The Transformation of Da'wah Institutions: Developing Entrepreneurial Products in the Disruptive Era

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Article Info	Abstract
	The disruptive era presents both challenges and opportunities for Islamic preaching institutions in maintaining their existence and relevance within modern society. Changes in communication patterns, digital content competition, limited human resources, and dependency on donations have driven the need for transformation in da'wah management. This study aims to analyze the transformation strategies of Islamic preaching institutions through the development of entrepreneurship-based products grounded in Islamic values. The research employs a qualitative descriptive approach through a literature review, examining studies related to digital da'wah, social entrepreneurship, and religious institution management. The findings indicate that digitalization of da'wah, cross-sector collaboration, human resource capacity building, service diversification, and the integration of da'wah values into creative products are strategic steps to adapt to the disruptive era. The entrepreneurial products developed can take the form of digital, physical, or service-based outputs that promote community empowerment. The implementation of entrepreneurship strengthens institutional sustainability, enhances da'wah effectiveness, creates economic independence, opens job opportunities, and fosters a positive image of Islamic institutions as modern, adaptive, and solution-oriented entities. Therefore, entrepreneurship serves as a vital instrument to ensure the continuity of da'wah while holistically addressing societal needs.
Info Artikel	**Abstrak**
	Era disruptif menghadirkan tantangan sekaligus peluang bagi lembaga dakwah dalam menjaga eksistensi dan relevansinya di tengah dinamika masyarakat modern. Perubahan pola komunikasi, persaingan konten digital, keterbatasan sumber daya manusia, serta ketergantungan pada donasi menjadi faktor yang mendorong perlunya transformasi dalam pelaksanaan dakwah. Artikel ini bertujuan untuk menganalisis strategi transformasi lembaga dakwah melalui pengembangan produk kewirausahaan yang berlandaskan nilai-nilai Islam. Metode penelitian yang digunakan adalah studi kepustakaan dengan pendekatan deskriptif kualitatif yang menelaah berbagai literatur terkait dakwah digital, kewirausahaan sosial, dan manajemen lembaga keagamaan. Hasil kajian menunjukkan bahwa digitalisasi dakwah, kolaborasi lintas sektor, penguatan kapasitas sumber daya manusia, diversifikasi

layanan, serta integrasi nilai dakwah dalam produk kreatif merupakan langkah strategis untuk beradaptasi dengan era disruptif. Produk kewirausahaan yang dikembangkan dapat berupa produk digital, fisik, maupun jasa yang mendukung pemberdayaan umat. Implementasi kewirausahaan terbukti mampu memperkuat eksistensi lembaga dakwah, mewujudkan kemandirian ekonomi, meningkatkan efektivitas dakwah, membuka lapangan kerja, serta membangun citra positif sebagai lembaga yang modern, adaptif, dan solutif. Dengan demikian, kewirausahaan berperan sebagai instrumen penting dalam menjamin keberlanjutan dakwah sekaligus menjawab kebutuhan masyarakat secara holistik.

INTRODUCTION

The era of disruption refers to a phase marked by radical and profound changes across various aspects of human life, particularly in the fields of economics, technology, business, and society. The term *disruption* describes a significant transformation that fundamentally alters the way a system or industry operates. This period is characterized by the rapid advancement of digital technologies that generate new opportunities, reshape conventional business models, and even destabilize well-established industries. Such phenomena are clearly reflected in the emergence of the internet, artificial intelligence, blockchain technology, and other forms of digital innovation.

In the business context, the disruptive era can pose a serious threat to companies that fail to adapt to change or to recognize newly emerging opportunities. Conversely, organizations capable of capitalizing on the momentum of disruption may experience substantial growth and become pioneers within newly established or significantly transformed industries. It should be emphasized that disruption is not merely related to technological aspects; it also encompasses shifts in consumption patterns, business models, government policies, and socio-economic dynamics that profoundly influence the way humans live and interact (Rustandi, 2020).

