

## THE VILLAGE HEAD'S STRATEGY IN IMPROVING THE CREATIVITY POTENTIAL OF DIFABLE RESIDENTS BASED ON ISLAMIC VALUES IN KARANGPATIHAN, PONOROGO

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**Article history:** Received: July 24, 2023 | Revised: October 03, 2024 | Available online:  
December 18, 2024

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**How to cite this article:** Hidayat, Syarif, Kharis Syuhud Mujahada, Dawam Multazam Rohmatullah. "The Village Head's Strategy in Improving the Creativity Potential of Difable Residents Based on Islamic Values in Karangpatihan, Ponorogo". *Didaktika Religia: Journal of Islamic Education* 12, no. 2 (2024): 470-503. 10.30762/didaktika.v12i2.3516

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**Abstract:** This study aims to identify the strategy employed by the Village Head in developing the creativity potential of the disabled in Karangpatihan Village, integrating Islamic values in productive activities, and evaluating its implications for the social and economic welfare of the community. The research employs a qualitative approach, utilising a phenomenological methodology. The data were collected through observation, interviews and documentation, and subsequently analysed using triangulation techniques and the Miles & Huberman method. The findings of the study demonstrate that the Village Head engages with a range of stakeholders, including village officials and religious leaders, in the process of empowering the disabled. The strategy comprises skills training and the provision of business opportunities based on Islamic values, such as hard work, honesty, and mutual cooperation. The implications of this strategy are increased skills and economic participation of people with disabilities, a reduction of social stigma, and better social integration in society. The collaboration formed increases the spirit of mutual cooperation, which contributes to improving social and economic welfare in Karangpatihan Village.

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**Keywords:** Creativity, Difiable Residents, Islamic Values, Social Welfare.

## Introduction

In accordance with the stipulations set forth in Law Number 12 of 2011, tuna grahita is defined as a condition of mental retardation, characterised by limitations in intellectual ability and social adaptation. This condition necessitates a focus on specialised education and rehabilitation services (Law Number 12 of 2011).<sup>1</sup> Those with visual impairments encounter significant challenges in acquiring academic and social skills. To reach their full potential, they require comprehensive support in all aspects of daily life.<sup>2</sup> Those who are visually impaired possess a number of creative abilities that can be cultivated and augmented through the implementation of efficacious methodologies, under the guidance of professionals who possess a comprehensive understanding of their condition.<sup>3</sup>

Enhancing the potential for creativity represents a crucial strategy for fostering social and economic advancement within a society. In Karangpatihan Village, Balong, Ponorogo, this endeavour entails an investigation into the potential for developing the creativity of individuals with disabilities through an Islamic values-based approach.<sup>4</sup> Islamic values, which encompass worship, sharia, and morals, exert a pivotal influence on the formation of individuals' mindsets and behaviors. Worship serves as a spiritual link, sharia as a guideline for life, and morality as a moral foundation, thereby guiding individuals to not only develop productively but also to live a quality life in a social and economic context. It is therefore evident that the implementation of an appropriate strategy to enhance the creative

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<sup>1</sup> President of Indonesia, "Law of the Republic of Indonesia," *The President of The Republic of Indonesia*, no. 15 (2014): 1–24, <https://faolex.fao.org/docs/pdf/ins139269.pdf>.

<sup>2</sup> Alean Al-Krenawi and John R Graham, "Principles Of Social Work Practice In The Muslim Arab World," *Arab Studies Quarterly* 25, no. 4 (December 16, 2003): 75–91, <http://www.jstor.org/stable/41858463>.

<sup>3</sup> Yasir A. Alsamiri, Omar Abdullah Alsamani, and Abdulrahman Ahmed Al-Bulayhi, "Narratives Of People With Disabilities Of The Role Of Islam In Enhancing Health And Quality Of Life," *Educational Administration: Theory and Practice* 30, no. 5 (2024): 9822–28, <https://doi.org/10.53555/kuey.v30i5.4659>.

<sup>4</sup> Mpilo Booi, Xakathile Dabula, and Madeleine Duncan, "Promoting Inclusive Development in a Rural Community," 2024, 410–30, <https://doi.org/10.4324/9781003228059-33>.

abilities of disabled residents by integrating these values is highly pertinent in the context of the Karangpatihan Village community.<sup>5</sup>

The promotion of creativity based on Islamic values can be conceptualised as a set of measures designed to optimise the potential of individuals through the introduction and application of Islamic principles in daily life.<sup>6</sup> The term ‘creativity’ is not limited to the generation of novel ideas within a specific field; it also encompasses the ability to actualise one’s potential and achieve social and economic well-being. The implementation of this strategy is influenced by several factors, including the awareness of the significance of effective worship training, an understanding of the appropriate application of sharia principles, and the cultivation of virtuous morals that can inform creative conduct. These elements are interrelated in the formation of a productive society, encompassing both spiritual and practical dimensions.<sup>7</sup>

In general, many regions encounter difficulties in implementing strategies to enhance citizens’ creativity, particularly in the context of Islamic values. In some instances, despite the implementation of diverse programmes and activities with the objective of fostering creativity, the integration of Islamic values does not occur in an optimal manner. The absence of a comprehensive understanding of the ways in which worship, sharia, and morals can be applied in daily life represents a significant obstacle to the development of creativity based on Islamic principles.<sup>8</sup> This demonstrates that there is a discrepancy between the actions taken and the comprehension of

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<sup>5</sup> Amin Nasir, “Disability Empowerment In Islamic Community Training And Education Language For Visually Impaired Individuals,” *Ymer* 22 (March 24, 2023): 1176–91, <https://doi.org/10.37896/YMER22.03/97>.

<sup>6</sup> Nabila Oktarina Sinulingga, Rahmi Syahriza, and Muhammad Ikhsan Harahap, “The Role Of Islamic Social Capital In Promoting Women’s Empowerment For Community Economic Growth,” *ISLAMICONOMIC: Jurnal Ekonomi Islam* 15, no. 1 (2024): 125–46.

<sup>7</sup> Margaret R. Austen, “The Protection and Empowerment of People With Disabilities in Islamic Law,” *UCLA Journal of Islamic and Near Eastern Law* 19, no. 1 (2022): 103–18, <https://doi.org/10.5070/n419156054>.

