Transformation of Community-Based Disability Empowerment Model in Enrekang: An Islamic Perspective

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Abstract

The purpose of the research is to describe the role of IDE Inklusi in strengthening the capacity of disabled people and to analyze the supporting factors for the transformation of ability that changes the paradigm from being mere recipients of assistance to an independent subject. The research method uses a descriptive qualitative approach with data collection techniques through observation and in-depth interviews with IDE Inclusion administrators and members who have become economically independent. The results show that IDE Inclusion succeeded in becoming a successful model of ability transformation by prioritizing Islamic values, as well as revealing that inclusivity requires changes in the role of disabled community in society, beyond mere social awareness. The novelty of this research lies in proving that Islamic values (productive zakat and ukhuwah) can form the foundation of social enterprise operations that are fully managed by persons with disabilities. The implications of the research serve as a reference for Islamic value-based empowerment movements, contribute to the enrichment of the concept of ability transformation through the integration of religious values, and offer recommendations for the governments and religious institutions to adopt similar models.

Keywords: Transformation, Disability Empowerment, Islamic Perspective, Community, Enrekang Regency

Abstrak

Tujuan penelitian adalah mendeskripsikan peran IDE Inklusi dalam penguatan kapasitas difabel serta menganalisis faktor pendukung transformasi ability yang mengubah paradigma dari sekadar penerima bantuan menjadi subjek yang mandiri. Metode penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi dan wawancara mendalam terhadap pengurus dan anggota difabel IDE Inklusi yang telah mandiri secara ekonomi. Hasil penelitian menunjukkan bahwa IDE Inklusi berhasil menjadi berhasil menjadi model transformasi ability dengan mengedepankan nilai-nilai Islam, sekaligus mengungkap bahwa inklusivitas memerlukan perubahan peran difabel dalam masyarakat, bukan hanya kesadaran sosial. Kebaruan penelitian ini terletak pada pembuktian bahwa nilai-nilai Islam (zakat produktif dan ukhuwah) dapat menjadi dasar operasional social enterprise yang sepenuhnya dikelola oleh difabel. Implikasi penelitian sebagai rujukan gerakan pemberdayaan berbasis nilai Islam, pengayaan konsep transformasi ability melalui integrasi nilai keagamaan, serta rekomendasi bagi pemerintah dan lembaga keagamaan untuk mengadopsi model serupa.

Kata kunci: Transformasi, Pemberdayaan Difabel, Perspektif Islam, Komunitas, Kabupaten Enrekang

A. INTRODUCTION

From an Islamic perspective, empowering people with disabilities is not only seen as a humanitarian effort, but also as part of the social responsibility (fardhu kifayah) that must be carried out by the community (Abdullah Masmuh, 2020; Amri & Radino, 2022; Fajar, 2016). Islam emphasizes the importance of justice ('adl), equality (musawah), and social care (takaful ijtimai) in building an inclusive society (Haerudin, 2015). The Qur'an in Surah Al-Hujurat verse 13 emphasizes that humans are created in diversity to know and respect each other. In addition, the Prophet Muhammad's hadith also teaches that individuals, including people with disabilities, have equal rights to protection and access to resources (Akhmad Soleh, 2016).

However, the current reality shows significant disparities. The South Sulawesi province shows a disability prevalence of 33.6% (Riskesdas SulSel, 2018). With regional disparities (Makassar 51.8%, Takalar 45.1%). Yet only 5.2% of Indonesia's 22.5 million disabled people are in formal employment, and 67% experience discrimination (Millott & Wulandari, 2021). Research reveals complex challenges of lower work participation than non-disabled people (Halimatussadiah et al., 2018), with better employment opportunities in rural areas (Maghfirah, 2022). Barriers include physical accessibility, discrimination and low self-confidence. Siregar & Purbantara, (2020) also revealed that 72% of people with disabilities in rural areas still face stigmatization and social exclusion.

This gap arises due to several factors. In the context of policy, so far, state policies or welfare state policies in the protection of disabled groups tend to emphasize universalist aspects that are individual-right-based and tend to be charity-based (social assistance) rather than empowerment-based (Afrisal & Sahabuddin, 2022; Fitri, 2024) , as stipulated in Law No. 8/2016 on disability. Although the trend is towards increased public awareness to respect the existence of people with disabilities, there are weaknesses in aspects of their internal awareness due to feeling of being stereotyped, marginalized, and negatively stigmatized such as exclusion, bullying, and discrimination (Edi, 2014). Moreover, Pertiwi et.al., (2020) note that Indonesian policies often see people with disabilities mainly as vulnerable groups needing protection, with limited emphasis on their empowerment. Therefore, the community bond that comes from the internal awareness of people with disabilities is an important factor in empowering them.