Disruption, in essence, is not a new phenomenon. However, its current manifestation unfolds at an unprecedented speed and scale due to advances in information technology. In the past, economic and social transitions occurred gradually; today, such transformations can take place within years or even months. For example, traditional transportation modes such as rickshaws were replaced by conventional motorcycle taxis, which were later disrupted by online ride-hailing services. The income of conventional taxi drivers declined as app-based taxis dominated the market, and these, in turn, may soon be

displaced by driverless taxis. According to Joel Barbier, Director of Cisco's Digitization Office, the development of autonomous vehicles is expected to disrupt not only the taxi industry but also related sectors such as parking, insurance, real estate, hospitality, repair services, and the broader automotive industry.

Therefore, both corporations and institutions—including da'wah organizations—must adopt a visionary mindset and pursue innovation to survive amid the disruptive currents of change. The Industrial Revolution 4.0 marks an era in which machines and factories are interconnected, exchanging data, collaborating, and making autonomous and collective decisions (Tyas, 2024).. Accordingly, adaptive readiness and the ability to anticipate the direction of change constitute key factors for ensuring that organizations, including da'wah institutions, remain relevant and competitive within the context of global transformation.

The Disruption Era marks a major transformation in the global industrial structure, characterized by the emergence of the digital age and the Fourth Industrial Revolution. This period signifies the integration of information technology into nearly all aspects of human life. The Fourth Industrial Revolution emphasizes the synergy between the Internet of Things (IoT), the digital economy, big data, artificial intelligence (AI), robotics, and genetic engineering as the foundational pillars of modern socio-economic systems. This development has sparked public concern over the potential displacement of human labor due to the growing automation and AI-based systems.

The wave of digitalization and automation driven by artificial intelligence has reshaped traditional economic structures across sectors. In the retail industry, for instance, there has been a significant decline in conventional employment as e-commerce platforms increasingly dominate the market by offering greater efficiency and convenience. Nevertheless, the Fourth Industrial Revolution has also opened up new employment opportunities with competitive income potential and more flexible work systems. A prominent example can be seen in Go-Jek's success in creating thousands of economic opportunities through digital services such as Go-Ride, Go-Send, Go-Food, Go-Massage, and Go-Health. According to *Warta Ekonomi*, the e-commerce sector contributes substantially to expanding employment in Indonesia, connecting approximately four million workers to the digital ecosystem. In 2022, this sector was even projected to absorb up to 26 million workers, representing nearly 20% of the national labor force. These new forms of employment encompass professions supporting e-commerce activities, including

software developers, logistics managers, and small-to-medium enterprise (SME) operators transitioning from conventional to online business models. Conceptually, the disruption era can be understood as a period of technological innovation that destabilizes existing systems and compels socio-economic ecosystems to adapt rapidly (Priatna, 2019).

Technological development in the disruptive era also has a profound impact on Islamic preaching (*dakwah*). Preaching institutions, which were once primarily focused on spiritual and moral guidance, now face the challenge of maintaining relevance amid the rapid currents of digitalization, globalization, and behavioral change in society. The disruption era introduces innovations that demand a paradigm shift in *dakwah* practices—from conventional patterns toward more interactive, adaptive, and technology-based systems. In this context, *dakwah* institutions are urged to transform through creative and innovative approaches to reach broader audiences and remain aligned with contemporary dynamics. One promising strategy is the development of entrepreneurship-based *dakwah* products.

Entrepreneurial products initiated by *dakwah* institutions serve a dual function: they promote institutional economic independence and act as tools for community empowerment. Through this approach, *dakwah* institutions not only deliver moral and spiritual messages but also offer tangible solutions to the economic challenges faced by Muslim communities. Implementation may take the form of digital *dakwah* products, Muslim community enterprises, or creative businesses grounded in Islamic values. However, this strategy faces several obstacles, including limited managerial capacity, creativity, and entrepreneurial skills among *dakwah* actors. Furthermore, there remains a dichotomy between *dakwah* and entrepreneurship, despite their potential to be synergized as instruments for strengthening the Muslim community. The digital society also demands a more interactive, contextual, and participatory form of *dakwah*. Therefore, transforming *dakwah* institutions through entrepreneurship development in the disruptive era represents a strategic step to sustain institutional relevance, expand outreach, and strengthen the economic role of the Muslim community.