<sup>8</sup> Moneera Meheel Almsbhiien and Nos-national Orthodox School-shmaisani, “Inclusive Education of Student with Disabilities in Arab Countries: A Review of the Research Literature from 2000 to 2019,” *Journal of Education and Practice* 12, no. 33 (2021): 80–88, <https://doi.org/10.7176/jep/12-33-09>.

Islamic values that should serve as the foundation for the advancement of creativity.<sup>9</sup>

In Karangpatihan Village, this discrepancy is becoming increasingly apparent, particularly given the limited training in worship, the lack of understanding of sharia science, and the absence of moral education for residents, with the disabled group being particularly affected. A dearth of educational opportunities grounded in Islamic values constrains the potential for personal and professional growth.<sup>10</sup> This creates difficulties for the community, particularly the disabled group, in developing productive activities that could enhance social and economic welfare.<sup>11</sup> Therefore, the objective of this study is to gain a deeper understanding of the strategies employed by the Karangpatihan Village Head in addressing these challenges, as well as to examine the potential for integrating Islamic values into the process of enhancing creativity.

In order to analyse this problem, it is necessary to consider Mintzberg's theory of the five Ps in strategy. The five elements of this theory, namely Plan, Ploy, Pattern, Position, and Perspective, provide a comprehensive framework for understanding the application of strategies aimed at increasing creativity based on Islamic values in Karangpatihan Village.<sup>12</sup> The application of Mintzberg's theory of the 5 P's in strategy allows for a more systematic analysis of the strategies employed by the Village Head. This analysis begins with careful planning, progresses to an examination of the tactics used, considers the patterns formed, and culminates in an evaluation of the positions taken. Additionally, it encompasses a long-term perspective that is targeted in developing the creative potential of the disabled residents.

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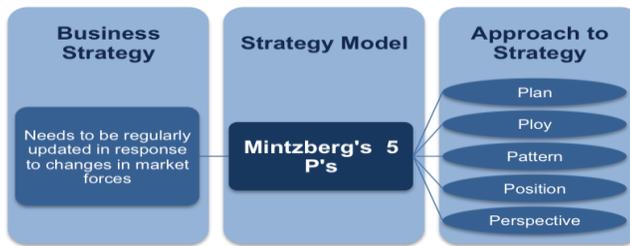
<sup>9</sup> Norakyairree Mohd Raus, Khairul Effendi Hashim, and Syar Meeze Mohd Rashid, "Sustainability of Islamic Education for Persons with Disabilities Based on Maqasid Shariah in The Context of Preserving Religion and Intellectuality," *International Journal of Academic Research in Business and Social Sciences* 13, no. 7 (2023): 1278–86, <https://doi.org/10.6007/ijarbs/v13-i7/17831>.

<sup>10</sup> Nasir, "Disability Empowerment In Islamic Community Training And Education Language For Visually Impaired Individuals."

<sup>11</sup> Luqmanul Hakim Muttaqin et al., "Challenges and Strategies for Establishing Inclusive School in Indonesia: Aligning Islamic Values with Inclusive Education Principles," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 03 (2023): 2547–60, <https://doi.org/10.30868/ei.v12i03.5021>.

<sup>12</sup> Henry Mintzberg, "The Strategy Concept I Five Ps Fir Strategy," *California Management Review; Fall* 30, no. 1 (1987): 11.

Figure 1. Mintberg's Theory of 5P



The selection of Mintberg's five-point theory is highly appropriate as it provides a comprehensive view of the factors involved in formulating an effective strategy.<sup>13</sup> The advantage of this theory is that it enables the combination of diverse elements of strategy into a unified whole, thereby facilitating the analysis of complex situations such as those observed in Karangpatihan Village. This approach enables an understanding of the dynamics between the Village Head's policies and the implementation of Islamic values in increasing the creativity of visually impaired residents.

This research is of great significance from both an academic and a practical perspective. From an academic perspective, this research is expected to contribute to the development of knowledge regarding strategies for enhancing creativity based on Islamic values at the village level. From a practical standpoint, this research offers valuable insights for village governments and communities in the development of more effective programs to enhance social and economic well-being, particularly for individuals with visual impairments. The rationale for selecting Karangpatihan Village as the site for this research is based on the recognition of its significant potential, coupled with the recognition of the challenges it faces in implementing an effective strategy.

Previous research has indicated that the leadership of the village head can play an instrumental role in fostering the growth of the creative economy, particularly in communities with residents who have special needs, such as individuals with disabilities. For instance, Bakar has indicated that village heads may utilise participatory strategies founded upon Islamic values, including those of justice, responsibility, and cooperation. This approach has been demonstrated

<sup>13</sup> Alexander Ehn and Yang Zheng, "Strategies , Deliberate and Emergent -Strategic Processes in Small and Medium Sized," *Master's Thesis*, 2006, 70.

to enhance social cohesion, augment citizens' assurance, and stimulate the economic prosperity of the community. This is consistent with the requirements of Karangpatihan Village, which places a premium on the empowerment of individuals with disabilities through community-based economic development.<sup>14</sup>

Furthermore, the integration of Islamic values into skill development is an equally crucial element. Barakat posits that an approach grounded in worship, sharia, and morals can facilitate increased active participation and social inclusion.<sup>15</sup> Moreover, Alan indicated that this approach fosters the development of productive skills and confidence in individuals with disabilities to navigate life's challenges. Therefore, the integration of religious values serves not only as a spiritual guide, but also as a means of empowerment.<sup>16</sup>

The role of local communities represents the subsequent strategic factor in supporting the creativity of residents with special needs. Hisham posits that collaboration between local communities and village governments through cultural and religion-based training can foster an inclusive environment. Such an environment not only facilitates the development of creative and economic skills but also serves to reinforce the sense of community spirit. It is therefore evident that this model is highly pertinent to the context of Karangpatihan Village, which presents a significant opportunity for optimising the involvement of local communities.

Moreover, the inculcation of Islamic values through character education plays an instrumental role in fostering creativity among vulnerable groups. Saira indicated that the approach of sincerity, responsibility, and independence not only fortifies an individual's character but also stimulates the growth of their creative abilities. This

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<sup>14</sup> International Labour Office, "Empowering Vulnerable Groups through Education, Employment and Training (EET)-Final Evaluation Quick Facts," no. December (2013): 1–4.

<sup>15</sup> Ahmed Al-Dawoody and William I. Pons, "Protection of Persons with Disabilities in Armed Conflict under International Humanitarian Law and Islamic Law," *International Review of the Red Cross* 105, no. 922 (2023): 352–74, <https://doi.org/10.1017/S1816383122000819>.

