

Da'wah in the Disruption Era: Reorienting Entrepreneurial Innovation through Islamic Ethics and Philosophy

Rahmi Nur Azizah^{1*}, Cecep Castrawijaya¹

¹UIN Syarif Hidayatullah Jakarta, Jakarta, Indonesia

*Corresponding Author: rahminurazizah0@gmail.co.id

Abstract: The disruption era compels Islamic da'wah institutions to adopt entrepreneurial innovations to remain relevant and sustainable. This transformation creates a dilemma between preserving spiritual missions and exploiting emerging economic opportunities, thereby requiring a comprehensive ethical examination. This study aims to analyze the philosophical foundations and Islamic ethical principles underlying entrepreneurial practices in da'wah institutions, and to evaluate how the maqāṣid al-sharī'ah framework can function as a safeguard against mission drift amid increasing commercialization of religious activities. Employing a qualitative library research method, this study examines literature on da'wah entrepreneurship, Islamic ethics, maqāṣid al-sharī'ah, and the dilemmas associated with the commercialization of da'wah. The findings indicate that entrepreneurial innovation can leverage opportunities provided by digitalization and socio-economic collaboration to expand social impact, yet also carries the risk of shifting institutional focus when profit-oriented motives take precedence over spiritual objectives. Islamic ethics and the principles of maqāṣid al-sharī'ah serve as essential guidelines for balancing business orientation with da'wah missions through transparent governance, internal audits, and collective education. This study concludes that the success of entrepreneurial innovation within da'wah institutions in the disruption era is determined not only by operational efficiency and economic reach but also by the ability to maintain moral integrity and deliver sustainable social benefits.

Keywords: Entrepreneurial innovation; Da'wah institutions; Islamic ethics; Maqāṣid al-sharī'ah; Disruption era

Received: September 15, 2025

Accepted: November 21, 2025

Published: November 27, 2025

To Cite this Article: Azizah, Rahmi Nur, and Cecep Castrawijaya. "Da 'wah in the Disruption Era: Reorienting Entrepreneurial Innovation through Islamic Ethics and Philosophy." *El-Suffah: Jurnal Studi Islam* 2, no. 2 (2025): 122-135. <https://doi.org/10.70742/suffah.v2i2.384>.



Copyright © 2025 by Author(s)

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Abstrak: Era disrupsi menuntut lembaga dakwah untuk mengadopsi inovasi kewirausahaan agar tetap relevan dan berkelanjutan. Fenomena ini menimbulkan dilema antara mempertahankan misi spiritual dan mengeksploitasi peluang ekonomi, sehingga memerlukan kajian etika yang komprehensif. Penelitian ini bertujuan menelaah landasan filosofis dan etika Islam dalam praktik kewirausahaan lembaga dakwah, serta menilai bagaimana *maqāṣid al-syarī'ah* dapat berfungsi sebagai rambu untuk mencegah terjadinya *mission drift* di tengah arus komersialisasi dakwah. Penelitian ini menggunakan metode *library research* dengan pendekatan kualitatif, menganalisis literatur terkait inovasi kewirausahaan lembaga dakwah, etika Islam, *maqāṣid al-syarī'ah*, dan dilema komersialisasi dakwah. Hasil kajian menunjukkan bahwa inovasi dapat memanfaatkan peluang digitalisasi dan kolaborasi sosial-ekonomi untuk memperluas dampak sosial, namun berpotensi menimbulkan risiko pergeseran misi ketika orientasi profit menguat. Etika Islam dan *maqāṣid al-syarī'ah* menjadi pedoman penting untuk menyeimbangkan orientasi bisnis dengan tujuan dakwah melalui *governance* yang transparan, audit internal, dan pendidikan kolektif. Kajian ini menegaskan bahwa keberhasilan inovasi kewirausahaan lembaga dakwah di era disrupsi tidak hanya ditentukan oleh efisiensi operasional, tetapi juga oleh kemampuan menjaga integritas moral dan kebermanfaatan sosial secara berkelanjutan.