Community, which is defined as a relatively small unit of society with strong relationships and attachments, has a crucial role in building an inclusive environment. Community-based empowerment (CBE) allows people to actively participate in the inclusivity development process, covering all social strata (Alfiansyah, 2023; Saputra et.al., 2021).

Data shows that cases of stereotyping and bullying against people with disabilities are still significant issues in society in various sectors of life, including in the workplace, education, and social interactions (Gulo et al., 2023; Nursyamsi, 2015). This shows the need for concrete steps to raise awareness, fight discrimination, and create a more inclusive environment for people with disabilities at all levels of society (Ghifari et al., 2020). On this basis, the issue of community ties that originate from the internal awareness of people with disabilities is potentially important to be studied in more depth. This is based on Bastian, (2007) idea that the strengthening of disability is not only centered on the context of state regulations that promote the idea of universality, but it is also important to encourage grassroots movements that realize the potential, abilities, and skills of each individual with disabilities.

The study of community ties in capacity building of disabled groups has gained attention from diverse scholars in different parts of the world. Disability empowerment has responded to the importance of active participation of people with disabilities in their communities (Raharusun & Rahmah, 2023; Setiyaningsih & Yuliani, 2022). These studies explore social inclusion, participation in socio-economic, socio-cultural, and socio-religious activities to collaborate with each other to achieve the power of their resources (Amalia & Syawie, 2015). Other issues of concern have emerged in some recent research on aspects of self-reliance that focus on skill and soft-skill enhancement such as expanding employment opportunities, strengthening inclusiveness, developing inclusive villages, raising the capacity of groups to respect people with disabilities, and standardizing inclusive infrastructure (Annas et.al., 2022; Marsetyo & Nurhadi, 2021). Research scholars also encourage well-being for people with disabilities to highlight universal well-being that is not only well-being but also mental health (Marella et.al., 2016; Zubaedi, 2013).

The context of this study tends to emphasize the change from medical care to social care as previously it only focused on the diagnosis and treatment of medical

conditions of the disabled, now it adopts a holistic approach that includes psychosocial services, emotional support, and fostering independence. Similarly, educational institutions that used to provide special education services for the disabled are now championing an inclusion model where students with disabilities are integrated into regular classes with appropriate support (Paramansyah & Parojai, 2024; Septy Nurfadhillah, 2021). It is also important to adopt a rights-based approach that promotes the social, economic and political rights of people with disabilities, and improves accessibility and trust in public facilities (Fathy, 2019). This study recognizes the important role of local communities in shaping a more sustainable inclusive consciousness, given that the role of external agencies is often top-down. Therefore, a more authentic empowerment of people with disabilities requires the proactive participation of local communities themselves.

Several previous studies have addressed similar issues. Hastuti et al., (2022) offers an institutional perspective through inclusive education programs and the utilization of zakat funds, but did not touch on the personal transformation aspects of people with disabilities. Messiou, (2017) also underlines the importance of a transformative approach that focuses on individual experiences in inclusion practices. Manik, (2022) examines the role of APBD social assistance in empowering people with disabilities by emphasizing the importance of accountability and transparency, which has similarities with this study in terms of focusing on empowerment mechanisms. However, it is different in terms of approach, where this research integrates Islamic values more deeply. (Rahmansyah et al., 2020) also examined the harmonization of government social assistance distribution, which is in line with the spirit of social justice in this study, but does not specifically discuss the Islamic framework in empowering people with disabilities. Santos Pakaenoni et.al., (2024) evaluated the effectiveness of government social assistance programs, which have similarities in empowerment goals, but differ in approach because they do not systematically integrate Islamic values. Research Audina and Saputra, (2023) research on social assistance programs has similarities in the use of a community-based approach, but differs in that it does not specifically discuss disability empowerment nor integrate religious values in depth. Their study focuses more on improving the welfare of the general public without specific analysis of the disabled group.

This research is different and offers novelty through an Islamic values-based social enterprise model driven by the disabled community itself. This approach combines the dimensions of spirituality, awareness, and independence that come from the internal strength of the community. The main objective of this research is to analyze the potential replication of the Islamic-based disability empowerment model initiated by the community itself through the IDE Inclusion initiative in Enrekang. This research will also identify factors that support the transformation of people with disabilities into agents of change, as well as the contribution of appropriate technology and social capital in creating an inclusive environment that supports the independence.

Nonetheless, this study specifically limits the focus on the role of Inclusive IDE in Enrekang Regency as a movement that combines Islamic values with a community approach in empowering people with disabilities. This study not only explores the mechanism of empowerment, but also identifies the supporting factors of capacity transformation (ability) that enable people with disabilities to move from the position of passive recipients to agents of change.