<sup>16</sup> Almsbhihen and School-shmaisani, "Inclusive Education of Student with Disabilities in Arab Countries: A Review of the Research Literature from 2000 to 2019."

approach provides a learning framework that can be adapted to meet the specific needs of disabled residents in Karangpatihan Village.<sup>17</sup>

In conclusion, an integrated approach between religion and economics has a significant impact on the empowerment of people with disabilities. Iqbal demonstrates that training grounded in Islamic values, such as the production of handicrafts and herbal products, can enhance economic independence while fostering spiritual responsibility.<sup>18</sup> It can be concluded that this empowerment model is highly relevant for implementation in Karangpatihan Village, with the objective of fostering a more inclusive and sustainable community welfare.

This research is distinct from previous studies in that it delves more profoundly into the role of Islamic values in enhancing the creativity of individuals with disabilities. Previously, Karim stated that numerous studies merely examine creativity in a general sense, failing to establish a connection with specific religious values.<sup>19</sup> The primary distinction of this study is the integration of Islamic values in the actions of the Village Head in enhancing the creativity of visually impaired residents, which is a topic worthy of further investigation.

This study aims to ascertain how the strategies employed by the Village Head in identifying and developing the creativity potential of people with disabilities, the steps taken to integrate Islamic values in the creativity development process, and the implications of implementing this strategy on the social and economic welfare of the community in Karangpatihan Village. It is anticipated that this research will provide a comprehensive understanding of the interrelationship between strategic approaches, Islamic values and the advancement of creativity within a village setting.

The theoretical and practical contribution of this research is of significant importance, particularly in the context of developing village policies to address social and economic challenges. From a

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<sup>17</sup> Nur Faizah Yazid Nasution Asfiati, Nur Imam Mahdi, “Creativity of Islamic Religious Education Teachers in Fostering the Psychomotor Domain of Mentally Disabled Students,” *KINDERGARTEN: Journal of Islamic Early Childhood Education* 6, no. 2 (2023): 235–42.

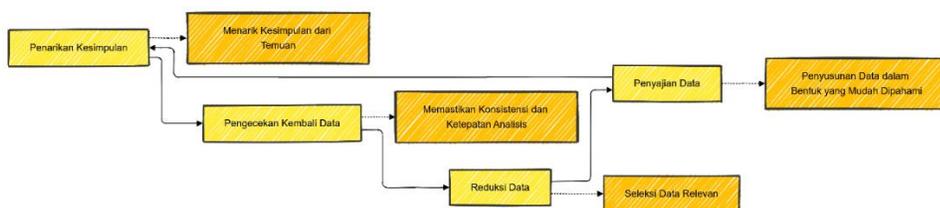
<sup>18</sup> Umar Sidiq and Nurul Aini, “Pattern of Islamic Moral Development for Children With Special Needs (Blind),” *JIE (Journal of Islamic Education)* 4, no. 1 (2019): 79, <https://doi.org/10.29062/jie.v4i1.113>.

<sup>19</sup> Nasir, “Disability Empowerment In Islamic Community Training And Education Language For Visually Impaired Individuals.”

theoretical standpoint, this research can contribute to the academic discourse on development strategies based on religious values. From a practical perspective, the findings of this research can inform the design of more effective policies by Village Heads aimed at enhancing the creative potential of the community, particularly among the disabled population, with the ultimate goal of achieving improved social and economic outcomes in Karangpatihan Village.

This study employs a qualitative research methodology with a phenomenological approach.<sup>20</sup> This study employs a phenomenological approach to gain insight into the experience of managing the creativity of disabled residents in Karangpatihan Village in accordance with Islamic values. The subjects of the study are Mr. Eko Mulyadi (Village Head), Mrs. Yuliana (member of the DPRD), and Mr. Sugeng (Village Carik), who are involved in community empowerment. The data was collected through observation, interviews, and documentation, covering the processes of empowerment, policy, and the integration of Islamic values. The veracity of the data is ensured through the triangulation of sources and techniques. The data analysis employs the Miles and Huberman model, comprising data reduction, data presentation, and conclusion drawing. The objective of this research is to develop creative empowerment strategies based on Islamic values that are both effective and inclusive.

Figure 2. Miles-Huberman's Flow



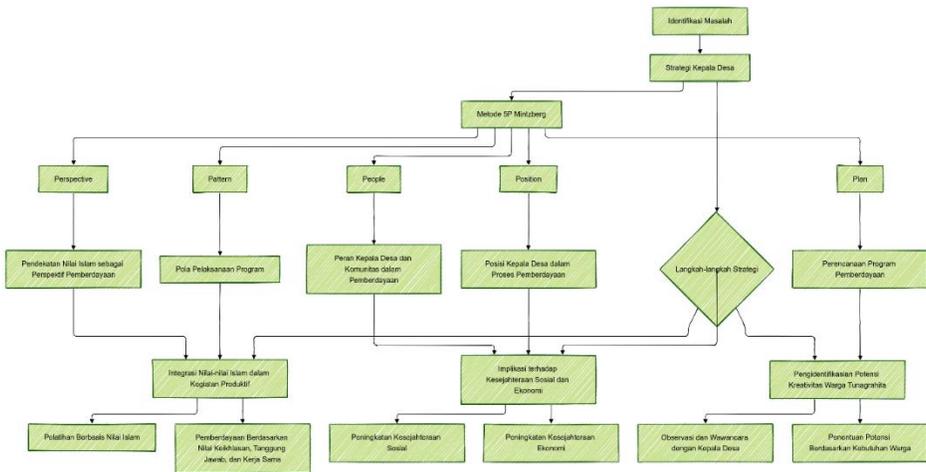
This study aims to analyse the strategy of the Head of Karangpatihan Village, Balong, Ponorogo, in increasing the creativity of disabled residents based on Islamic values for creative economic empowerment. The approach utilises Mintzberg's 5P method, which

<sup>20</sup> Amedeo Giorgi, "The Descriptive Phenomenological Psychological Method," *Journal of Phenomenological Psychology* 43, no. 1 (2012): 3–12, <https://doi.org/10.1163/156916212X632934>.

comprises the following five elements: The five Ps are plan, pattern, position, perspective and people. The research focuses on the steps taken by the Village Head in integrating Islamic values into productive activities, with the aim of improving the social and economic welfare of the community. It is anticipated that the findings of this analysis will provide a comprehensive and systematic understanding of the strategic role of the Village Head in optimising the potential of disabled individuals through the application of Islamic values, with the objective of having a positive impact on the progress of the village.

