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Muslim Entrepreneurs with Disabilities in Digital Era: A Study of Islamic Management Practices and Social Empowerment

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ABSTRACT

Purpose – This trend of inclusive digital entrepreneurship among people with disability adhering to Islam represents a significant change in the way that marginalized communities are interacting with economic and religious spheres. The purpose is to examine how the presence of disabled Muslim entrepreneurs in social media is a space of managing Islamically business, empowerment and spiritual expressions.

Design/methodology/approach – In this study a qualitative collective case study was carried out with five disabled Muslim entrepreneurs. Data were also collected by semi-structure interview, digital content observation and document followed by research method using code and category in analysing to interpret the managerial, spiritual, and empowerment in their practices of digital entrepreneurship.

Findings – The paper concludes that social media is more than merely a marketing space, but is also an encompassing managerial space and spiritual space. Through the stories of the participants, they reveal how Islamic values of *barakah*, *amanah* and *ihsan* are interwoven into their business narrative. And they construct robust self-identities themselves and nurturing digital communities despite limitations in physicality and society.

Research implications – The findings serve to demonstrate the power of social media to contribute towards more inclusive forms of Islamic entrepreneurship, particularly when experiences of lived spirituality are foregrounded. It also demonstrates the necessary option of policies for digital accessibility and faith-based business development among disabled people.

Originality/value – The paper is amongst the first to provide a comprehensive analysis of Islamic management, disability inclusion and digital entrepreneurship through an empirically grounded synthesis at an analytical level.

Keywords Inclusive entrepreneurship, Islamic management, Disability, Social media.
Paper type Research paper

1. Introduction

The policy discourse of inclusive entrepreneurship has gained significant momentum recently, particularly in the context of promoting economic empowerment of persons with disabilities (Mauksch & Dey, 2024). People with disabilities in Indonesia continue to experience a number of significant structural obstacles (Fealy & Ricci, 2019; Menaldi et al., 2022), such as lack of access to entrepreneurship education, capital, and markets (Caldwell et al., 2020). But with the rise of digital technology, social media in particular, people with disabilities have gained other spaces where they can set up and independently run businesses (Darcy et al., 2019; Tsatsou, 2020). For Muslimpreneurs, the digital platform are not only to promote products (Faizal et al., 2021), but also to do *da'wah* and spread Islamic value and spirituality towards entrepreneurship (Zabidi et al., 2023).

Digital transformation has opened the door for new actors in business that were formerly socially and economically excluded (Barroso & Laborda, 2022; Hedling & Bremberg, 2021; Unceta et al., 2022). Beyond giving businesses with disabilities

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a digital storefront, these platforms offer a way for companies to craft their image (Boellstorff, 2022), reach the market without physical barriers and create online communities of support (Romprasert & Trivedi, 2021). In their practice, these images are not only selling products, but also they convey moral messages, share life journey as an inspiration, and assert Islamic identity in economic life (Pemberton & Takhar, 2021). This means that entrepreneurship for Muslim PWD (person with disabilities) is not only used as an economy tool, but also as an avenue of the expression of values and meaning of life (Hidegh et al., 2023a).

Recent studies in the last five years have highlighted the significance of social media as a tool to enable those with a disability. Santoso and Aminullah (2021) argued that through the internet, entrepreneurs with disabilities are able to bring the market to them from them through virtual markets and from being the part of the virtual ability to be reconnected to other individuals and they are able in creating such markets that allow them to compete based on social relationships. A related work from Wijaya et al. (2023) demonstrates that user-based content and struggle stories in social media can enhance consumer trust of disability entrepreneurial offerings. Technically and as for the contribution, Prasetya and Nuringi (2022) had reported the use of social media gives psychological resilience capacity to the business actors with disabilities and also provokes the presence of digital solidarity among the fellow inclusivity actors.

On the flip side, Islamic management literature posits that business is an activity in Islam that cannot be divorced from spiritual virtues like *amanah*, *ikhlas*, *shura* (consultation) and *barakah* (blessings) (Islam et al., 2024). Hakim and Anshori (2020) provide a study based on this and describe that Islamic spiritedness offers moral compass in business decision-making and eminent as an internal source to confront business issues. But the practice of these principles specifically among Muslim business actors, particularly those operating in the virtual world, offers an area to be investigated. In actuality, this context provides an emerging area to comprehend practices towards how can Islamic values survive in a more competitive digital economy system.