Research on the transformation of *dakwah* institutions in the disruption era can be categorized into several main orientations, reflecting the direction of integration between *dakwah* and Islamic entrepreneurship. First, a study by Nur Annisa Tri Handayani and Cecep Castrawijaya (2024) found that *dakwah* institutions can sustain their existence and expand their reach by adapting to technological innovation and entrepreneurial practices.

The literature review emphasizes that digital innovation serves as an effective means to enhance institutional sustainability, although it has not yet empirically examined the development model of entrepreneurship-based *dakwah* products as an integral part of preaching strategies.

Second, research by Muhammad Farid Abi Ardiansyah and Cecep Castrawijaya (2024) highlights the importance of technological innovation in *dakwah* activities. Their study proposes adaptation strategies for *dakwah* institutions to maintain communication and strengthen socio-religious relations amid disruption. However, the focus remains largely conceptual and lacks empirical analysis of how entrepreneurship functions as an economic instrument of *dakwah*.

Third, a study by Mika Arsela and Cecep Castrawijaya (2025) discusses strategic changes in digital-based *dakwah* institutions. Although it explores transformation strategies in the digital age, the focus leans more toward managerial aspects than on enhancing the economic productivity of *dakwah* in the disruptive era.

Based on a review of previous studies, it can be concluded that most research has concentrated on institutional adaptation to technological and digital communication developments, while the dimension of *dakwah* entrepreneurship as an economic empowerment strategy for the Muslim community has received limited empirical attention.

This study aims to bridge that gap by exploring how *dakwah* institutions transform through the development of entrepreneurship-based products as a form of adaptation to social and economic changes in the disruption era. It also seeks to identify the types of innovation, digitalization strategies, and entrepreneurship management practices adopted by *dakwah* institutions to strengthen the economic independence of Muslim communities.

The urgency of this research is based on three main considerations. First, most prior studies still conceptualize *dakwah* institutions as purely religious organizations oriented toward spiritual guidance, while the integration of *dakwah* and entrepreneurship remains underexplored. Second, the dynamics of the disruption era and the Fourth Industrial Revolution require *dakwah* institutions to adapt to emerging patterns of digital communication and the creative economy. Third, this study is expected to contribute both empirically and conceptually to developing a model of productive *dakwah* that emphasizes not only moral and spiritual dimensions but also the empowerment of community economics grounded in Islamic values.

RESEARCH METHOD

This study employs a descriptive qualitative approach using the library research method. The descriptive approach aims to systematically and comprehensively illustrate the phenomenon that constitutes the focus of this research, namely the transformation of *da'wah* institutions in developing entrepreneurial products in the disruptive era. This approach not only presents empirical facts but also interprets the underlying meanings of changes occurring within social, economic, and *da'wah* contexts.

The qualitative approach was chosen because it enables the generation of narrative, interpretive, and in-depth data, derived from various textual and documentary sources. In line with Moleong (2002), qualitative research seeks to understand phenomena holistically through the perspectives of participants, texts, and the surrounding social context. Therefore, this study is not intended to test hypotheses but to discover meanings, patterns, and conceptual relevance between *da'wah*, entrepreneurship, and the disruptive era.

The library research method was conducted by collecting, classifying, and analyzing relevant primary and secondary literature (Darmalaksana, 2020). Primary sources include scholarly journals, academic books, research reports, and official documents that directly address the topic of transformation within *da'wah* institutions and Islamic entrepreneurship in the context of disruption. Secondary sources consist of dictionaries, encyclopedias, previous research reports, and journal reviews that strengthen the theoretical and conceptual framework of the study.

All collected data were analyzed through the stages of data reduction, data presentation, and conclusion drawing. The analytical process was carried out critically and thematically to identify the interrelation between theoretical concepts, empirical findings, and the dynamic evolution of *da'wah* in the digital era. Through this method, the study aims to provide a comprehensive understanding of how *da'wah* institutions transform into innovative and productive entities by developing entrepreneurial products grounded in Islamic values.

RESULTS AND DISCUSSION

Transformation of Da'wah Institutions

Transformation, as explained by Nurjawahir, Safuan, and Alhabshy (2022), refers to the dynamic process of change that occurs across various dimensions of life. Nurgiyantoro (2010) defines transformation as an alteration of a state or condition; when culture itself is

the subject of change, it entails a shift in its values, forms, or practices. According to Yandianto (1997), transformation can be understood as a modification in the form, nature, or function of an entity. Dewi (2012) adds that transformation is characterized by several essential features: the existence of differences as a central aspect of change, identifiable characteristics that serve as distinguishing references, and a historical dimension that reflects variations over time. Diao (2004) further emphasizes that transformation is structural, gradual, comprehensive, and irreversible.