The following flowchart provides a concise overview of the analytical approach employed in this study.

Figure 3. Flowchart of 5P Research



The research project commenced with the identification of issues that require analysis in order to ascertain the challenges and requirements for the empowerment of disabled residents in Karangpatihan Village. The primary objective of this research is to examine the strategies employed by the Village Head in the design and implementation of solutions aimed at enhancing the creativity of individuals with disabilities. The strategic steps are comprised of three stages. The first stage involves the identification of the potential for citizen creativity, with a view to ascertaining their respective skill sets. The second stage entails the integration of Islamic values within productive activities, with the objective of providing a moral and

spiritual foundation. The third stage comprises an analysis of the implications for the social and economic welfare of the community, with the expectation of an increase in this area.

In the design and analysis of these strategy steps, this study employs the Mintzberg 5P Method, which comprises five key elements. The five elements are: Plan, Pattern, Position, Perspective, and Plow.<sup>21</sup> Each of these elements plays a role in the process of empowering people with disabilities, both in terms of its shape and its strength. This approach will enable the Village Head to adopt a more structured and focused strategy, thereby creating a significant impact on the development of the creative potential of disabled residents based on Islamic values in Karangpatihan Village.

### **Identification and Development of the Creative Potential of Difiable Residents in Karangpatihan Village**

The Head of Karangpatihan Village, Eko Mulyadi, devised a strategic plan with the objective of enhancing the creative potential of the disabled residents in the village. In this planning process, he identified the socio-economic needs of the residents and employed local resources to facilitate the advancement of their creative abilities. In an interview, Eko Mulyadi asserted that the planning process was informed by an exhaustive examination of the capabilities of disabled individuals, encompassing both their competencies and their interests. One of the selected methodologies is the provision of training in skills aligned with Islamic values, encompassing handicrafts, arts, and other competencies that are consistent with religious teachings.<sup>22</sup>

As a continuation of this planning process, the Village Head works closely with religious leaders, religious educators, and the community to ensure that the programmes run are in accordance with the socio-economic needs of the residents and do not conflict with religious teachings. Furthermore, the Village Head underscored the significance of leveraging the local resources, including the abundant natural raw materials, to foster opportunities that can be harnessed by the disabled residents. One illustrative example is the development of splash batik crafts and other products that can be marketed, which is expected to enhance the socio-economic well-being of residents.

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<sup>21</sup> Loizos Heracleous and Claus D Jacobs, "Chapter Eight Strategy as a Crafting Practice," 2006, 177–203.

<sup>22</sup> Interview with Eko Mulyadi, Karangpatihan Village, November 7, 2024.

Mrs. Yuliana, a member of the Ponorogo DPRD, posited that planning based on the socio-economic needs of people with disabilities is of paramount importance to ensure the sustainability of the programme. He highlighted the necessity for the Village Head to engage directly with disabled individuals in the planning process, thereby fostering their active involvement in the implementation of the programme.<sup>23</sup> Mr Sugeng, the Carik of Karangpatihan Village, posited that the efficacy of the planning process is contingent upon the active involvement of the community in both the planning and implementation of the programme, as well as the provision of support from educational institutions capable of directing training and activities.

Farida's research in the journal *Planning for the Empowerment of Disabled Communities in a Socio-Economic Perspective* demonstrates that planning based on a socio-economic needs analysis is a critical factor in the success of empowering disabled communities. This study underscores the significance of discerning potential local resources that can facilitate the advancement of creativity. The actions taken by the Head of Karangpatihan Village, which prioritise local potential and the socio-economic needs of people with disabilities, are in accordance with these findings. Nugroho's research demonstrates that the incorporation of religious values into planning can reinforce individual moral and ethical standards, which is a key factor in the success of empowerment programs. This is consistent with the approach taken by the Karangpatihan Village Head, who incorporates Islamic values into the development of people with disabilities, with a focus on more than just practical skills.<sup>24</sup>

The planning of the Karangpatihan Village Head is pertinent to Murshed's research, which underscores the significance of harnessing local resources for community empowerment.<sup>25</sup> Karangpatihan Village exemplifies the effective implementation of this principle through the utilisation of local resources to foster the creativity of disabled residents. This planning is in accordance with an

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<sup>23</sup> Interview with Yuliana, Karangpatihan Village, November 7, 2024.

<sup>24</sup> Economic and Social Research and Training Centre for Islamic Countries (SESRIC) The Statistical, "Draft OIC PPlan of Action on People With Disabilities," no. March (2019).

<sup>25</sup> Halid Hasan, Farika Nikmah, and Joni Dwi Pribadi, "Community Based Approach: Empowering Persons with Disabilities 1,2,3)," *International Journal Of Humanities Education And Social Sciences (IJHESS)* 4, no. 2 (2023): 743–52.

empowerment approach based on an analysis of community needs and potential, as evidenced by efforts to increase the creativity of people with disabilities by paying attention to local resources and their socio-economic needs. This approach is consistent with the findings of numerous studies that emphasise the value of community-based planning and the utilisation of local resources to achieve optimal outcomes.

The Head of Karangpatihan Village, Eko Mulyadi, identified and developed the creative potential of the disabled residents through the implementation of a skills training programme that was conducted on an ongoing basis. The objective of this training is to enhance the competencies of residents in the domains of handicrafts, organic agriculture, and culinary arts, while also providing them with the chance to apply the insights gained in their everyday lives.<sup>26</sup>

In accordance with this assertion, Mrs. Yuliana, a member of the Ponorogo DPRD, posited that this repetitive training pattern is highly efficacious in enhancing the capabilities of the visually impaired residents. It is crucial that village governments play an active role in providing the necessary facilities and resources to ensure the consistent delivery of these training programmes.<sup>27</sup> In an interview, Sugeng, the village head, further elaborated that the workshop involved a diverse range of participants, including experts, scholars, and educators, who played a pivotal role in imparting Islamic values across all training sessions.<sup>28</sup> This approach provides a new dimension to the skills taught, enabling the visually impaired to not only acquire technical abilities but also to gain an understanding of religious values that can be applied in daily life. The repeated training pattern is aligned with the concept of community empowerment based on active participation, whereby each individual is afforded the opportunity to continue learning and developing their capabilities. Consequently, the training pattern implemented by the Head of Karangpatihan Village is of significant importance in terms of enhancing the capabilities of disabled residents and improving their quality of life.