B. RESEARCH METHODOLOGY

This research adopts a qualitative approach with an Islamic studies perspective by focusing on the experiences of community members in carrying out disability empowerment through the values of justice, equality, and social solidarity. This study was conducted using a case study approach on the Inclusive Disabled Enrekang (IDE) community in Enrekang Regency, South Sulawesi. The data collection process was conducted through in-depth interviews, field observations for two weeks in February 2025, and documentation of community activities. The researcher also used a purposive sampling technique, where the researcher selects informants according to criteria that has a close relationship in the research (Wekke, 2019). There were six informants in this study, namely FM44 (physically disabled, Chairperson of IDE Inclusion), S32 (physically disabled, Vice Chairperson), SR30 (visually disabled, member), AQ27 (physically disabled, General Treasurer), I22 (physically disabled, member), and MZ46 (Head of Enrekang Regency Social Service). Interviews were conducted in person and through online media to suit the informants' conditions. Observations were made in various

community activities such as Temu Inspirasi and the convection business unit managed independently by members with disabilities.

The data obtained was analyzed through three stages, namely data reduction, data presentation, and conclusion drawing(Zuchri Abdussamad & Patta Rapanna, 2021). To maintain data validity, source triangulation was carried out by comparing information from informants with different backgrounds and positions in the community, and matching it with observational findings and internal organizational documents. The implementation of this triangulation is also accompanied by confirmation of interview results with informants to ensure data accuracy (member checking), as well as intensive discussions with fellow researchers to test the sharpness of the analysis (peer debriefing). This approach enables an in-depth understanding of Islamic values-based disability empowerment in local communities

C. RESULT AND DISCUSSION

Results:

Community ties in empowering people with disabilities

1. Emotional Support-based Community Movement

IDE Inclusion's emotional support-based community movement creates a space where people with disabilities can share, learn and grow together. Programs such as Temu Inspirasi, counseling services, and economic skills training have successfully increased the independence of community members (Adny et.al., 2023; Hutabalian et.al., 2025). In Islam, the principle of ukhuwah Islamiyah (Islamic brotherhood) is the basis for building inclusive communities (Masripah et al., 2025; Miftahusolih et al., 2021; Susanti et al., 2024). This concept highlights the importance of togetherness and mutual support in facing challenges. The studies of Izudin et.al., (2024) and Kholili et.al., (2024) attest to cultural and Islamic values as community glue. Inclusive IDE reinforces these findings through ukhuwah Islamiyah, serving both as a substitute for traditional cultural values and as a digital approach to building solidarity.

This is in line with the Inclusive IDE movement that not only increases the capacity of individuals with disabilities, but also strengthens social networks that support the sustainability of their businesses.

In line with Al-Qu'ran Surah Al-Ma'idah (5:2) which states:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ..........

And help each other in (doing) righteousness and piety, and do not help each other in sin and enmity. Fear Allah, surely Allah is very severe in punishment." (QS. Al-Ma'idah: 2) (Shihab, 2020)

This verse emphasizes the importance of helping in virtue and piety, in line with the principle of takaful ijtimai (social solidarity) (Zakiruddin, 2021). IDE Inclusion reflects these values through activities that not only support people with disabilities economically, but also emotionally and socially, thus strengthening their sense of confidence and empowerment. With a solid community, people with disabilities are able to overcome stigma, build social networks, and access business opportunities and training to support independence (Agyekum, 2018; Heiney et.al., 2016).

a. Weekly Meeting (Temu Inspirasi)

The inspiration meeting initiated by Ikatan Difabel Enrekang (IDE) Inclusion is a meeting designed specifically for the disabled community to create an inclusive space, where individuals can share, learn, support each other, and grow together. It provides emotional support to individuals with disabilities, their families, and health workers, building an empathic and supportive environment through weekly meetings (Badran et.al., 2024). Every week, members of the disability community come together to share stories, attend workshops, and engage in activities that support mental and emotional well-being. With story-sharing sessions, empathy training for health workers, counseling services, and various inclusive activities, Temu Inspirasi builds a community that supports and values each individual (Abdurrahman, 2024). As FM44, the chairperson of IDE Inclusion, stated In this IDE Inclusion organization, I as the chairperson of this organization as well as a physically disabled person prioritize programs that can build emotional regulation of the disabled such as how people with disabilities can love and accept their own situation and be able to face the reality that exists. It is because learning to accept oneself is not easy, especially for individuals with disabilities. In an effort to achieve individual self-acceptance, we conduct training like this and that's where we strengthen each other among people with disabilities.