Kata kunci: Inovasi kewirausahaan; Lembaga Dakwah; Etika Islam; *Maqāṣid al-syarī'ah*; Era disrupsi

Introduction

The disruption era is characterized by accelerated digitalization, shifting communication patterns, and the emergence of new economic models that compel Islamic da'wah institutions to adapt in ways no longer compatible with purely traditional methods. This transformation is evident in the rise of digital da'wah activities: as of 2024, Indonesia had approximately 181 million social media users, and more than 63% of young people's religious engagement occurred through digital platforms.¹ These trends have driven da'wah institutions to pursue various forms of innovation, ranging from digital content development and online educational platforms to entrepreneurial units designed to ensure financial sustainability. Meta-analytic findings indicate that

¹ Adi Ahdiyati, "Pengguna Internet Di Indonesia Meningkat Awal 2025," Katadata media network, 2025, <https://databoks.katadata.co.id/teknologi-telekomunikasi/statistik/67cea598efeb/pengguna-internet-di-indonesia-meningkat-awal-2025>.

religion can shape entrepreneurial motivation, although its effects remain highly contextual and vary significantly across traditions and national settings.²

In practical settings, religious organizations often assume the role of social entrepreneurs, initiating programs that address societal needs through social-entrepreneurial approaches designed to ensure the sustainability of their services. Religious institutions function as social-entrepreneurship actors largely due to their social capital and institutional credibility.³ This phenomenon is not merely conceptual; it has already materialized in practice. BAZNAS, for instance, has advanced zakat digitalization through SIMBA and collaborations with fintech platforms; Dompot Dhuafa has implemented social-entrepreneurship models such as DD Farm; and various pesantren, such as Gontor, Sidogiri, and Tebuireng, have developed modern business units, including minimarkets, BMTs, livestock enterprises, and even entrepreneurial incubators for students. These examples illustrate that entrepreneurial innovation within da'wah institutions is not a sporadic tendency but an established institutional reality..

Nevertheless, research on the relationship between entrepreneurship and da'wah institutions continues to face a substantial dilemma. Innovation intended to strengthen institutional sustainability often introduces the risk of mission drift, namely the shift from a spiritual mandate toward market-oriented objectives. Studies on the commercialization of religious practice warn that market logics can transform da'wah into a consumable product.⁴ This problem becomes even more complex with the increasing demands of digital efficiency, intensified content competition, and the significant monetization opportunities available on social media platforms.

² Erik E. Lehmann and Laurenz Weiße, "Religion and Entrepreneurship: A Meta-Analysis," *Management Review Quarterly*, no. September 2024 (2025), <https://doi.org/10.1007/s11301-025-00547-z>.

³ Laura Werber, Peter J. Mendel, and Kathryn Pitkin Derose, "Social Entrepreneurship in Religious Congregations' Efforts to Address Health Needs," *American Journal of Health Promotion* 28, no. 4 (March 1, 2014): 231–38, <https://doi.org/10.4278/ajhp.110516-QUAL-200>.

⁴ Fangfang Shi and Kiranraj Pande, "Commercialization at Religious Sites: Who Cares and Why?," *Current Issues in Tourism* 26, no. 14 (July 18, 2023): 2284–2300, <https://doi.org/10.1080/13683500.2022.2085546>.

This tension embodies the core dilemma. On the one hand, entrepreneurial innovation offers significant opportunities for the autonomy of da'wah institutions, the expansion of da'wah outreach, and the improvement of community welfare. On the other hand, it carries the risk of excessive commercialization, the commodification of religious content, and the erosion of equal access for economically disadvantaged congregants. Scholarship on the commercialization of religion highlights the emergence of a "spiritual marketplace," in which religious practices are increasingly shaped by the logic of consumption.

At the academic level, existing studies on entrepreneurial practices within da'wah institutions predominantly highlight economic, managerial, or empowerment-oriented aspects. Most works focus on the effectiveness of zakat management, fundraising strategies, and technological innovations. However, these studies have not yet examined in depth the normative-philosophical dimension of entrepreneurial innovation in da'wah institutions, nor have they explored how *maqāṣid al-sharī'ah* can serve as an ethical framework to prevent mission distortion.

Accordingly, the urgency of this research lies in the need to interpret entrepreneurial practices within da'wah institutions not merely as adaptive strategies, but as ethical-philosophical concerns that require assessment through the framework of the philosophy of science (ontology-epistemology-axiology) and *maqāṣid al-sharī'ah* as a moral guide. Such an approach is essential to ensure that innovation does not become trapped in profit-oriented logics, but instead preserves the integrity of da'wah and promotes social well-being.