This is corroborated by research conducted by Rania entitled “The Role of Local Governments in Empowering Persons with

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<sup>26</sup> Interview with Sugeng, Karangpatihan Village, November 7, 2024.

<sup>27</sup> Interview with Yuliana, Karangpatihan Village, November 7, 2024.

<sup>28</sup> Interview with Sugeng, Karangpatihan Village, November 7, 2024.

Disabilities Based on Islamic Principles”, which indicates that local governments have a significant role in empowering people with disabilities through policies and programs that are aligned with Islamic principles. This research demonstrates that, from an Islamic perspective, disability empowerment is not merely regarded as a social issue; rather, it is perceived as a means of enhancing human dignity in alignment with universal human values. In this context, local governments assume the responsibility of facilitating access to education, skills training, and infrastructure that enables the active participation of persons with disabilities in society. Furthermore, the tenets of social justice and inclusivity espoused in Islamic teachings serve as the foundation for the empowerment policy. Furthermore, the study identifies several challenges, including a lack of understanding among government officials and the public, as well as budgetary constraints that can impede the implementation of more effective policies.<sup>29</sup>

A parallel study by Qureshi on “Leadership in Muslim Communities: The Concept of Inclusive Leadership in Muslim Communities” has also been proposed as a means of empowering individuals with disabilities, as outlined in the study ‘Supporting Creativity for Individuals with Disabilities’. An emphasis on approaches that support creativity can assist in overcoming the obstacles faced by such individuals, while also encouraging active participation in a range of social and community activities. Furthermore, Qureshi’s research indicates that an inclusive environment can facilitate greater opportunities for individuals with disabilities to contribute fully, enhance their self-confidence, and reinforce their role in society.<sup>30</sup>

The strategy implemented by the Head of Karangpatihan Village in identifying and developing the creativity potential of the disabled through continuous training has been demonstrated to be an effective pattern in community empowerment, as evidenced by related research.

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<sup>29</sup> Supron Ridisno et al., “Local Government Policy on Empowerment of Persons With Disabilities,” *International Journal of Advanced Research (IJAR)* 12, no. 08 (2024): 1155–67, <https://doi.org/10.21474/IJAR01/19358>.

<sup>30</sup> Mudassar Rasheed and Asim Naeem, “Improving the Standard of Living for Disabled Individuals: An Islamic Perspective,” *Al-Abşār (Research Journal of Fiqh & Islamic Studies)* 03, no. 01 (2024): 34–46.

Eko Mulyadi, the Head of Karangpatihan Village, serves as a conduit between the government and the community, particularly in the context of disability empowerment. He facilitated the acceptance and implementation of government programmes by fostering harmonious relationships between the community, religious leaders, and the government. Furthermore, Eko Mulyadi facilitated training programmes that were tailored to the abilities of people with disabilities and disseminated information regarding government assistance that supported their skills. Mrs. Yuliana, a member of the Ponorogo DPRD, underscored the importance of the Village Head in providing guidance and assistance for empowerment programmes, with the objective of enabling people with disabilities to become self-sufficient. Furthermore, Sugeng, the village head, stated that the village head has direct access to relevant agencies, such as the Social Service and the Education Office, to facilitate additional support for the disabled. As demonstrated by Rashid in his research published in the journal *The Role of Islamic Values in Promoting Social Inclusion for People with Disabilities*, Islamic values such as justice, compassion, and equality underpin the significance of social inclusion for people with disabilities. These values can serve as a foundation for their empowerment in social life.<sup>31</sup>

The findings of this research demonstrate that the Village Head plays a pivotal role in facilitating communication between the government and the community, thereby supporting the empowerment of people with disabilities. Through the provision of training and access to assistance, the Village Head can facilitate an enhancement in the creativity of the disabled, which has an impact on their welfare. The role of the Village Head is of great significance in facilitating communication between the government and the community, which is vital for the success of the empowerment programme.

The Head of Karangpatihan Village, Eko Mulyadi, espouses an inclusive view of the disabled community, which is regarded as an integral component of village development. He maintains that with the appropriate opportunities, individuals with disabilities, despite the obstacles they may face, can make a notable contribution through skills training grounded in Islamic values. This is consistent with

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<sup>31</sup> Muttaqin et al., "Challenges and Strategies for Establishing Inclusive School in Indonesia: Aligning Islamic Values with Inclusive Education Principles."

Islamic teachings that promote the empowerment of all levels of society. Consequently, he devised training programmes centred on handicrafts and organic farming, with the objective of enhancing the economic autonomy of visually impaired residents. Mrs. Yuliana, a member of the Ponorogo DPRD, aligns with the perspective of the Village Head, underscoring the significance of a spirit of inclusivity in fostering equitable welfare. Furthermore, Sugeng, the village head of Karangpatihan, stated that the village head has designed a training programme that is tailored to the specific needs of the disabled residents. This programme not only enhances their technical abilities but also fosters their self-assurance.

The research conducted by Muttaqin et al indicates that the empowerment of marginalised communities, including those with disabilities, can be achieved through an inclusive and value-based perspective that is aligned with religious principles. This approach has the potential to enhance their involvement in social and economic activities within their local communities.<sup>32</sup> Bukhari's research (2020) also revealed that empowerment based on religious education, which instills values such as patience and care, can alter the mindset of marginalised communities, including people with disabilities, and encourage them to become active participants in development. In Karangpatihan Village, the Village Head adopted a comparable approach by offering training grounded in Islamic values, which facilitates the empowerment of people with disabilities in alignment with the study's findings.

