith-based communities as an alternative approach to addressing disability-related social challenges. Finally, this research opens avenues for further study, particularly in evaluating long-term impacts, exploring comparative cases in other rural contexts, and critically examining the role of institutional capacity and market access in sustaining disability-inclusive Islamic social entrepreneurship.

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