Tuhumury interprets transformation as a process of transition from an old form to a new one, while Gargarella views social transformation as an effort to redress structural inequalities and power relations within society by improving unjust social conditions—whether in terms of economic status, gender, race, religion, or social orientation (Koerniawati & Ruhukail, 2021). From an architectural perspective, Laseau (1980) in Sembiring (2006), as cited by Safitri (2018), classifies transformation into several categories: (a) typological transformation, which involves geometric changes without altering spatial functions; (b) grammatical transformation, which includes shifting, rotating, or folding processes; (c) referential transformation, which produces a mirrored or inverted image of the original object; and (d) distortional transformation, which grants creative freedom to designers in making structural modifications.

Transformation is inherently linked to time and the socio-cultural changes that occur within society. Handayani (2011) explains that transformation involves alterations in form, nature, and social appearance, and therefore essentially represents changes in the behavior and values embedded within a culture. Setiawan (2020), in his book *Urban Transformation in Indonesia*, defines transformation as a deep structural change influenced by both internal and external factors that unfold over a long period. He asserts that transformation is multidimensional, complex, dynamic, and long-term, with a process that can be traced and compared to identify continuities and value shifts between old and new elements.

According to Hakim and Jaih (2007), an institution is an entity established with the aim of conducting specific activities, whether academic or social. In the context of *da'wah*, a *da'wah institution* serves as an organizational platform that coordinates activities of inviting, motivating, and guiding people to believe in and obey Allah SWT, based on the principles of Islamic faith (*aqidah*), law (*shari'ah*), and ethics (*akhlaq*). The Qur'an commands Muslims to establish institutions that call toward righteousness and prevent wrongdoing. A *da'wah institution* generally consists of interrelated and relatively permanent functional units that

coordinate the implementation of *da'wah* effectively. *Da'wah* itself refers to the process of inviting individuals and communities to live according to Islamic guidance through *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) and righteous deeds, aiming for both worldly and eternal happiness (Muriah, 2000).

According to Arifin (2011), the transformation of *da'wah* institutions is a systematic effort to renew the mindset, strategies, and methods of *da'wah* to remain relevant to social developments without altering the substance of Islamic teachings. Munir (2018), cited in Chalik and Habibullah (2018), asserts that the transformation of *da'wah* institutions encompasses the renewal of vision, mission, structure, and activities to enhance their effectiveness in fulfilling the spiritual and social needs of the Muslim community. Hence, the transformation of *da'wah* institutions represents a planned and continuous process aimed at improving the effectiveness of message delivery, expanding outreach, and ensuring the sustainability of *da'wah* programs amid contemporary changes. This transformation involves multiple dimensions—paradigmatic, managerial, methodological, technological, and financial. Its ultimate goal is to make *da'wah* institutions more adaptive, professional, and contextually responsive to social, cultural, and technological challenges in the modern era.

Entrepreneurship in the Disruptive Era

Entrepreneurship, according to Peter F. Drucker (1996), is the ability to create something new and different—*the ability to create the new and different*. Robbins and Coulter (2002), as cited in Razanah and Sakapurnama (2019), define entrepreneurship as a process in which individuals or groups of individuals use organized efforts and available resources to seek opportunities for creating value and growth through innovation and uniqueness, without necessarily depending on the resources they currently control. Meanwhile, the Decree of the Minister of Cooperatives and Small Enterprises Development No. 961/KEP/M/XI/1995 defines entrepreneurship as the spirit, attitude, behavior, and ability of a person to manage a business or activity oriented toward discovering, creating, and implementing new working methods, technologies, and products to improve efficiency, service quality, and profitability.