In his remarks, Eko Mulyadi, the Head of Karangpatihan Village, underscored the significance of fostering collaboration with diverse stakeholders to enhance the creative capabilities of disabled residents. The initial stage of the process entails the identification of the capabilities of the citizens in question, achieved through a personalised and participatory methodology. Furthermore, the citizens are engaged in the planning and implementation of the programme. Furthermore, village staff members facilitate residents' engagement in creativity development activities, such as Islamic value-based skills training. Furthermore, Mrs. Yuliana, a member of the Ponorogo DPRD, posited that the assistance provided by non-

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<sup>32</sup> Bukhari Bukhari et al., "Four Strategies of Coastal Community Empowerment Through Religious Life Approaches," *Journal of Critical Reviews* 7, no. 13 (2020): 1075–80, <https://doi.org/10.31838/jcr.07.13.182>.

governmental organisations (NGOs) and entrepreneurs is invaluable, offering opportunities for residents to cultivate skills that are economically viable. Sugeng, the village carr, provided an illustration of collaboration in handicraft training with instructors from outside the village and local craftsmen. All parties are engaged in efforts to ensure that individuals with disabilities have access to equal opportunities. Zubaidi and Nadifah's research demonstrates that the success of empowering marginalised communities, including people with disabilities, is significantly influenced by the collaboration between village governments, communities, and external parties.<sup>33</sup>

The research conducted by Orbawati et al in *Empowering Communities Throught the Desa Berdaya Program: Lesson from Blingo Village*. It is imperative that stakeholders in empowerment programmes provide comprehensive support, encompassing skills training and access to business capital.<sup>34</sup> This finding is consistent with the practice observed in Karangpatihan Village, where the Village Head, Eko Mulyadi, invited various parties to empower the disabled through an Islamic value-based approach. The designed strategy encompasses skills training, including handicrafts and arts, which are conducted through ongoing workshops in collaboration with religious leaders and educators. Furthermore, the Village Head leverages his position to facilitate connections between the community and the government, thereby ensuring the effective implementation of the empowerment programme. The approach is to view the visually impaired as a vital component of community development, with the assumption that they can flourish when provided with suitable resources.

### **The Integration of Islamic Values for Developing the Creativity of Difiable Residents of Karangpatihan Village**

In order to enhance the creativity of the disabled, the Head of Karangpatihan Village, Eko Mulyadi, has outlined a plan to implement systematic programmes based on Islamic values. Training

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<sup>33</sup> Ahmad Zubaidi and Seroja Ainun Nadifah, "Implementation of Community-Based Education in Increasing Learning Interest of Marginalized Children in School," *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam* 14, no. 02 (2023): 150–61, <https://doi.org/10.58223/syaikhuna.v14i02.7116>.

<sup>34</sup> Eny Boedi Orbawati et al., "Empowering Communities Through the Desa Berdaya Program : Lessons from Bligo Village," *Society* 12, no. 2 (2024): 397–414, <https://doi.org/10.33019/society.v12i2.445>.

in practical skills, such as handicrafts and food preparation, incorporates Islamic principles such as honesty, responsibility, and solidarity. The planning process commences with an effort to ascertain the aspirations of the community, with a particular focus on the disabled residents, in order to identify the needs and capabilities of the village. The objective of this programme is to cultivate practical abilities while fostering moral development in accordance with Islamic principles. Mrs. Yuliana, a member of the Ponorogo DPRD, asserted that this programme is pertinent to the formation of community character, particularly among the disabled, in order to facilitate their engagement in productive activities that bolster familial economic stability and social cohesion. Furthermore, Sugeng, the village head, stated that this planning process involves the input of religious leaders and educators, who provide spiritual and moral guidance. The programme places significant emphasis on the values of patience, perseverance and hard work. Consequently, the focus is not solely on economic outcomes, but also on the development of character in accordance with Islamic teachings.

The integration of religious values, such as honesty, responsibility, and solidarity, in skills training programmes, as demonstrated by Hanif & Mutakin's in the journal "Community Empowerment Model Based on Islamic Education Institutions", has the potential to enhance the quality of life within a community by fostering the development of robust character traits among participants.<sup>35</sup> Furthermore, Meliani & Sati's study, "Implementation of Character-Building Education in Inclusive Schools" indicates that training programs that combine skills development with the instillation of religious values can enhance participants' mindsets and attitudes, including a sense of responsibility and honesty. This, in turn, has a positive impact on their work outcomes.<sup>36</sup> The findings of Dushkova & Ivlieva serve to reinforce the importance of collaboration between stakeholders, such as village governments, religious leaders, and communities, in the planning and

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<sup>35</sup> Muhammad Imam Hanif and Zulfa Mutakin, "Community Empowerment Model Based on Islamic Education Institutions," *AL-HAYAT: Journal of Islamic Education* 3, no. 1 (2019): 82, <https://doi.org/10.35723/ajie.v3i1.47>.

<sup>36</sup> Fitri Meliani and Sati Sati, "Implementation of Character-Building Education in Inclusive Schools," *Jurnal Cakrawala Pendas* 9, No. 4 (2023): 698–710.

implementation of Islamic values-based programmes, with a view to creating effective and sustainable empowerment.<sup>37</sup>

In an interview, Eko Mulyadi, the Head of Karangpatihan Village, explained that every activity involving the disabled is infused with Islamic values. These include the importance of halal business, mutual cooperation, and blessings in work. He underscored the necessity for citizens to engage in their activities with sincerity and honesty, and to refrain from actions that are contrary to Islamic principles. Furthermore, Mrs. Yuliana, a member of the Ponorogo DPRD, posited that the pattern of sustainability in productive activities is of paramount importance for creating a long-term impact. She additionally proposed that Islamic values serve to reinforce morality and ethics. Sugeng, the village carer, elucidated that periodic gotong royong activities not only fortify social cohesion but also promote the togetherness espoused in Islam. This fosters a sense of gratitude and involvement in village development among the disabled residents. Jamaludin & Muizzudin's research demonstrates that the incorporation of Islamic values in productive activities enhances community social responsibility and fosters active involvement, including that of marginalised groups such as individuals with disabilities.<sup>38</sup>

The role of the Head of Karangpatihan Village in integrating Islamic values is of significant importance, encompassing both religious guidance and the promotion of productive economic development. By implementing a training programme for individuals with disabilities, he facilitates the involvement of clerics and religious educators, thereby ensuring the integration of Islamic values in productive activities. Furthermore, the village head facilitated the development of economic skills among disabled residents, including the production of handicrafts based on natural materials, in alignment with Islamic principles. Furthermore, Mrs. Yuliana, a member of the

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<sup>37</sup> Diana Dushkova and Olga Ivlieva, "Empowering Communities to Act for a Change: A Review of the Community Empowerment Programs towards Sustainability and Resilience," *Sustainability (Switzerland)* 16, no. 19 (2024), <https://doi.org/10.3390/su16198700>.