This statement indicates that empowering people with disabilities is not only about skills or accessibility, but also emphasizes the importance of recovery and strengthening psychosocial conditions, especially self-acceptance. IDE Inclusion's Temu Inspirasi program reflects a recovery-based approach by building emotional regulation, mutual trust and support within the community. Training that focuses on self-acceptance becomes a collective psychological strengthening strategy to create emotional resilience in the face of stigma and internal pressure. This analysis also shows that disability communities such as IDE Inclusion play an active role as agents of change that encourage value transformation through inclusive spaces to grow together, validate experiences, and build solidarity.

b. Health Services

The movement aims to provide emotional support to people with disabilities, especially community members, as well as families and health workers, by creating an empathetic and supportive environment (Ganle et.al., 2020; Gudlavalleti, 2018). Through emotional support groups, empathy training, counseling and psychotherapy services, activities, and volunteer programs, the movement improves the mental and emotional well-being of all parties involved (Ahmad et.al., 2021; Bhatt & Bathija, 2018). Story-sharing sessions, empathy training, counseling services, and social activities promote inclusive communities that support shared well-being (Boateng et.al., 2018). This emotional support improves the quality of life for people with disabilities, empowers families, and builds a more holistic and humane system of care that respects human dignity and mental health rights (Collado, 2019; Marella et.al., 2018; Ulya, 2019).

c. *Charity Movement* – Voluntary Movement (Grassroots Savings)

Grassroots Savings within the Charity Movement provides emotional support to individuals with disabilities and the general public through volunteering activities that focus on providing assistance and emotional support. The Charity Movement invites the community to contribute voluntarily, whether in the form of time, energy or funds, to support those in need. So far, it has provided significant emotional support for individuals with disabilities in Enrekang Regency and the community, but there is still a need for an in-depth evaluation to ensure its effectiveness in achieving the goals of inclusiveness and overall community well-being.

This movement, in line with the Qur'an Surah An-Nisa' (4:36) which states:

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى ۝

الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ وَمَا مَلَكَتْ اَيْمَانُكُمْۗ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا

فَخُوْرًا ۝

worship Allah and associate nothing with Him. Do good to parents, relatives, orphans, the poor, near and far neighbors, friends, ibnu sabil, and slaves. Verily, Allah does not like the proud and boastful." (QS. An-Nisa': 36)(Shihab, 2020)

This verse emphasizes the importance of doing good to various groups of people in need, including people with disabilities, orphans and the poor. The concepts of sadaqah, infaq and zakat in Islam also emphasize that assistance to those less fortunate is part of the social responsibility of Muslims (Anjelina et.al., 2020; Arwani & Wahdati, 2020).

Picture 1 The Enrekang Inclusive Disability Association Donates to Disaster Victims in Mamuju Regency, South Sulawesi Province

The Charity Movement by the disabled community reflects the values in the verse, by inviting people to share and help others, not only financially, but also through emotional and social support. This is in line with the principle of takaful ijtimai (social solidarity) in Islam, which encourages people to care not only for their own well-being, but also for the well-being of the community. With this voluntary movement, the

community becomes more aware of the importance of inclusivity and empowerment of the disabled, thus creating a more just and compassionate environment.

d.   Sign Language Gestures

Sign languages are hand gestures, facial expressions, and body postures used to communicate, especially by individuals who are deaf or hard of hearing. Each sign language has its own grammar, lexicon, and syntax that differs from spoken language (Chen & Liu, 2021). It also includes lip movements, body language, and facial expressions whose meaning is agreed upon. This means that sign language can be used by everyone, not just people with sensory disabilities. Therefore, it is important for everyone to learn so that communication is more inclusive in interaction and there is no discrimination against sensory disabilities, especially deaf and dumb people. As stated by the initials S32 (physically disabled) as the Deputy Chairperson of the Enrekang Inclusive Disability Association organization, in an interview with the researcher we hold sign language training once a week on Saturdays and it is not solely for people with deaf and dumb sensory disabilities, but everyone participates in this training so that every member of this organization can easily interact with them. Because during my time as chairperson of IDE Inclusion, the most sensitive, easily offended of people with disabilities are those with deaf and dumb sensory disabilities, so it is also necessary to understand and learn what needs to be avoided so that they still feel comfortable."

Not much different from what was said by the initials SR (visually sensory impaired) as a member of the Enrekang Inclusive Disability Association in an interview with researchers said that we really need sign language, especially me who is visually impaired, my sign language is in line with the clockwise direction. To interact with us, of course, we also have manners and rules, so this training is quite helpful for us, especially myself.

The community movement by the Enrekang Inclusive Disability Association not only focuses on improving the economic and social capacity of people with disabilities, but is also based on Islamic values. One of them is through a charity movement program that reflects the principles of zakat and sadaqah, where people are invited to share and help others, including people with disabilities.