In general, entrepreneurship can be understood as a creative and innovative process of generating added value that benefits society. The entrepreneurial process encompasses all activities, functions, and actions directed toward pursuing and exploiting opportunities

through the creation of new organizations or systems. In the context of national policy, the Presidential Instruction of the Republic of Indonesia No. 4 of 1995 on the National Movement for Fostering and Cultivating Entrepreneurship defines entrepreneurship as the spirit, attitude, behavior, and capability of individuals in managing businesses and/or activities that promote innovation through efficient working methods, technologies, and products, aimed at providing better services and achieving optimal profitability (Syariati, 2022).

Renald Kasali (2017), in his book *Disruption*, adapts the theories of Clayton M. Christensen to explain disruption as a form of innovation that replaces old systems with new, digitally based mechanisms. Kasali interprets disruption as a force that challenges and overturns established orders—whether in business, social, or bureaucratic contexts. In relation to digitalization, disruption represents the emergence of innovations that destabilize conventional systems not yet integrated with digital technology as a value-adding element. Thus, disruption signifies not merely a technological change but also a paradigmatic shift toward more efficient, adaptive, and time-relevant modes of operation.

Disruption can be understood as a radical innovation that replaces old systems with new, more efficient, and effective ones through the application of digital technology. This phenomenon often remains unnoticed because it unfolds rapidly and subtly within the broader landscape of social and economic change. Consequently, the concept of *self-disruption* becomes essential as a strategic response to the disruptive era—entailing the courage to step outside one's comfort zone, think visionarily, and abandon outdated patterns in order to adapt to larger transformations (Nada, 2021). The disruptive era is characterized by innovation permeating all aspects of human life, creating structural transformations primarily driven by the rapid advancement of digital technologies across multiple sectors.

Entrepreneurship in the disruptive era requires individuals and institutions to be adaptive to technological, cultural, and social changes in order to remain relevant and competitive. Entrepreneurs today are not only expected to create economic value but also to contribute to sustainable social value. In this context, digital innovation, data analytics, online platforms, and an understanding of shifting consumer behavior become crucial elements in building resilient and responsive business models.

For *da'wah* institutions, social entrepreneurship serves as a strategic model that supports the financial sustainability of *da'wah* activities while simultaneously providing

economic benefits to the wider community. Such institutions can develop socially oriented products and services—such as halal food enterprises, local souvenir businesses, or halal catering services—as alternative sources of funding. Many *da'wah* institutions also engage in the sale of Islamic products, including Muslim clothing, religious books, digital prayer beads, and other devotional accessories, marketed through e-commerce platforms and social media networks.

Some *da'wah* organizations have also initiated Islamic value-based entrepreneurship training programs, such as calligraphy workshops, sharia entrepreneurship courses, and halal cooking classes. These initiatives not only serve as channels for *da'wah* but also create economic opportunities for congregants. Collaboration among *da'wah* institutions, government bodies, zakat organizations, and business communities is a key factor in expanding the impact of social entrepreneurship. Such partnerships facilitate innovation, job creation, and the long-term strengthening of *da'wah* functions within a sustainable development framework (Kuswanto & Castrawijaya, 2024).

Challenges of Da'wah Institutions in the Disruptive Era

The changing patterns of public communication have become one of the greatest challenges for da'wah institutions in the disruptive era. Conventional da'wah models that rely solely on pulpits, religious gatherings, or face-to-face sermons are now losing their effectiveness as modern society increasingly accesses information through digital media. Technological transformation has reshaped the way people learn about religion; thus, da'wah messages must be able to occupy digital spaces to reach younger generations and urban communities that tend to be dynamic and have limited time to attend religious activities in person (Hidayat & Nuri, 2024).

In addition to changes in communication patterns, competition in digital da'wah content has become increasingly intense. Today, the public has a wide range of alternative sources of Islamic knowledge—from traditional scholars and academics to Muslim influencers on social media. This situation requires da'wah institutions to produce content that is more creative, contextual, and relevant to contemporary social issues. If these institutions fail to adapt, their messages risk losing appeal and becoming marginalized within the mainstream of public communication (Moefad et al., 2021).

Another significant obstacle lies in the limitation of human resources. Many da'wah institutions continue to face shortages of personnel with adequate digital literacy,

managerial competence, and entrepreneurial insight. These skills are essential for managing social media platforms, building da'wah networks, and designing innovative religious programs. Without competent human resources, it is difficult for da'wah institutions to implement transformation optimally and sustainably.