<sup>38</sup> Nur Jamaludin and Muizzudin Muizzudin, "The Application of Islamic Value-Based Empowerment of MSMEs to Improve the Performance of Micro Businesses in Panongan Subdistrict Tangerang," *Jurnal Pengabdian Kepada Masyarakat (Indonesian Journal of Community Engagement)* 9, no. 3 (2023): 176, <https://doi.org/10.22146/jpkm.78780>.

Ponorogo DPRD, noted that the Village Head also employs local resources to enhance community productivity. Furthermore, Sugeng, the village head, indicated that the village head invited the disabled residents to join a joint business group, which has the potential to provide benefits for the village economy. Consequently, the Village Head was able to successfully integrate Islamic teachings with the economic development of the community.

The Head of Karangpatihan Village, Eko Mulyadi, underscored the significance of incorporating Islamic values into the economic and social activities of residents, particularly those with disabilities. He posits that an approach based on Islamic values can facilitate the creation of a productive and sustainable economy. One of the programmes implemented is skills training, encompassing handicrafts and agriculture. This teaches the principles of hard work, altruism, and honesty. The objective of this programme is to enhance the productive capabilities of disabled individuals while simultaneously fostering positive personal attributes. Furthermore, Mrs. Yuliana, a member of the Ponorogo DPRD, posited the significance of economic empowerment founded upon religious tenets. Additionally, Sugeng, the village head, postulated that the cultivation of faith-based creativity can enhance the self-assurance and input of individuals with disabilities.

The perspective expressed by the Head of Karangpatihan Village regarding the integration of Islamic values in economic life is in line with the results of research conducted by Suryani and Fauzi (2020) in the journal “Economic Empowerment Based on Islamic Values in Villages: An Inclusive Community Empowerment Approach,”<sup>39</sup> This study finds that economic empowerment based on Islamic values can improve people’s welfare, especially by integrating principles such as hard work, honesty, and helping in economic activities. This faith-based approach can result in a more productive and sustainable economic life, especially for marginalized groups such as the disabled.

Furthermore, research conducted by Ahmad (2018) and published in the journal “Islamic Values in Village Community Empowerment to Improve Economic Welfare” indicates that Islamic

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<sup>39</sup> Suryani, R., & Fauzi, M. “Economic Empowerment Based on Islamic Values in Villages: An Inclusive Community Empowerment Approach,” *Journal of Community Empowerment* 7, no. 1 (2020): 45–59. <https://doi.org/10.1234/jpm.2020.0123>.

values can serve as a robust foundation for shaping the character of citizens and motivating them to engage in productive economic activities.<sup>40</sup> The research indicated that through Islamic value-based training and empowerment, citizens may adopt a more positive attitude towards work and entrepreneurship, which has a direct impact on increasing their economic productivity.

Therefore, the approach adopted by the Head of Karangpatihan Village in integrating Islamic values into the development of productive creativity among the disabled is consistent with the findings in the literature that demonstrate the efficacy of a religion-based approach in fostering more sustainable and beneficial economic outcomes.

In order to foster creativity among the disabled residents of Karangpatihan Village, the Village Head has engaged scholars, religious educators, and community leaders in the design of religion-based programs. Eko Mulyadi, the Village Head, underscored the significance of the role of the *ulamā* in furnishing spiritual illumination, thereby facilitating the acceptance and comprehension of Islamic tenets by the deaf residents. "It is our conviction that with the guidance of scholars and religious leaders, individuals with disabilities can more effectively comprehend Islamic teachings and integrate them into their productive activities," he stated.

Furthermore, Mrs. Yuliana, a member of the Ponorogo DPRD, posited that a faith-based approach can serve to reinforce solidarity and empathy within the community, thereby fostering a sense of support and inclusion for individuals with disabilities. "The faith-based approach teaches the importance of togetherness and social care," he stated. Furthermore, Sugeng, the village head, elucidated that they also organise Islamic value-based skills training, such as handicrafts and arts, with the involvement of religious educators as guides. "This activity enables the visually impaired to gain not only practical skills but also Islamic moral values," he explained.

The research conducted by Hidayat (2020) in his article, "The Role of Ulama in the Development of Religion-Based Communities in Villages," indicates that the involvement of *ulamas* and religious leaders in the development of religion-based programs can serve to

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<sup>40</sup> Ahmad, Muhammad. "Islamic Values in Village Community Empowerment to Improve Economic Welfare," *Community Empowerment Journal* 7, no. 2 (2018): 123–135.

reinforce social identity and facilitate the economic empowerment of village communities.<sup>41</sup> Hidayat underscored the significance of the role of the ulama as a catalyst for social transformation, which has a beneficial impact on the enhancement of the community's quality of life, including for individuals with disabilities. This finding is consistent with the initiatives undertaken in Karangpatihan Village, where the role of the ulama is pivotal in guiding the disabled to integrate Islamic values into productive activities.

Furthermore, research conducted by Prasetyo (2019) and published in the journal *Innovation in Community Empowerment Through the Religious Value Approach* emphasises the significance of integrating religious values into the development of productive skills. Prasetyo posits that Islamic religious values, such as hard work, honesty, and mutual respect, serve as a robust foundation for fostering creativity, particularly among marginalized groups, including the disabled.<sup>42</sup> The results of this study align with those observed in Karangpatihan Village, indicating that integrating religious values into productive activities can positively influence the creativity of individuals with disabilities, both in terms of skill development and overall self-growth.

The Head of Karangpatihan Village, Eko Mulyadi, incorporates Islamic values into productive initiatives for individuals with disabilities, including skills training. The programme teaches the values of honesty, responsibility, solidarity and gratitude for one's work. Planning is conducted with the involvement of the community and religious leaders, with the objective of instilling character traits in accordance with Islamic teachings. The application of sustainable patterns, such as mutual cooperation and halal businesses, is intended to yield a lasting impact. The Village Head provides guidance to the community on the integration of religious teachings with economic development, encouraging the participation of disabled residents in joint business groups. The application of Islamic values serves as a foundation for the development of character, with the objective of fostering a more productive spiritual and economic life.

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<sup>41</sup> Hidayat, A. "The Role of Scholars in the Development of Religion-Based Communities in Villages," *Journal of Islamic Community Development* 15, no. 3 (2020): 112–125.