This study aims to analyze the philosophical foundations of entrepreneurial practices within da'wah institutions through the perspectives of ontology, epistemology, and axiology, and to examine how *maqāṣid al-sharī'ah* can function as an ethical compass to maintain the alignment of innovation with the institutions' spiritual mission. In addition, the study seeks to identify the opportunities, challenges, and potential forms of mission drift that arise in entrepreneurial practices in the disruption era, thereby formulating ethical principles and a conceptual framework relevant to

strengthening governance, sustainability, and the maqāṣid-oriented orientation of da'wah institutions.

This study employs a library research method with a qualitative approach. The data sources consist of scholarly journals, books, institutional reports, previous research findings, and official documents relevant to the themes of da'wah entrepreneurship, Islamic ethics, and maqāṣid al-sharī'ah. This approach is selected because the topic under examination is grounded in conceptual reasoning and normative analysis, which require extensive engagement with the literature and a theoretical mapping across multiple scholarly perspectives.

Data analysis was conducted using content analysis techniques, examining themes, concepts, and arguments that emerged from the collected literature to identify relevant patterns, debates, and theoretical constructions. The validity of the findings is strengthened through source triangulation by comparing classical texts, contemporary studies, and empirical data from da'wah institutions, ensuring that the resulting interpretations are coherent and academically accountable.

Entrepreneurship in Da'wah Institutions

In designing and implementing entrepreneurial initiatives within da'wah institutions, it is crucial to understand the philosophical foundations that underpin these practices. This philosophical orientation encompasses the three principal dimensions of the philosophy of science, ontology, epistemology, and axiology, which together construct the conceptual framework for realizing the social and spiritual objectives of da'wah institutions.

1. Ontology: The Nature of Entrepreneurship in Da'wah Institutions

Ontology essentially examines the nature and existence of entrepreneurship within the context of da'wah institutions.⁵ In the literature on social management and da'wah studies, entrepreneurial activity in da'wah institutions is understood as a strategic process that integrates social, spiritual, and economic objectives. Unlike commercial entrepreneurship, which is

⁵ Nila Noer Karisna, "Ontologi, Epistimologi, Dan Aksiologi Dalam Perspektif Filsafat Ilmu Dakwah Di Era Komunikasi Digital," *JISAB: The Journal of Islamic Communication and Broadcasting* 2, no. 1 (2022): 66–81, <https://doi.org/10.53515/jisab.v2i1.17>.

primarily driven by material profit, entrepreneurship within da'wah institutions functions as a mechanism for community empowerment, institutional capacity-building, and the sustainability of da'wah activities.

From an Islamic perspective, entrepreneurship is not merely an economic activity but carries inherent moral and spiritual dimensions. Any business initiative or innovation conducted by da'wah institutions must align with Islamic ethical principles, including honesty (*ṣidq*), trustworthiness (*amānah*), justice, and social benefit (*maṣlaḥah*).⁶ Thus, entrepreneurship is not an end in itself but a means to achieve the institution's broader social and spiritual objectives.

2. Epistemology: source and validity of knowledge

Epistemology examines the sources, processes of acquisition, and validity of knowledge related to entrepreneurial practices within da'wah institutions. This knowledge is derived from a combination of Islamic scholarly traditions and modern entrepreneurial practices, enabling da'wah institutions to develop innovations that are both contextual and academically grounded.

Islamic scholarship serves as the primary foundation and source of knowledge for entrepreneurship in da'wah institutions. In this regard, *fiqh al-mu'āmalāt*, social ethics, da'wah management, and broader ethical-moral principles form the intellectual basis that regulates social interaction. These bodies of knowledge provide the normative and conceptual framework for institutional decision-making, ensuring that all entrepreneurial activities remain aligned with Islamic principles and the institution's social mission. Meanwhile, modern entrepreneurial practices encompass social management theories, nonprofit business strategies, and digital innovation. This approach allows da'wah institutions to adopt adaptive entrepreneurial models that respond to contemporary changes, for instance, leveraging technology to expand social impact or enhance operational efficiency.⁷

⁶ Al Anshari and Jaharuddin Jaharuddin, "Kewirausahaan Yang Beretika: Peran Akhlak Islami Dalam Membangun Kepercayaan Dan Keberlanjutan," *MENAWAN: Jurnal Riset Dan Publikasi Ilmu Ekonomi* 3, no. 1 (January 6, 2025): 206-16, <https://doi.org/10.61132/menawan.v3i1.1133>.