Resistance to change also poses a considerable challenge. Some administrators of da'wah institutions still adhere to traditional mindsets, assuming that classical da'wah methods are sufficient, and therefore are reluctant to adopt modern technology. This attitude often makes da'wah institutions appear outdated and less relevant in the eyes of younger generations who are more familiar with digital culture. Yet openness to innovation is a key factor in maintaining the vitality of da'wah amid the rapid pace of social transformation (Isnaini & Castrawijaya, 2024).

Another equally crucial challenge is achieving financial independence. Reliance on donations or external assistance often hampers the continuity of da'wah programs. Therefore, da'wah institutions need to develop entrepreneurship-based economic empowerment strategies to establish sustainable and independent funding sources. Financial self-reliance allows da'wah programs to be implemented more consistently, creatively, and strategically.

The challenges of the disruptive era demand that da'wah institutions undergo comprehensive transformation. This process includes adapting to digital technology, strengthening human resource capacity, innovating da'wah content, reforming management paradigms, and developing sustainable funding models. Through these measures, da'wah institutions can maintain their relevance in conveying Islamic values amidst the fast-changing and highly competitive dynamics of modern society.

Transformation Strategies for Da'wah Institutions in the Disruptive Era

The transformation strategy of da'wah institutions in the disruptive era begins with the process of *da'wah digitalization*. The use of various digital platforms such as social media, websites, podcasts, mobile applications, and streaming services has become an urgent necessity to ensure that da'wah messages reach a wider audience. Through digitalization, da'wah is no longer constrained by space and time, allowing access for diverse groups, particularly young generations familiar with technology. Da'wah messages must be presented creatively in interactive formats such as short videos, infographics, and live broadcasts to attract audience engagement and participation (Sihabudin et al., 2024).

A subsequent strategic step involves strengthening cross-sector collaboration. Da'wah institutions need to establish partnerships with business entities, academic circles, creative communities, and social organizations to expand their networks and foster innovation. Such collaborations can produce joint initiatives, including digital marketing training for Muslim entrepreneurs, interdisciplinary seminars, or social campaigns addressing contemporary issues such as tolerance, mental health, and community economic empowerment. Cross-sector synergy enriches the perspective of da'wah and broadens its reach amid the diversity of modern society (Ramadhani & Castrawijaya, 2025).

Enhancing human resource capacity is also a primary priority in the transformation process. Preachers, religious educators, and da'wah administrators must receive training in digital technology, public communication, organizational management, and entrepreneurial skills. By improving these competencies, they can convey da'wah messages more effectively while managing their institutions professionally. Strengthening human resources is equally essential to nurturing a generation of *da'i* who are adaptive, innovative, and capable of addressing contemporary social needs through practical and solution-oriented approaches (Hidayat & Nuri, 2024).

Diversifying da'wah services represents another crucial strategy. Da'wah institutions should not limit their roles to sermons or regular religious gatherings but should also expand their functions by offering family counseling services, e-learning-based Islamic education, life-skill training, and community empowerment programs. Through diversification, da'wah institutions can present themselves as more inclusive and responsive to the various social needs of modern society. Integrating da'wah values into creative products such as short films, animations, religious music, or Islamic-themed merchandise can also serve as an effective medium for delivering Islamic messages in a light yet meaningful way—particularly appealing to millennials and Generation Z, who are more drawn to visual and entertainment-oriented content.

Moreover, sustainability is a crucial aspect of da'wah institutional transformation. Each digital innovation, collaboration, and program diversification must be accompanied by long-term planning that includes financial and organizational governance aspects. The development of social enterprises, creative businesses, and sustainable funding models can help da'wah institutions achieve financial independence. Consequently, da'wah programs can be implemented consistently without relying entirely on donations or external aid.

All these strategies demand a spirit of innovation and openness to change. The administrators of da'wah institutions must adopt an adaptive mindset, continuously evaluate program effectiveness, and remain committed to ongoing renewal. Da'wah transformation is not merely an adjustment to technological advancement but also an effort to ensure that Islamic values are conveyed contextually—addressing both spiritual and social dimensions—and providing practical solutions to the diverse challenges faced by Muslim communities in the modern era.