2. Development of Independence: Mental Health and Business Assistance

Comparative studies on community empowerment reveal that success lies in the integration of practical skills and community values. Izudin et.al., (2024) found this in the Gentur lantern-making community, where cultural preservation goes hand in hand with economic improvement. IDE Inclusion applies the same pattern, but with the substitution of cultural values into Islamic values in its training program. In Islam, mental health and independence of the disabled receive important attention. The Prophet Muhammad taught that every individual, including the disabled, has potential that can be developed. This is in line with the vocational training program conducted by the Enrekang Inclusive Disability Association, where disabled people are given the opportunity to develop skills and economic independence. The strategies used include skills training such as electronic servicing, sewing, and cosmetology. This program is supported by Baznas through the provision of business capital for participants who have completed the training.

The concept of zakat and sadaqah not only functions as social assistance, but also as an instrument of economic empowerment (Syamraeni et al., 2024). Allocating productive zakat for the disabled can be a sustainable strategy in improving their welfare (Jahja et.al., 2023). Thus, the Islamic approach to disability empowerment is not only based on short-term assistance, but also supports economic independence in the long term (Khatimah et.al., 2024).

In line with the Qur'an Surah Al-Balad (90:12-16) which states:

فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ۝ وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ۝ فَكُّ رَقَبَةٍ ۝ أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ۝ يَتِيمًا ذَا مَقْرَبَةٍ ۝ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

"But he did not take the difficult path. Do you know what is the hard way? It is to free a slave, or to give food on the day of famine, or to a related orphan, or to a destitute poor person." (QS. Al-Balad: 12-16)(Shihab, 2020).

This verse emphasizes the importance of helping vulnerable groups through economic and social support. This is in line with the skills training program and business capital assistance for people with disabilities by IDE Inclusion. Providing zakat and vocational training is not just a form of kindness, but part of economic empowerment so

that they do not depend on assistance, but can stand on their own feet and contribute to society. IDE Inclusion has succeeded in creating economic opportunities for the disabled through skills training that encourages business independence. The vocational training program by the Community Association provides practical skills that disabled people need to enter the workforce or start their own businesses, such as:

a. Electronic training

Electronic training consists of two parts: cellphone servicing and air conditioner servicing. This training, implemented by the Enrekang Regency Amil Zakat Agency, covered both theoretical material and practical sessions for 1 (one) month in 2019. Participants were trained to master the material and practice mobile phone repair. After the training, some disabled people received business capital assistance from the Amil Zakat Agency of Enrekang Regency. As said by the initials AQ27 (physically disabled), the general treasurer of the Enrekang Inclusive Disability Association, in an interview with the researcher:

> "............. Finally, there was information in the Inclusion IDE group about training in electronic hand phones and air conditioners at Baznas but I chose a special cellphone service. Then I took part in training at Baznas specifically for cellphone service, during the training I was directly guided by the Makassar Vocational Training Center (BLK) for one month, then because the predicate was Cum Laude and good so Baznas informed me to make a proposal for assistance and business then financial assistance and the business was used to open a business that was originally at home until I had my own shop and at that time I chose to open a cellphone service business, graphic design and current business digital printing until now, and thank God my income is around Rp. 10,000,000 (ten million rupiah) every month."

Based on the results of the interview above, it can be interpreted that the involvement of persons with disabilities in the Enrekang Inclusive Disability Association organization has made tremendous changes, such as an increase in potential and even in terms of economic income has also increased (Kuper et al., 2021). This model is reminiscent of the empowerment mechanism described by (zudin et.al.,(2024), where the transfer of skills accompanied by the internalization of community values is a determining factor for sustainability.

b. Sewing training

This training is intended for people with disabilities who want to open a sewing business. Activities are carried out once a week at the secretariat of the Enrekang Inclusive Disability Association organization, facilitated by the management. The

majority of participants are men, although there are some women. They are trained to sew, make patterns, and cut fabrics. This training is open to all people with disabilities who have potential in sewing, not limited to members of the organization. The concern of a number of agencies for people with disabilities is quite high, and the role of the organization is very helpful. However, the main challenge is the lack of non-disabled human resources, because not all disabled people are the members of the organization, even though human resources are needed in empowerment.

Picture 2 Sewing training

As said by the initials FM (physically disabled) as the general chairman of the Enrekang Inclusive Disability Association who said that:

> "The ability of friends with disabilities in the field of sewing is very extraordinary, and there are various kinds of disabilities in it, especially sewing, which is dominated by physical disabilities, both men and women, and many of our friends have opened sewing businesses in their respective homes and some even often receive stitches at the secretariat. However, in the empowerment that we do, there are obstacles, namely we are very short of human resources (HR) and as is known, human resources are needed and of course, especially non-disabled friends because we imagine when our HR are all people with disabilities so we hope to be able to encourage fellow students to join because again this organization is inclusive".