A literature gap could be observed from few of the studies that were found, which directly connect Islamic management, social independence for handicaps and social media. Nevertheless, the majority of the re-search done in this area is on policies and normative management of inclusivity and less on the dimensions of manager practices and the subjective experiences of Muslim business in man-aging brands, communities and spirituality through social media. This reveals the necessity for an empirical orientation using the narratives and first-hand experiences of these business actors.

In addition, in the context of Indonesian religious and digital-native Muslims, the influence of Islamic spirituality in guiding business ethics in social media is an interesting issue (Islam et al., 2024). Muslim disabled entrepreneurs not only suffer social stigma and economic hardship, but also describes their businesses as a form servitude, kind of slavery (Kašperová, 2021). Their social media product generally peddles more than mere words it also gives, supports, uplifts, and has some subtle religious undertones (Hou, 2019). This demonstrates the intersection of Islamic beliefs, the disability identity narrative, and contemporary entrepreneurial dynamics (Hidegh et al., 2023b).

The research also addresses the call for scholarship to develop a theoretical framework that unite three perspectives at an instant: inclusive management, Islamic spirituality, and social empowerment theory. As such, this study does not merely offer a descriptive view but also seeks to contribute to developing a multi-faceted picture of how Muslim PWD owners manage their being, their businesses, and their relationships with the digital community in an intentional and strategic manner. Key elements of management - personal branding, customer engagement and the community it networks, will be explored underpinning the spiritual at work.

The objective of this study is to investigate how Muslim entrepreneurs with disability in Malaysia use the social media to enhance their management and self-empowerment. This is not only about the technical aspects of social media use, it is also about Islamic values that influence how they understand businesses, conduct relationships with customers, and establish social resilience to physical constraints. Adopting a qualitative case study methodology approach, this article aims to encapsulate the complexities of the actors' experiences and to contribute theoretically to the literature on Islamic management and inclusive entrepreneurship from the perspective of spirituality.

From this research, it is expected some new findings that can be used to enrich the study of literature, and can be used as a material by the institution of empowerment, the mosque community, the institution of Islamic education in developing program of value -based economic strengthening. Muslim disabled entrepreneurs in the cyber world not merely as economic agents but as the agents of social change, establish Islamic values in the real action. So, a documentation and analysis of their experiences is also critical as a body of knowledge from which to learn and to build a more equitable, sustainable, and spiritually fulfilling entrepreneurial movement.

2. Method

The present study employs a qualitative approach under the collective case study design, to grasp profoundly managerial and social empowerment practices of disabled Muslim entrepreneurs when exploiting social media for developing businesses. We adopted this method in order to draw attention to the personal, social, and spiritual dynamics that should not be quantified, which will enable researchers to ponder the Interpretations to the actions and strategies of business actors in the (digital) religious contexts.

The unit of analysis is five subjects chosen through purposive sampling techniques with the criteria: Persons with physical or sensory disability, Muslim, being active social media user (Instagram or TikTok) as the main channel and platform in marketing or branding business and who explicitly interpret the value of the spirituality of Islam in digital narratives and their business activities. The informants were entrepreneurs from various types of businesses, such as culinary, handicrafts, training services, and community businesses. This variety is preserved to present a broader range of experiences and tactics.

This data was gathered through three principal methods: social media tracking, semi-structured interviews and digital documentation. Explores were implemented to monitor informants' activities in the social media during March May of 2025, collecting data patterns, and upload frequency, communications, communication style and follower feedback. The interviews are held through an online platform, in a share direct message or video call setting and last from 45 to 90 minutes per informant. Questions are prepared to inquire about entrepreneurial motivations, digital business formation experience, whether Islamic values influence business decision making, and empowerment and community feelings. Further supporting evidence takes the form of screen shots, photo captions, digital engagements and testimonials, included to substantiate observational accounts and facilitate interpretive reading.

Thematic data analysis was conducted consistent with the model of Miles, Huberman and Saldaña (2018): data reduction, data display, drawing conclusions and verification. Themes were identified through repeated reading of interview transcripts and observation notes that emerged, inter alia, the spiritual dimension of business, Islamic branding strategies, modes of digital inclusion, and exceptional management of the disability sector. The credibility, truth value of the data is ensured through triangulation techniques and sources, member checking of the interviews' data to the 240 main informants, and the reflection of the researcher on biases and positionality in the interpretation phase. Again, the researchers wrote

themselves into the text as interacting with the research subjects, so as to be transparent and to preserve the ethnographic depth in the data readings.