Entrepreneurial Products of Da'wah Institutions in the Disruptive Era

Entrepreneurial products developed by da'wah institutions in the disruptive era serve as a strategic effort to ensure the sustainability of their da'wah missions while achieving financial independence. The fundamental concept of entrepreneurial development must be grounded in Islamic values (*sharia-compliant*), ensuring that all business activities remain within the ethical and legal framework of Islam. Entrepreneurship in this context does not merely aim for economic profit but also focuses on empowering the Muslim community by creating employment opportunities, enhancing community capacity, and supporting da'wah objectives. Thus, every product produced becomes a da'wah instrument that simultaneously delivers both spiritual and economic benefits to the institution and its congregation (Rahmawati & Castrawijaya, 2024).

Within the context of digital transformation, entrepreneurial products of da'wah institutions can take the form of technology-based innovations. These institutions may develop Islamic applications featuring prayer time reminders, worship guides, online religious consultations, and interactive Islamic educational services. In addition, the development of Islamic *e-books*, online courses, and paid premium da'wah content represents a sustainable alternative source of income. Digital products offer advantages in terms of flexibility and reach, as they can be accessed by users anytime and anywhere. This condition allows da'wah institutions to reach broader and more diverse audiences, particularly younger generations who are highly active in digital spaces.

Beyond digital innovation, da'wah institutions may also produce various physical products that embody Islamic values. Examples include Islamic-themed merchandise such as Muslim fashion, religious books, motivational posters, and halal food and beverage products managed according to *sharia* principles. These products function not only as sources of income but also as creative media for spreading moral and spiritual messages.

Hence, every product marketed becomes a medium of da'wah that integrates Islamic values into positive consumer experiences aligned with contemporary social needs (Albana et al., 2025).

Da'wah entrepreneurship can also be manifested through the development of service-based sectors. Da'wah institutions hold significant potential to manage religious services such as *umrah* and *hajj* travel, religious counseling, premarital guidance, and Islamic life skills training. These services provide added value, as they not only meet the spiritual needs of the community but also encourage behavioral transformation toward more Islamic lifestyles. Service-oriented da'wah approaches are inherently communicative, personal, and capable of generating substantial social impact.

To ensure the effective implementation of da'wah entrepreneurship, institutions should establish dedicated business units managed professionally. These units are responsible for planning, production, marketing, and performance evaluation, operating independently from routine da'wah activities while remaining aligned with the institution's overall vision and mission. Professional management enhances institutional credibility in the eyes of the congregation and strategic partners while guaranteeing long-term business sustainability. Adopting a *social entrepreneurship* model is ideal, as it integrates da'wah, social, and economic orientations into a single framework. A portion of business profits can be reinvested to support da'wah programs, education, and community empowerment, thereby creating a sustainable cycle of benefit.

Digital marketing optimization is another key aspect of da'wah entrepreneurship strategy. Utilizing social media, *marketplaces*, and *e-commerce* platforms allows da'wah institutions to expand market reach and strengthen engagement with consumers. Through effective marketing strategies rooted in Islamic ethical values, da'wah products can gain broader public recognition, attract consumer interest, and serve as a stable funding source for institutional sustainability (Rasit et al., 2023).

Community involvement and congregational participation represent equally vital supporting factors. Da'wah institutions can empower their members as business partners, *resellers*, or product distributors. Such participatory engagement not only broadens marketing networks but also cultivates a sense of ownership and shared responsibility toward institutional sustainability. This collaborative model creates a productive and participatory da'wah ecosystem in which spiritual and economic values coexist harmoniously, contributing to collective prosperity and social well-being.

The Impact of Entrepreneurial Development in Da'wah Institutions in the Disruptive Era

Entrepreneurship developed by da'wah institutions has had a significant impact on their sustainability, existence, and effectiveness in the disruptive era. Through the creation of beneficial products and services, these institutions are able to expand the reach of Islamic messages while strengthening their relevance to the needs of modern society. The emergence of tangible products—whether digital, physical, or service-based—has transformed da'wah from a purely verbal activity into an applied and solution-oriented movement. This transformation signifies that da'wah institutions have evolved beyond being mere transmitters of Islamic teachings to becoming active contributors to the social and economic welfare of the ummah (Aswari & Castrawijaya, 2024).