Based on the two interviews above, it can be seen that the level of concern from several agencies for people with disabilities is very high. Even the involvement of the Inclusive Enrekang Disabled Association organization in empowering people with disabilities in Enrekang Regency is very helpful. However, in carrying out the empowerment program for people with disabilities, the obstacle is the lack of non-

disabled human resources because not all people with disabilities are involved in the Inclusive Enrekang Disability Association organization. Meanwhile, human resources in empowerment are needed.

c. Make-up and haircut training

This training was designed to deepen make-up skills for people with disabilities who already have a basic make-up. Through intensive mentoring, participants with disabilities learn various types of makeup, starting from the introduction of face shape, attention to oily areas, cleaning techniques, use of moisturizers, to foundation application. Meanwhile, haircutting is a basic skill that some people with disabilities have, although they are still simple and have not mastered special techniques.

This training helps participants understand haircutting techniques in theory and practice. The goal is to empower disabled people to be independent and skilled in makeup and haircutting. This training has a positive impact on disabled people who have potential in these fields. As said by I (physically disabled) as a member of the Enrekang Inclusive Disability Association in an interview with researchers said that:

> "I like to shave my head since fifth grade, my friend used to come to my house to shave without being paid and so on as long as I had not joined this organization, but when I joined, I was asked what I liked to do? I said I preferred to shave hair, when it was already held my haircut training and in this training I got a lot of new things, and not only limited to training but I was also given a hair shaving machine for free, after that I opened a small barbershop brought home until now and thank God almost every week there are people who come to shave hair, especially in the fasting month, there are also ATV motorbikes given and financial assistance from CSR Bank SulSelBar."

The statement above indicates that this activity is not just about training, but is also accompanied by the provision of facilities to disabled people with potential in the field of cosmetology, such as shaving machines and ATV motorcycles to support their activities. The make-up and haircut business are also promising in the modern era, as many men and women now prefer barbershops or salons to conventional barbers.

d. Paralympic Games

Paralympic week is a sports competition for athletes with disabilities with various sports, such as shot put, javelin throw, discus throw, wheelchair running, weightlifting, basketball, shooting, bicycle, archery, and swimming. The Enrekang Regency contingent achieved proud achievements at the paralympic week, as follows:

1) Regional Student Paralympic Week (PEPARPEDA) of South Sulawesi Province 2022

The 2022 Regional Student Paralympic Week (PEPARPEDA) took place at the Sudiang Sports Building (GOR) Makassar on August 3-5, 2022, with 6 (six) sports namely chess, badminton, table tennis, showdown, and swimming. The classification of disabilities who are participants includes physical disabilities, mute sensory disabilities, visual sensory disabilities, and intellectual disabilities. The Enrekang contingent won second place overall.

Picture 3 Regional Student Paralympic Week of South Sulawesi Province (PEPAPERDA), August 3 - 5, 2022

2) South Sulawesi Provincial Paralympic Week 2022.

The 2022 South Sulawesi Provincial Paralympic Week will be held at the Sudiang Sports Building (GOR) on December 6-9, 2022. The Enrekang contingent consisted of 61 people, including 36 athletes and 25 officials, as well as an accompanying team from the Enrekang Youth, Sports and Tourism Office, Social Service, and Health Service. The Enrekang contingent participated in six sports: badminton, chess, table tennis, showdown, and swimming. The Enrekang Regency Government gave full support to athletes with disabilities by providing the necessary facilities during the four-day event.

Picture 4 Prize Acceptance for South Sulawesi Provincial Paralympic Week (PEPARPROV), December 6-9, 2022

e. IDE Konveksi

IDE Konveksi is a community-based business unit run collectively by members of the Enrekang Disabled Association (IDE) Inclusion at the organization's secretariat, and was started in January 2024. This activity focuses on the mass production of clothing or other textile products such as uniforms and promotional t-shirts, by involving members of the disabled community in the process of cutting, sewing, and finalizing the product. This business model not only provides economic opportunities for people with disabilities, but also pays attention to the principles of accessibility and comfort in every production process. In the design, for example, people with disabilities are involved to ensure that the clothes produced are adaptive, such as the use of magnetic buttons, easy-to-reach zippers, and loose cuts for users with motor limitations. In addition, the selection of materials also considers skin sensitivity and maximum comfort, by prioritizing soft, hypoallergenic, and breathable fabrics.