This approach enables the research to map not only practices of Islamic management vis-a-vis disability entrepreneurship, but also to consider how social media functions as a site of empowerment loaded with religious significance. These will stimulate a rich understanding of the dynamics of Muslim inclusive entrepreneurship in the digital age, combining inductive empirical research with subject-reflection on narratives.

3. Results and Discussion

3.1 Social Characteristics and Businesses of Muslim Entrepreneurs with Disabilities

This research involves five subjects who are Muslim entrepreneurs with disabilities with diverse backgrounds, both from the type of disability, type of business, digital marketing strategy, and the expression of Islamic values in their business practices. The five subjects were chosen because they actively use social media, especially Instagram, as the main channel in developing their business while building a distinctive spiritual narrative. In addition to being business actors, some of them also play the role of motivators, community coaches, or inclusivity advocacy figures. With a collective case study approach, the subjects' social and digital characteristics were analysed as a starting point to understand inclusive management practices and the dynamics of empowerment they underwent.

The first subject was Angkie Yudistia (@angkie.yudistia), a deaf Muslim woman known as the founder of Thisable Enterprise and a former Special Staff to the President. Angkie develops disability-based social business lines that are not only economic, but also advocacy. On social media, she presents herself as a professional figure wearing a hijab who consistently raises the issue of blessings, sincerity, and empowerment. The Islamic narrative is embedded in its communication style and spirit of struggle to make people with disabilities the subject of development. His Instagram account is actively used to share organizational activities, beneficiary testimonials, and spiritual achievements in entrepreneurship.

Putri Santoso (@koptul.id) is the founder of Kopi Tuli, a coffee shop run entirely by the Muslim deaf community. This business is based on a social business model that prioritizes the value of cultural da'wah and inclusion education. Although it does not explicitly use religious narratives in every post, the @koptul.id account often displays Islamic expressions in the form of gratitude, Ramadan momentum, and collaborative content with the Muslim community. Putri's business is not only selling coffee, but also a symbol of the existence of Deaf people in public spaces who often ignore the accessibility of communication.

The third subject is Zulfan Dewantara (@zulfandewantara70), a person with a physical disability who runs an online business in the form of an online store and digital marketing training for other people with disabilities. In his daily life, Zulfan uses a wheelchair, but he is active on social media as a motivator and trainer. Islamic narratives are very thick in every content; He routinely conveys messages of patience, gratitude, and *tawakal* as a spirit of effort. Zulfan's efforts are not only aimed at making profits, but also opening jobs for people with disabilities and forming a community of Muslim entrepreneurs who strengthen each other spiritually and economically.

Fany Efrita (@fanyefrita) is the co-founder of This able beauty care and a person with disabilities. She developed a cosmetic and bodycare business based on empowering people with disabilities, especially Muslim women. His Instagram bio lists the motto "*Be blessed, but also be the blessing*", which reflects the spiritual orientation of Islam in all aspects of his life, including business. Through her social media accounts, Fany presents herself as a mother, business leader, and spiritual mentor.

The last subject, Habibie Afsyah (@habibieafsyah_), is a person with spinal muscular atrophy who has proven himself as a successful digital entrepreneur since a young age. Although his mobility is limited, Habibie maximizes social media as a business showcase and digital marketing education platform. He often conveyed the message that physical limitations are not an obstacle to work and become a useful servant of God. The content reflects the Islamic spirit of hard work, sincerity in accepting destiny, and optimism as a form of gratitude.

To provide a visual overview of the profiles of the five research subjects, here is a summary table of their main characteristics:

Table 1. Attractions visited by visitors

Account Name	Types of Disabilities	Type of Business	Characteristics of Islam	Location
Angkie Yudistia (@angkie.judiciary)	Deaf	Social enterprise (Thisable)	Hijab, a narrative of worship	Jakarta
Putri Santoso (@koptul.id)	Deaf	Inclusive coffee shop	Gratitude, community preaching	Depok
Zulfan Dewantara (@zulfandewantara70)	quadriplegic	Online shop & disability training	Islamic caption, digital dawah	Bogor
Fany Efrita (@fanyefrita)	quadriplegic	Inclusive beauty products	Religious, *barakah* value	Bekasi
Habibie Afsyah (@habibieafsyah_)	Spinal muscular atrophy	Digital marketing & online education	Islamic Inspiration, Spiritual Inspiration	Jakarta

Sources: Instagram, 2025.