The most notable impact of this entrepreneurial approach is the achievement of economic independence. By managing business units professionally and in accordance with Islamic principles, da'wah institutions are able to generate independent sources of income beyond donations, almsgiving, or external assistance. This financial autonomy enables da'wah programs to operate in a more stable, systematic, and sustainable manner. The profits earned from these ventures can be reinvested into social, educational, and community empowerment initiatives. Hence, entrepreneurship functions not only as a support system for da'wah but also as an economic foundation ensuring the long-term viability of the institution.

Furthermore, entrepreneurship enhances the effectiveness of da'wah communication. The products and services produced serve as innovative media for spreading Islamic values, reaching broader audiences—particularly younger generations and urban communities immersed in digital culture. Da'wah presented through digital content, Islamic merchandise, or educational programs with entrepreneurial elements becomes more engaging, creative, and contextually relevant. This shift allows da'wah to be perceived as both inspirational and adaptive to modern challenges, ensuring that the essence of Islamic teachings is communicated in a manner compatible with contemporary lifestyles (Susanti et al., 2023).

Another significant outcome is the social contribution generated by entrepreneurial activities. Da'wah institutions can involve local communities as production partners, distributors, or resellers, thereby creating employment opportunities and stimulating economic growth. Training programs on entrepreneurship and business management

grounded in Islamic values foster self-reliance, discipline, and social responsibility. In this context, da'wah plays a transformative role—not only in shaping spiritual awareness but also in empowering communities toward economic independence and social resilience (Qury, 2025).

Entrepreneurial initiatives also strengthen the public image of da'wah institutions. Those that are adaptive to change, innovative in their strategies, and transparent in management are viewed as modern and solution-oriented organizations capable of addressing contemporary challenges. This positive image fosters greater public trust, encourages wider community participation, and opens opportunities for collaboration with educational institutions, government agencies, and private sectors.

In conclusion, entrepreneurship within da'wah institutions in the disruptive era serves not merely as a financial mechanism but as a comprehensive strategy for da'wah transformation. Its impact encompasses spiritual, social, and economic dimensions that reinforce one another. Through innovation and financial self-sufficiency, da'wah institutions can act as agents of social transformation, guiding society toward a more productive, empowered, and value-driven way of life rooted in Islamic principles.

CONCLUSION.

The transformation of da'wah institutions in the disruptive era is an imperative to ensure that da'wah remains relevant, effective, and sustainable. Challenges such as shifts in communication patterns within society, competition in digital content, limited human resources, resistance to innovation, and dependency on donations must be addressed through strategic measures. Transformation involves not only the utilization of digital technology but also the renewal of management systems, the strengthening of human resource capacity, and the development of creative funding models. The development of entrepreneurial products serves as one of the key instruments supporting this transformation. Such products may take the form of digital, physical, or service-based outputs that are compliant with Islamic principles (sharia-compliant) and oriented toward community empowerment.

Through entrepreneurship, da'wah institutions are able to strengthen their existence, achieve economic independence, enhance the effectiveness of da'wah, and simultaneously create employment opportunities for the wider community. The successful implementation of entrepreneurship has been shown to enhance the positive image of da'wah institutions as modern and adaptive entities, expand the reach of da'wah messages, and create a

sustainable cycle of socio-economic benefits. Therefore, entrepreneurship functions not merely as an economic strategy but also as a practical, innovative, and inclusive means of da'wah that resonates across various social strata.

However, this study has several limitations. First, it focuses on literature-based analysis without incorporating empirical field data, which limits its ability to capture the real practices and dynamics of da'wah institutional transformation across different contexts. Second, the study does not yet explore in depth the internal and external factors influencing the successful implementation of entrepreneurship within da'wah institutions, such as leadership roles, strategic partnership networks, and the level of digital literacy among da'wah practitioners.

For future research, it is recommended to conduct empirical field studies employing both qualitative and quantitative approaches to measure the tangible impact of entrepreneurial innovation on the effectiveness of da'wah and institutional independence. Subsequent studies could also broaden the scope by comparing models of da'wah institutional transformation across different regions or Muslim-majority countries to obtain a more comprehensive understanding of best practices in developing sustainable da'wah in the disruptive era.

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