⁷ M. Hizbullah Hasibuan and Zuhrinal M Nawawi, "Kewirausahaan Sosial Dalam Perspektif Ekonomi Islam," *ManBiz: Journal of Management and Business* 3, no. 1 (2024): 38-48, <https://doi.org/10.47467/manbiz.v3i1.586>.

The integration of Islamic scholarly traditions with contemporary practices enables social entrepreneurship in da'wah institutions to function not only as a sustainable funding model but also as a provider of socially beneficial products and services. Thus, the epistemology of da'wah entrepreneurship extends beyond theoretical foundations and incorporates practices that are valid and empirically testable.⁸

3. Axiology

Axiology addresses the values and purposes that underpin entrepreneurial activities within da'wah institutions. In this framework, entrepreneurship is not viewed as a pursuit of profit alone, but as a social and spiritual instrument. Its orientation is to strengthen the sustainability of da'wah, enhance institutional self-reliance, and deliver direct benefits to the community. Therefore, every entrepreneurial innovation in da'wah institutions is expected to embody *maṣlahah* (social benefit) in alignment with the broader vision of Islamic da'wah.⁹

Within this axiological context, entrepreneurship in da'wah institutions is positioned as a form of da'wah bil-*ḥāl*, the conveyance of Islamic teachings through concrete actions that generate social value. The notion of utility in Islam cannot be separated from moral and spiritual dimensions, which means that entrepreneurial practices must promote collective welfare without compromising the principles of the *sharī'ah*.¹⁰

This axiological framework is closely connected to *maqāṣid al-sharī'ah*. If axiology answers the question of why entrepreneurship is undertaken, *maqāṣid* provides the normative direction ensuring that these aims remain within the boundaries of the *sharī'ah*. In other words, axiology serves as a bridge linking entrepreneurial praxis with the more philosophical orientation of the *maqāṣid*.

⁸ Dicky Chandra et al., "Strategic Development of Campus-Based Social Entrepreneurship and Islamic Philanthropy : A Business Model Canvas (BMC) Perspective" 5, no. 1 (2025): 1-42.

⁹ Shovia Indah Firdiyanti, Siti Mudrikah, and Muhammad Sulthon, "Mengenal Konsep Ontologi, Epistemologi Dan Aksiologi Dalam Ilmu Ekonomi Islam," *JASIE - Journal of Aswaja and Islamic Economics* 04, no. 01 (2025): 24-46.

¹⁰ (Lehmann & Weibe, 2025)

Maqāṣid al-Syarī'ah as an Ethical Framework for Entrepreneurship in Da'wah Institutions

Maqāṣid al-sharī'ah functions as both an ethical and methodological compass for guiding entrepreneurial activities within da'wah institutions. Conceptually, maqāṣid refers to the overarching aims of Islamic law, which are oriented toward preserving and advancing human well-being. Al-Ghazālī identifies the core maqāṣid as the preservation of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl).¹¹ These principles serve as ethical guidelines for assessing whether entrepreneurial innovations within da'wah institutions remain aligned with the pursuit of *maṣlahah* or risk deviating toward excessive commercialization.

1. Ḥifẓ al-dīn ensures that all entrepreneurial activities undertaken by da'wah institutions do not violate religious values, whether in their products, services, or management systems.
2. Ḥifẓ al-nafs and ḥifẓ al-'aql emphasize the need for da'wah entrepreneurship to uphold the safety, well-being, and intellectual development of the community, ensuring that business initiatives do not merely pursue profit but also contribute to improving the quality of life.
3. Ḥifẓ al-nasl requires da'wah institutions to protect family values and social continuity, for instance, by avoiding business practices that may harm future generations.
4. Ḥifẓ al-māl underscores the importance of trustworthy, transparent, and productive management of financial resources so that institutional assets generate long-term impact for da'wah.¹²

In contemporary discourse, maqāṣid has also been expanded into broader dimensions—maqāṣid al-āmmah (general objectives)—such as social justice, freedom, and human development.¹³ This expansion provides da'wah institutions with a conceptual basis to integrate entrepreneurial initiatives with

¹¹ Al-Ghazālī, *Al-Mustasfā Min 'Ilm Al-Uṣūl* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993).