These five subjects show a diversity of business strategies and narratives of spirituality, but they all have a fundamental similarity: they interpret business as a form of worship and a means to spread benefits. Islamic identity is not only symbolically shown, but also a framework for thinking in dealing with limitations, making business decisions, and building relationships with customers and online communities. An initial understanding of these characteristics is important to further examine how inclusive managerial practices and spiritual values are articulated in the digital space, which will be discussed in the next sections.

3.2 Social Media as an Inclusive Managerial Space

Social media has become a strategic space for Muslim entrepreneurs with disabilities to manage their businesses in an inclusive and efficient manner. In the context of physical limitations, mobility, and infrastructure access, digital platforms such as Instagram and TikTok provide the flexibility to reach the market without having to rely on physical interaction or high mobility. The subjects in this study show that social media is not only used as a promotional tool, but also as a management space that allows the control of business operations, customer interaction, market monitoring, and independent business identity development.

Each business actor has a different approach to managing their accounts, but they all adjust to physical conditions and flexible work rhythms. For example, Zulfan Dewantara, who moves around in a wheelchair, manages his online store through his mobile phone and laptop from home, with the support of technological aids. She compiles a schedule of promotional uploads independently and uses the Instagram Story feature to build relationships with customers directly. This flexibility not only allows for operational efficiency, but also allows for self-pacing in the work process, which is especially important for business actors with disabilities.

Putri Santoso from Kopi Tuli uses the @koptul.id business account not only for menu promotion, but also to deliver education about sign language and disability literacy. In a managerial context, the account serves as a hub for internal and external communication, including organizing event schedules, barista training, and community collaboration. Although the Kopi Tuli team uses sign language in daily communication, social media is an inclusive link between the Deaf community and general customers. This strategy reflects the principles of inclusive management that open up spaces for participation and two-way communication on an equal basis.

Digital management carried out by Efrita emphasizes collaboration with other disabled teams. She uses Instagram as a coordination tool for the production and product branding team, as well as conveying an educational narrative about beauty from the perspective of Muslim women with disabilities. Her decision to feature behind-the-scenes product packaging by the disability team is regularly uploaded as part of its transparency and empowerment strategy. This shows that social media also functions as a human resource management tool that strengthens inclusive identities and fosters customer trust.

In the case of Habibie Afsyah, physical limitations due to spinal muscular atrophy made him almost completely dependent on digital technology to run all of his business operations. He manages affiliate marketing, online seminar schedules, and communication with clients through automated features on social media. This high efficiency suggests that social media can serve as a "virtual office" that empowers people with disabilities to stay productive and competitive, without sacrificing personal autonomy.

In general, these practices show that social media is not just a communication tool, but also an alternative managerial system that is adaptive and inclusive. In the context of inclusive management theory (Barak, 2015), the research subjects have shown how they build work systems that accommodate their specific needs, without depriving them of the value of productivity and professionalism. Flexibility in working hours, selection of content types that suit capacity, and asynchronous patterns of interaction with customers are part of a typical and contextual management strategy.

More than that, these entrepreneurs also avoid a rigid hierarchical approach. They formed a work system based on community collaboration, not subordination. This can be seen from the way they build networks, cross-endorsement between actors with disabilities, and share educational content for free. In the management of digital operations, fair access, respect for the diversity of physical conditions, and adaptation to the work rhythm of people with disabilities are the main principles. Thus, social media becomes a strategic and ethical space for socially and spiritually fair business management.

Based on these findings, it can be seen that inclusive management practices in the digital context cannot be separated from the understanding of limitations as well as potential disabilities. The adaptive strategies applied by the subjects showed that management does not have to be built in rigid structures or conventional formal systems, but can be transformed through technology to become more equitable, flexible, and empowering.

3.3 Islamic Spirituality Practices in the Digital Business Space

In the context of Muslim entrepreneurship, business practices are often not solely directed at achieving material gains, but are also interpreted as part of worship and the search for blessings. For the business actors with disabilities who are the subject of this research, Islamic values are a spiritual foundation as well as a source of strength in facing life's challenges. Interestingly, this spirituality is not only present in their personal lives, but is also explicitly displayed in the digital content they manage, forming a narrative of religious, inspiring, and motivating efforts.