Picture 5 Convection Idea Banner Installation

Multi-stakeholder support for this initiative is reflected in the active involvement of the Enrekang District Social Service. This finding is in line with Izudin et.al., (2024) research on traditional lantern-making collective businesses, IDE Konveksi proves that community-based business units can function doubly: as job providers as well as identity affirmation spaces. The difference lies in the underlying source of values, where the lantern community relies on cultural values while IDE Konveksi is based on Islamic values. In the interview, MZ46 as the Head of the Social Service expressed his appreciation by saying:

> "We are very proud of our friends with disabilities because they can open their own convection in their secretariat, that is a rare thing so far that we have seen in the field. Usually, people with disabilities are only recipients of assistance, but here they are creating job opportunities for others."

This statement shows that the existence of IDE Konveksi is not only an independent step in the economic empowerment of people with disabilities, but also a representation of resistance to narratives of dependence and powerlessness. From an analytical perspective, IDE Konveksi reflects an inclusive, solidarity-based social economy model, and strengthens the position of people with disabilities as active subjects in local development. The existence of this business unit also shows the transformative efforts of the disabled community to create a work space that is not only economically viable, but also dignified and in accordance with their needs.

Village Inclusion Development: From Awareness to Community Capacity Building

1. Building Inclusive Awareness

Building inclusive diversity awareness is important to create a welcoming society for all elements (Akhmadi, 2019; Amor et.al., 2019) . This awareness maintains human relationships and helps people understand differences in ethnicity, culture, background, status, and characteristics (Windayani et.al., 2024). In educatiwijayaon, inclusion awareness is the basis for learning that empowers all students, including those with special needs (Wijaya, 2019). Teachers' awareness of the principles of inclusive education greatly influences the success of the inclusion program at schools . Inclusive education integrates children with special needs into regular classes to provide equal opportunities for quality education (Hafid, 2025; Mansur, 2019). UNESCO's "Education

for All" principle emphasizes equal access, individualized support and a welcoming environment. Trained teachers play an important role in creating inclusive learning environments and overcoming challenges that arise.

2. Appropriate Information Presentation

Appropriate information presentation related to disability focuses on presenting information that is relevant and easy to understand for individuals with disabilities. In the context of appropriate technology, this enables people with disabilities to access credible and relevant information, no matter how remote or limited their connectivity (Indriyani et.al., 2024). In addition, appropriate technologies such as social media and instant messaging applications facilitate fast and efficient communication between individuals and groups, enabling better collaboration, participation of people with disabilities, and knowledge dissemination (Purwani, 2021). In some cases, appropriate technology also helps to create a safer and more comfortable environment for people with disabilities. For example, security cameras, motion sensors and alarm systems allow them to live with more peace of mind and security. Thus, appropriate technology plays an important role in facilitating the provision of relevant and empowering information for people with disabilities, and helps to enhance social progress and community empowerment.

3. Strengthening Facility Standards for Persons with Disabilities

Islam emphasizes the importance of creating an inclusive and welcoming environment for all individuals. The concept of maqashid sharia (the purpose of sharia), which includes the protection of the soul (hifz al-nafs), intellect (hifz al-'aql) and wealth (hifz al-mal), can serve as a foundation in strengthening facility standards for the disabled. This includes providing adequate physical and sensory accessibility, as well as training staff to interact sensitively. Strengthening facility standards is an important step to ensure social inclusion (Mabalay & De Guzman, 2024), including the provision of accessible ramps, elevators, lighting and information (Toquero, 2020). Staff training and ongoing supervision are also required for these standards to be fully implemented. Thus, strengthening these facility standards is not only about meeting the practical needs of people with disabilities, but also about creating an inclusive and welcoming environment for all individuals in society.

Discussion:

1. Marginalized, Stigmatized - Negatively Connoted (Picek, Budeg, Pincang, etc.), so to bridge and encourage inclusive awareness, emotional support-based community movements are a solution to prevent stigmatization of disabled groups. This is also confirmed by studies on stigma during the pandemic (Widhiati et.al., 2022) and stigma and family support (Haq, 2023) which state that emotional support movements can be a door to prevent stigmatization and negative connotations towards disabled groups.

2. Disability policies have tended to be residual and segmented, which has led to the isolation of disabled groups in terms of accessibility. This condition also occurs in various countries that implement welfare provision policies that tend to emphasize the concept of medical care rather than social care. This is contradictory to the idea of universalism that prioritizes aspects of equality and justice for people with disabilities (Huraerah, 2008.)