¹² Necmeddin Güney, "Maqāṣid Al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses," *Religions* 15, no. 1 (January 16, 2024): 114, <https://doi.org/10.3390/rel15010114>.

¹³ Dede Nurwahidah, Yadi Janwari, and Dedah Jubaedah, "Konsep Pemikiran Ekonomi Dan Maqashid Syariah Perspektif Imam Al-Syathibi," *MAMEN: Jurnal Manajemen* 3, no. 3 (2024): 175–89, <https://doi.org/10.55123/mamen.v3i3.3918>.

sustainable development agendas, including community economic empowerment, poverty reduction, and job creation.

Therefore, the application of *maqāṣid al-sharī'ah* in da'wah entrepreneurship is not only theologically significant but also strategically essential. *Maqāṣid al-sharī'ah* ensures that da'wah institutions remain focused on their principal mission, which is promoting Islamic values that embody *rahmatan li-l-'ālamīn* while simultaneously fostering innovations that enhance societal well-being.¹⁴ By adopting *maqāṣid* as an ethical guide, da'wah institutions can avoid mission drift and maintain the sustainability of their da'wah efforts in the disruption era.

Entrepreneurship Innovation in Dak'wah Institutions in the Disruption Era

The disruption era, marked by accelerated digitalization, shifting public behavior, and instantaneous information flows, poses significant challenges for dakwah institutions. This transformation requires these institutions to move beyond traditional approaches and integrate innovation into all aspects of their management, ranging from communication strategies to resource governance. The impact of digital disruption has shown that organizations slow to adapt tend to lose relevance, even when they carry strong social missions.¹⁵

In response to this environment, dakwah institutions are compelled to innovate in order to remain relevant and effective. The SWOT analysis of entrepreneurial innovation within dakwah institutions can be outlined as follows.¹⁶

1. Opportunities. The disruption era provides broad digital access that enables dakwah institutions to reach global audiences without geographical limitations. Crowdfunding platforms, online education, and cross-sector collaborations can be utilized as sources of funding and innovation. These

¹⁴ Güney, "Maqāṣid Al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses."

¹⁵ Xiaojing Dong and Shelby H. McIntyre, "The Second Machine Age: Work, Progress, and Prosperity in a Time of Brilliant Technologies," *Quantitative Finance* 14, no. 11 (November 2, 2014): 1895–96, <https://doi.org/10.1080/14697688.2014.946440>.

¹⁶ Maftuhah Maftuhah and Siti Nurhasanah, "SWOT Analysis of Development Strategy Entering the Disruption Era," *TARBIYA: Journal of Education in Muslim Society* 10, no. 1 (2023): 57–68, <https://doi.org/10.15408/tjems.v10i1.33399>.

strategies align with the principles of justice and public welfare, are consistent with the objectives of *maqāṣid al-sharī'ah*, and support the creation of sustainable socio-economic value.

2. Weaknesses. Many dakwah institutions face limited digital capacity and human resources, resulting in slow adaptation to new technologies. Furthermore, the lack of modern managerial structures in several institutions can hinder the effective implementation of innovation, preventing potential innovations from being fully realized.
3. Strengths. Dakwah institutions possess a clear social mission and a loyal community base, enabling them to develop innovative entrepreneurial programs that remain oriented toward public benefit. For example, leveraging their community base for pilot projects in digital fundraising, online education, or sharia-based economic empowerment allows each innovation to be directly validated by internal audiences.
4. Threats. Intense competition in digital content and the risk of mission drift require clear evaluation mechanisms. Institutions should establish performance indicators that assess not only profit or popularity, but also the extent to which innovative programs uphold ethical values and communal welfare. Through this approach, entrepreneurial innovation becomes not merely a response to trends but a strategic instrument for strengthening dakwah in the disruption era.