Spiritual expressions appear to be consistent in the Instagram uploads of the five subjects, both in the form of captions, visuals, and responses to interactions from the audience. For example, Angkie Yudistia routinely uses terms such as "Blessings", "Sincerely", "Thanks" or "Trust" in framing each This able Enterprise achievement. In various posts, he mentioned that the success of his efforts cannot be separated from "mother's prayers", "the blessing of goodwill", and "the role of Allah as a paver of the way." These narratives not only form a religious personal image, but also provide an emotional touch that touches their followers, especially those who face limitations.

Putri Santoso, through the @koptul.id account, displays a more communitarian dimension of spirituality. Although it does not always highlight the symbols of Islam directly, values such as *ukhuwah*, *ta'awun* (helping each other), and *rahmah* (affection) is seen in the spirit of teamwork, interaction with customers, and education about equality between the hearing and deaf communities. At the moment of *Ramadan*, this account actively shares greetings iftar, reflective content, and takjil sharing programs. This practice shows that Islamic values do not always appear in explicit verbal forms, but are embedded in the way they interact and build a compassionate organizational culture.

Spirituality that is more verbal and direct is seen on Zulfan Dewantara's account. In various uploads, Zulfan conveyed his life experience as a form of test and Trust from Allah. He often writes sentences like "*Alhamdulillah, Allah loves the way*" or "*Trust me, if God wills, there will be sustenance*" in response to the challenges of his business and personal life. This kind of spirituality is not passive, but forms a strong fighting spirit. In this case, Islamic spirituality functions as a psychological motivation (inner resilience) as well as a cognitive mechanism to interpret effort as part of the struggle of a patient and grateful servant.

Different from the others, Fany Efrita displays the side of femininity and spirituality simultaneously. She often associates her experience as a housewife with disabilities with the role of Islam in caring, educating, and building a family that is São Paulo. In one of the posts, he wrote: "True beauty is when we can remain productive, while maintaining our mandate as wives and mothers." Her efforts in beauty products are not only directed to meet market needs, but also to affirm that Muslim women with disabilities have the right to appear confident, appear Islamic, and contribute socially. Islamic spirituality here becomes a moral frame and personal identity that is integrated in economic activities.

Habibie Afsyah displayed spirituality in the form of motivational narratives and empowerment. In various videos and captions, he often reminds his followers not to dissolve in sadness or physical deficiencies. He wrote, "God created me this way not to be pitied, but to be a reminder that limitations can be fields of reward and work." Habibie places spirituality as a stigma reverser, from an object of compassion to a subject of inspiration. This is in line with the concept Islamic positive psychology, where faith is the basis for building confidence, courage to take risks, and motivation to live life to the fullest.

Overall, Islamic spirituality in the subjects' efforts is not just a religious symbol or accessory, but an integral part of the narrative of their efforts and social interactions. This spirituality strengthens the moral legitimacy of the business, builds customer trust, and becomes a medium of da'wah that is not patronizing, but inspiring. These findings reinforce the position that in the context of Muslim entrepreneurship, managerial practices are inseparable from the transcendental and relational dimensions, as revealed by Beekun and Badawi (1999), that Islamic leadership and business are always rooted in values fear, sincere and *maslahah*.

Thus, social media in this study is not only positioned as a technological or managerial tool, but also as a symbolic worship space, a place where Islamic values are creatively articulated in a digital format. This space allows businesses with disabilities to voice their values, motivate others, and at the same time solidify their position as productive, resilient, and contributing Muslims to society.

3.4 The Process of Self-Empowerment and the Disability Community

Empowerment is a complex process, not only related to economic achievement, but also changes in the way individuals define themselves, their role in society, and their relationships with others. In the context of this study, Muslim entrepreneurs with disabilities not only demonstrated the ability to survive and innovate, but also experienced significant self-transformation through the use of social media. Digital platforms are empowering spaces that simultaneously strengthen psychological, social, and spiritual aspects.

Self-empowerment is most evident in the increase in the confidence and autonomy of the subjects. Zulfan, for example, admitted that his activeness on social media has helped him "dare to talk" about disability, share life experiences, and inspire fellow people with disabilities. Through educational content, he not only sells products, but also changes the public's perception of disability. The same thing can be seen in Fany, who uses personal narratives as a Muslim woman and mother to raise the issue of the productivity of women with disabilities. Their digital activity shows that social media plays a role as a tool for identity reconstruction: from an object of compassion to an agent of change.