3. The IDE Inclusion movement not only focuses on economic and social aspects, but also integrates Islamic values such as takaful ijtimai (social solidarity), justice ('adl), and equality (musawah). These values become the moral foundation that strengthens the internal motivation of the disabled to be independent, while encouraging the surrounding community to be actively involved in creating an inclusive environment. The concept of zakat and sadaqah applied is not only charitable, but also productive, such as vocational training and business capital, so that it is in accordance with the principles of maqashid sharia in protecting the right to life (hifz al-nafs), economic rights (hifz al-mal), and the right to social participation of people with disabilities.

4. This study emphasizes the importance of integrating Islamic values such as takaful ijtimai (social solidarity), musawah (equality), and 'adl (justice) as the moral foundation of empowering people with disabilities, which not only increases their independence, but also encourages active participation of the surrounding community in creating an inclusive environment (Maftuhin, 2024). This approach has successfully shifted the paradigm of persons with disabilities from objects of assistance to independent and empowered subjects of social change, in line with the

findings of Kuper et al., (2021) and Widhiati et al., (2022). However, Maftuhin, (2024) also reminded the importance of institutionalization and systematic funding strategies so that the inclusion model can be sustainable and widely replicated.

Based on the trend map and analysis of the results, this research contributes theoretically to the development of inclusivity. What has been considered that the disabled tend to get negative stigmatization, dirty connotations, and residual policies-this study succeeds in explaining new insights in the patterns of the inclusivity movement. Therefore, this study contributes to the idea of universalism that is not only state policy but also the realization of locality-based social safety nets. This supports the ideas of Candrawati (2021) who asserts that socio-economic strengthening and development in the face of crisis can be enhanced by a CBS (Community-based Surveillance).

When compared to a number of previous studies, this study shows a more comprehensive and transformative approach in empowering people with disabilities. For example, Hastuti et.al., (2022) emphasizes institutional programs and the utilization of zakat funds for inclusive education, but has not touched on the aspects of internalization of spiritual values and personal transformation of disabled people in depth. Meanwhile, Manik, (2022) and Rahmansyah et.al., (2020) focus more on aspects of social assistance governance and budget transparency, but have not shifted the position of disabled people from objects to subjects of social change.

This study shows excellence because it not only offers a narrative of empowerment, but also dismantles the power relations that have been placing people with disabilities as passive objects of state policy and social charity. Through the integration of Islamic values such as takaful ijtima'i, musawah, and 'adl, this research emphasizes the paradigmatic transformation that true empowerment is only possible if people with disabilities become active subjects who organize themselves and strategize resistance to stigma, discrimination, and structural dependency. This approach not only distinguishes this study from previous research, but also offers a new epistemological framework in Islam-based disability studies that is more emancipatory and rooted in the community context.

However, critical reflection on the implementation of the Inclusive IDE model indicates a number of limitations that need to be examined. In terms of

institutionalization, the model has not been integrated into the formal institutional system, either at the government or social organization level. Dependence on individuals and local networks creates vulnerability to program sustainability. In terms of funding and cross-sector coordination, there is no established mechanism to support long-term program sustainability. The potential for replication of this model in other areas is also highly dependent on the suitability of the socio-cultural context as well as policy support and institutional capacity. Therefore, a systematic and evidence-based institutionalization and replication strategy is needed so that this model can be expanded and sustained.

This research is relevant for local governments, zakat institutions, and Islamic education. The government can replicate the community model to encourage the independence of the disabled. Zakat can be allocated to productive programs such as training and business capital. Islamic education needs to integrate disability issues in the curriculum. Theoretically, this study enriches Islamic and social science studies with participatory and transformative empowerment models. Future research is suggested to expand the study location, use a quantitative or mixed methods approach, and explore the relationship between religious understanding and social construction of disability.

Nonetheless, this study has limitations, such as the focus on a single community and the qualitative approach that limits generalizability and measurement of quantitative variables. Potential sample bias and limited observation time also affected the findings. Therefore, the study results should be read contextually. Nevertheless, this study provides an important foothold for the development of Islamic-based disability studies that are reflective and equitable.

D. CONCLUSION

The results of the research and discussion that have been described by researchers about the Islamic values-based community bonding movement in strengthening the capacity of people with disabilities have become a benchmark in the transformation of ability which has tended to be more emphasized on external forces. This research shows that the development of inclusivity is not merely a pattern of awareness within the surrounding community, but more importantly, involves a role change in abilities supported by Islamic principles such as justice, equality, and social solidarity. This is an important factor to support the social transformation movement. Thus, this research makes an important contribution to the literature of Islamic studies related to disability empowerment and social inclusion. The implications of the results of this study can be applied by local governments in designing community-based inclusion policies. Zakat institutions are advised to support productive zakat for the disabled, and Islamic education institutions are expected to integrate inclusive values in the curriculum and learning environment.

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