The SWOT framework has been utilized by various dakwah institutions in responding to the disruptive era. BAZNAS is a prominent example of a dakwah institution that has demonstrated adaptive capacity toward technological developments. The institution has implemented zakat digitalization through the BAZNAS Information and Management System (SIMBA) and established collaborations with fintech and e-commerce platforms to facilitate muzaki in fulfilling their zakat obligations. These initiatives align with the principles of *maqāṣid al-sharī'ah*, particularly *ḥifẓ al-māl* (protection of wealth) and *ḥifẓ al-dīn* (preservation of religion), as they enhance transparency, accountability, and accessibility in religious practice. Nevertheless, BAZNAS continues to face several challenges, including limited digital literacy among segments of the population and the need to strengthen

internal governance to ensure that innovation is implemented more evenly and sustainably.¹⁷

On the other hand, Dompot Dhuafa demonstrates an innovation pattern oriented toward social entrepreneurship. Through programs such as DD Farm, the institution seeks to empower underprivileged communities by providing access to training, mentoring, and capital supported by ZISWAF funds. This model not only improves the living standards of mustahik but also facilitates their transformation into muzaki. Such an approach affirms that dakwah institutions can function as agents of sustainable economic development by placing social benefit (*maṣlaḥah*) at the core of their entrepreneurial activities.¹⁸

Islamic Ethic and Dilemma of Commercialization

The commercialization of dakwah has become an increasingly prominent phenomenon in the disruptive era, particularly as dakwah institutions adopt entrepreneurial models to ensure their operational sustainability. These business models extend beyond traditional fundraising practices to include the use of digital platforms, the organization of paid programs or events, and the integration of income-generating services or products. This development creates a complex strategic dilemma regarding how dakwah institutions can capitalize on emerging economic opportunities brought about by disruption without diverting their focus from the spiritual and social mission at the core of dakwa.¹⁹

The framework of prophetic ethics can serve as an Islamic ethical lens for analyzing this dilemma through its three core values: humanization, liberation, and transcendence.²⁰

¹⁷ Jumratul Aini, Muh. Yunan Putra, and Dinah Husniah, "The Impact of Digitalization on the Optimization of Zakat Fund Collection at Baznas Republic of Indonesia," *FiTUA: Jurnal Studi Islam* 6, no. 1 (2025): 90-100, <https://doi.org/10.47625/fitua.v6i1.975>.

¹⁸ Pertiwi Utami, Basrowi Basrowi, and Muhammad Nador, "Innovations in the Management of Zakat in Indonesia in Increasing Entrepreneurial Interest and Poverty Reduction," *IJISH (International Journal of Islamic Studies and Humanities)* 4, no. 1 (2021): 1, <https://doi.org/10.26555/ijish.v4i1.1960>.

¹⁹ Hasibuan and M Nawawi, "Kewirausahaan Sosial Dalam Perspektif Ekonomi Islam."

²⁰ Muhammad Hamdan Yuwafik, Moh Muslimin, and Afif Mahmudi, "Kontroversi Komersialisasi Dakwah: Perspektif Dakwah Profetik," *JDARISCOMB: Jurnal Komunikasi Dan Penyiaran Islam* 5, no. 1 (January 31, 2025): 41-55, <https://doi.org/10.30739/jdariscomb.v5i1.3696>.

1. Humanization requires that every entrepreneurial innovation remain oriented toward enhancing the quality of life and dignity of the community. Failure to uphold this principle may shift the institution's focus from its dakwah mission toward mere profit orientation.
2. Liberation emphasizes that dakwah must free the community from economic dependency and injustice. Business innovations that are not guided by ethical principles risk creating exclusivity, limiting access to dakwah services to only those who are financially capable.
3. Transcendence asserts that the orientation of dakwah must consistently be grounded in divine values and piety. In the context of entrepreneurship, this means that dakwah institutions must ensure that every business decision, from resource allocation to marketing strategies, does not compromise the spiritual aims and moral values of dakwah.

The dilemma of commercialization is not a new phenomenon; tensions between commercial activity and the ideal of pure dakwah have long been present. However, the scale and speed of monetization in the disruptive era are significantly greater, making the risks faced by dakwah institutions far more complex. Digital platforms, with algorithms designed to maximize engagement and profit, inherently encourage commercial behavior that can shift the agenda of dakwah.²¹ In the context of entrepreneurial initiatives within dakwah institutions, digital innovations such as crowdfunding, online zakat systems, or the development of social enterprises offer substantial potential to expand social impact. Nevertheless, these advancements also require more systematic ethical control mechanisms to ensure that innovation remains aligned with the spiritual and social goals of dakwah.

Ethical solutions cannot rely solely on the integrity of individual managers; rather, they must be reinforced through governance structures grounded in *maqāṣid al-sharī'ah*.²² This includes internal oversight, institutional regulations, collective education for both administrators and beneficiaries, and continuous evaluation of the impact of innovation. Dakwah institutions must balance entrepreneurial orientation with their moral responsibilities:

²¹ Shi and Pande, "Commercialization at Religious Sites: Who Cares and Why?"