In addition, the empowerment process is also collective. The digital community that is built, as in the case of @koptul.id, creates a network of solidarity between people with disabilities and general customers. The comment column is an interaction space that supports emotionally and socially, while the live and story features are used to convey the spirit of inclusion. Habibie Afsyah explicitly stated that the online community that supports him has become a "digital family" that strengthens his zest for life and productivity. This digital solidarity functions as a new social capital that supports business growth as well as the mental health of the perpetrators.

Referring to the empowerment theory by Zimmerman (1995), the subjects showed three main dimensions: control over business decisions (power), competence to manage and influence (competence), and social connections that expand access and support (community participation). All three play an important role in forming entrepreneurial capacity that is independent, meaningful, and able to exert social influence outside of themselves. Thus, the empowerment in this study is not instructional or top-down, but grows from personal experiences, digital social interactions, and spirituality that are integrated in business practice. Social media not only raises their voices, but also makes them a tool for reflection, learning, and recovery—both individually and as a community.

3.5 Synergy between Management, Spirituality, and Empowerment

The findings of this study show that the entrepreneurial practices carried out by Muslim people with disabilities cannot be separated from three main interrelated components: adaptation-based managerial strategies, Islamic spiritual values, and self-empowerment and community empowerment processes. These three do not exist as stand-alone dimensions, but rather reinforce each other in creating an inclusive entrepreneurship model that is contextual, dynamic, and transcendentally meaningful.

The management strategies carried out by the subjects are not only directed to operational efficiency, but are also shaped by the physical conditions and Islamic value systems that they adhere. Social media-based management, as seen in the case of Zulfan and Fany, for example, is carried out in a flexible but structured manner, taking into account body conditions, worship times, and work rhythms that balance productivity and blessings. This reflects Islamic management in a form that is not rigid or textual, but applicative and adaptive to the realities of the life of the disabled.

In practice, Islamic spirituality is not just an ideological background, but becomes a driving force in decision-making, forming the meaning of failure and success, and becoming a tool to maintain the integrity of the business. Angkie and Habibie, for example, both show that their achievements are not understood as

individual results alone, but as a form of trust and gift from Allah. They manage brands, digital interactions, and marketing strategies by emphasizing the values of honesty, sincerity, and social usefulness, values that are in line with the principles of management in Islam.

The empowerment that occurs is not only individual, but also structural and social. The business they run not only changes their personal fortunes, but also opens up space for the participation of other communities with disabilities. The pattern of collaboration, education, and mutual promotion between actors with disabilities on social media is a tangible form of collective empowerment based on spirituality. In this case, the concept *maslahah* It is no longer abstract, but manifested in real activities: creating jobs, building communities, and spreading inspiration that has da'wah value.

This synergy shows that inclusive entrepreneurship carried out by Muslim entrepreneurs with disabilities does not just survive in limitations, but creates a new space that is productive and meaningful. They not only answer personal economic problems, but also contribute to society and religion. This practice forms a new paradigm that Islamic management is not a set of normative theories, but a living and contextual practice, especially when carried out by those in marginalized social situations.

Thus, this study shows that the integration between inclusive management, Islamic spirituality, and social empowerment is not a utopian ideal concept, but a real practice that has been practiced by the subjects of this study. This synergy is an important foundation for the development of a more humane, inclusive, and relevant Islamic entrepreneurship model in the digital era.

4. Conclusion

This study found that entrepreneurship carried out by Muslim people with disabilities in the digital space is not only an economic activity, but also a managerial practice that is full of spiritual and social meaning. Social media plays a role not only as a promotional tool, but as an inclusive management space that is flexible and ethical. Business actors build strategies that are adaptive to physical limitations, insert Islamic values in digital communication, and form a supportive community. These findings confirm that Islamic management is not purely normative, but can grow from real and marginal life experiences.

Conceptually, this research contributes by integrating three theoretical frameworks, inclusive management, Islamic spirituality, and social empowerment in reading disability entrepreneurial practices. This synergy enriches the discourse of Islamic management with a more contextual and empirical perspective, and shows that the diversity of life experiences is an important source of managerial innovation in the context of Islam. The collective case study approach used also emphasizes the importance of the voice of actors in shaping a more inclusive academic understanding.

However, this study has limitations in terms of the number of subjects and the focus of the platform that is limited to Instagram. Further research is recommended to explore more actors, types of businesses, and other social media, as well as examine the role of Islamic institutions in supporting entrepreneurship of people with disabilities systemically. With this development, a more equitable, humane, and empowering Islamic entrepreneurship ecosystem can continue to grow in the digital era.

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