²² Güney, "Maqāṣid Al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses."

strategically leveraging financial opportunities without compromising the mission of dakwah, maintaining spiritual integrity, and minimizing the risk of exclusion or social inequality that may arise from commercialization.

In other words, the commercialization dilemma within the entrepreneurial practices of dakwah institutions serves as a testing ground for their ability to innovate while remaining faithful to Islamic values. The success of such innovations is not measured solely by financial efficiency or the breadth of outreach, but also by the institution's capacity to uphold the core mission of dakwah, maintain ethical principles, and ensure that the resulting benefits are distributed equitably across the community

Conclusion

The era of disruption requires dakwah institutions to adapt innovatively in order to remain relevant and sustainable. Rapid shifts in technology, social behavior, and economic models present both challenges and opportunities for developing entrepreneurial practices that align with the spiritual mission of dakwah. The philosophical foundations, comprising ontology, epistemology, and axiology, affirm that entrepreneurial activities within dakwah institutions are not merely economic endeavors but reflections of moral and spiritual responsibility. Ontologically, entrepreneurial dakwah is understood as a practice rooted in the mandate of dakwah itself, oriented toward sustaining its spiritual mission. Epistemologically, it emphasizes the integration of religious sources of knowledge with empirical insights and accountable evaluative methods. Axiologically, it asserts that innovation must be guided by Islamic ethical values, with the *maqāṣid al-sharī'ah* serving as a normative compass to ensure that no form of innovation compromises syariah principles or the welfare of the community.

In the context of the disruptive era, dakwah institutions encounter new challenges in the form of digitalization opportunities, cross-sector collaboration with business entities, and the expansion of social entrepreneurship models. The SWOT analysis demonstrates that innovation can strategically leverage internal strengths and external opportunities, yet it also carries risks such as technological dependence, mission drift, and potential social exclusion. Institutions such as BAZNAS and Dompot Dhuafa illustrate how innovation can be implemented effectively: BAZNAS's digitalization of zakat enhances efficiency, transparency, and

accountability, while Dompot Dhuafa's social entrepreneurship initiatives empower mustahik to transition into muzaki, thereby expanding the institution's social impact.

The dilemma of commercialization remains a central concern. Entrepreneurial innovation introduces the risk of mission drift, where the institution's focus may shift from its dakwah mandate toward profit-oriented goals. From the perspective of Islamic ethics, this tension is examined through the principles of humanization, liberation, and transcendence, which guide institutions in balancing business orientation with spiritual objectives. Ethical control mechanisms, such as maqāṣid-based governance, internal audits, transparency measures, and collective education, become essential to ensure that innovation does not displace the core mission of dakwah and continues to generate broad social benefit.

Thus, entrepreneurial innovation within dakwah institutions in the disruptive era can be viewed as a strategic pathway for ensuring financial sustainability and expanding social impact, provided it remains grounded in Islamic ethics and the maqāṣid al-sharī'ah. The success of modern dakwah institutions is measured not only by economic efficiency or outreach, but also by their ability to uphold moral integrity, safeguard spiritual objectives, and generate enduring benefit for the broader community.

References

- Ahdiyati, Adi. "Pengguna Internet Di Indonesia Meningkatkan Awal 2025." Katadata media network, 2025. <https://databoks.katadata.co.id/teknologi-telekomunikasi/statistik/67cea598efeab/pengguna-internet-di-indonesia-meningkat-awal-2025>.
- Aini, Jumratul, Muh. Yunan Putra, and Dinah Husniah. "The Impact of Digitalization on the Optimization of Zakat Fund Collection at Baznas Republic of Indonesia." *FiTUA: Jurnal Studi Islam* 6, no. 1 (2025): 90–100. <https://doi.org/10.47625/fitua.v6i1.975>.
- Al-Ghazālī. *Al-Mustafā Min 'Ilm Al-Uṣūl*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1993.
- Anshari, Al, and Jaharuddin Jaharuddin. "Kewirausahaan Yang Beretika: Peran Akhlak Islami Dalam Membangun Kepercayaan Dan Keberlanjutan." *MENAWAN: Jurnal Riset Dan Publikasi Ilmu Ekonomi* 3, no. 1 (January 6, 2025): 206–16. <https://doi.org/10.61132/menawan.v3i1.1133>.

- Chandra, Dicky, Nuryadi Wijiharjono, Puspo Dewi Dirgantari, Agus Rahayu, Lili Adi Wibowo, and Nur Hadiyazid Rachman. "Strategic Development of Campus-Based Social Entrepreneurship and Islamic Philanthropy: A Business Model Canvas (BMC) Perspective" 5, no. 1 (2025): 1-42.
- Dede Nurwahidah, Yadi Januari, and Dedah Jubaedah. "Konsep Pemikiran Ekonomi Dan Maqashid Syariah Perspektif Imam Al-Syathibi." *MAMEN: Jurnal Manajemen* 3, no. 3 (2024): 175-89. <https://doi.org/10.55123/mamen.v3i3.3918>.
- Dong, Xiaojing, and Shelby H. McIntyre. "The Second Machine Age: Work, Progress, and Prosperity in a Time of Brilliant Technologies." *Quantitative Finance* 14, no. 11 (November 2, 2014): 1895-96. <https://doi.org/10.1080/14697688.2014.946440>.
- Firdiyanti, Shovia Indah, Siti Mudrikah, and Muhammad Sulthon. "Mengenal Konsep Ontologi, Epistemologi Dan Aksiologi Dalam Ilmu Ekonomi Islam." *JASIE - Journal of Aswaja and Islamic Economics* 04, no. 01 (2025): 24-46.
- Güney, Necmeddin. "Maqāsid Al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses." *Religions* 15, no. 1 (January 16, 2024): 114. <https://doi.org/10.3390/rel15010114>.
- Hasibuan, M. Hizbullah, and Zuhrial M Nawawi. "Kewirausahaan Sosial Dalam Perspektif Ekonomi Islam." *ManBiz: Journal of Management and Business* 3, no. 1 (2024): 38-48. <https://doi.org/10.47467/manbiz.v3i1.586>.
- Karisna, Nila Noer. "Ontologi, Epistimologi, Dan Aksiologi Dalam Perspektif Filsafat Ilmu Dakwah Di Era Komunikasi Digital." *JISAB: The Journal of Islamic Communication and Broadcasting* 2, no. 1 (2022): 66-81. <https://doi.org/10.53515/jisab.v2i1.17>.
- Lehmann, Erik E., and Laurenz Weiße. "Religion and Entrepreneurship: A Meta-Analysis." *Management Review Quarterly*, no. September 2024 (2025). <https://doi.org/10.1007/s11301-025-00547-z>.
- Maftuhah, Maftuhah, and Siti Nurhasanah. "SWOT Analysis of Development Strategy Entering the Disruption Era." *TARBIYA: Journal of Education in Muslim Society* 10, no. 1 (2023): 57-68. <https://doi.org/10.15408/tjems.v10i1.33399>.
- Muhammad Hamdan Yuwafik, Moh Muslimin, and Afif Mahmudi. "Kontroversi Komersialisasi Dakwah: Perspektif Dakwah Profetik." *JDARISCOMB: Jurnal Komunikasi Dan Penyiaran Islam* 5, no. 1 (January 31, 2025): 41-55. <https://doi.org/10.30739/jdariscomb.v5i1.3696>.
- Shi, Fangfang, and Kiranraj Pande. "Commercialization at Religious Sites: Who

- Cares and Why?" *Current Issues in Tourism* 26, no. 14 (July 18, 2023): 2284-2300. <https://doi.org/10.1080/13683500.2022.2085546>.
- Utami, Pertiwi, Basrowi Basrowi, and Muhammad Nasor. "Innovations in the Management of Zakat in Indonesia in Increasing Entrepreneurial Interest and Poverty Reduction." *IJISH (International Journal of Islamic Studies and Humanities)* 4, no. 1 (2021): 1. <https://doi.org/10.26555/ijish.v4i1.1960>.
- Werber, Laura, Peter J. Mendel, and Kathryn Pitkin Derose. "Social Entrepreneurship in Religious Congregations' Efforts to Address Health Needs." *American Journal of Health Promotion* 28, no. 4 (March 1, 2014): 231-38. <https://doi.org/10.4278/ajhp.110516-QUAL-200>.