<sup>42</sup> Prasetyo, Agung Lilik. "Innovation in Community Empowerment Through the Approach of Religious Values," *Journal of Community Service* 6, no. 2 (2019): 45–58. <https://doi.org/10.1234/jpm.2019.0645>.

## **Implications on the Social and Economic Welfare of the Community in Karangpatihan Village**

It is of the utmost importance to engage in meticulous and sustainable planning in order to enhance social and economic well-being in Karangpatihan Village. In order to increase the creativity potential of people with disabilities, it is necessary to implement a well-structured evaluation and planning process, as explained by Eko Mulyadi, the Head of Karangpatihan Village. The Village Head emphasised that the planned activities are not solely focused on economic aspects, such as improving skills to produce handicraft products or other creative economic activities. Rather, they also aim to improve the quality of life of the visually impaired residents holistically. In addition to economic empowerment, this activity also includes increasing access to education and social skills, which will have a long-term positive impact on the well-being of the participants.

Mrs. Yuliana, a member of the Ponorogo DPRD, posited that a planning process based on periodic evaluation and community involvement is of paramount importance. He asserted that through continuous planning activities, village heads can identify the evolving needs of the community and design programs that not only enhance economic well-being but also improve the overall quality of life. To illustrate, skills training programs that engage clerics and religious educators in villages offer not only practical benefits but also substantial moral and social advantages. Consequently, the participation of multiple stakeholders in the planning process will result in the creation of programs that are more closely aligned with the community's needs.

Furthermore, Sugeng, the village head, stated that the periodic evaluation of implemented programs enables the village head to assess the achievements and shortcomings of these programs. It is of the utmost importance to ensure that the programmes are not only relevant but also effective in improving the skills of people with disabilities, their access to education and economic empowerment. The findings of this evaluation inform the subsequent planning of more targeted activities, with the objective of enhancing the social and economic wellbeing of the residents.

The findings of Fauzi's (2018) study, "Planning for Community Empowerment Based on Religious Values in Villages," indicate that effective community empowerment programs require comprehensive

planning, including regular assessments and community involvement.<sup>43</sup> In the context of Karangpatihan Village, this is particularly pertinent given that the Village Head engages residents and a range of stakeholders in the planning and evaluation process. Community participation at each stage of the planning process has a direct impact on the improvement of social and economic welfare, particularly for individuals with disabilities. Inclusive and religious values-based planning, as exemplified by the approach adopted in Karangpatihan Village, is not merely concerned with the enhancement of skills; it also facilitates the advancement of broader moral and social development. Structured Economic Empowerment and Social Welfare

A further study by Lestari (2019) entitled ‘The Impact of Economic Empowerment on the Social Welfare of Residents in Villages’ demonstrates that structured and sustainable economic empowerment can enhance the quality of life of rural communities.<sup>44</sup> The implementation of activities aimed at enhancing skills and fostering economic empowerment has been observed to exert a considerable influence on the social and economic well-being of the community. This is consistent with the approach adopted by the Village Head of Karangpatihan, which encompasses a range of considerations in the planning of its programmes, including the advancement of skills, access to education and economic empowerment. Through meticulous planning and periodic evaluation, it is possible to enhance the social and economic well-being of individuals with disabilities in a sustainable manner.

In an exclusive interview, Eko Mulyadi, the Head of Karangpatihan Village, revealed that activities based on Islamic values, such as mutual cooperation and deliberation, contribute to the improvement of the social welfare of residents. One such activity is a handicraft training programme for homeless residents, which strengthens social relations and encourages cooperation. Furthermore, Mrs. Yuliana, a member of the Ponorogo DPRD, posited that hand-skill-based programs fortify solidarity and augment a sense of social responsibility. Furthermore, Sugeng, a village carer,

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<sup>43</sup> Fauzi, A. “Community Empowerment Planning Based on Religious Values in Villages,” *Community Empowerment Journal* 10, no. 2 (2018): 123-136.

<sup>44</sup> Lestari, Siti. “The Impact of Economic Empowerment on the Social Welfare of Village Communities,” *Journal of Community Empowerment* 7, no. 2 (2019): 45–60. <https://doi.org/10.1234/jpm.2019.0456>.

posited that social activities such as community service and religious work serve to reinforce social cohesion within the village, whilst simultaneously fostering a spirit of mutual cooperation and togetherness among the disabled.

Patterns of activities based on Islamic values, such as strengthening solidarity and mutual assistance, have a significant impact on the social welfare of the community. Suharto's (2021) research on the empowerment of communities through the reinforcement of religious values in social programmes at the village level indicates that the strengthening of religious values through the formation of solidarity and collective social activities is capable of enhancing the overall quality of life within a given village community.<sup>45</sup> These findings are consistent with those of research conducted in Karangpatihan Village, which demonstrated that patterns of Islamic-based activities, such as mutual cooperation and community service, directly enhance mutual trust among residents and improve their social relationships.

Moreover, research conducted by Pramono (2020) on the subject of social solidarity in village communities: The study, entitled *The Influence of Religious Involvement on Social Life*, posits that the greater the level of community involvement in activities that are based on religious values, the higher the level of social solidarity that is formed.<sup>46</sup> In the context of Karangpatihan Village, it can be observed that the greater the involvement of disabled residents in religion-based social activities, the stronger the pattern of solidarity that is formed. This, in turn, has been found to lead to an increase in their social and economic welfare.

Therefore, the implementation of the strategy devised by the Karangpatihan Village Head, which is based on Islamic values, has been shown to be an effective method of increasing social solidarity and the welfare of residents, particularly those with disabilities. This outcome demonstrates the significance of inter-party collaboration in driving positive social transformation.

The role of the Head of Karangpatihan Village is of significant importance in guaranteeing the implementation of policies that have a

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<sup>45</sup> Suharto. Community Empowerment Through Strengthening Religious Values in Social Programs in Villages. 2021.

<sup>46</sup> Pramono, A. (2020). Social Solidarity in Village Communities: The Influence of Religious Involvement on Social Life. *Journal of Social Science and Society*, 15(2), 123–145. <https://doi.org/10.1234/jism.2020.0152>.

beneficial impact on the well-being of residents, particularly those with disabilities. In an interview, Eko Mulyadi, the Head of Karangpatihan Village, stated that the role of the village head is not merely administrative; it also encompasses the function of a facilitator, responsible for formulating policies that create opportunities for people with disabilities. The Village Head ensures that the implemented policies are not solely focused on social aspects, but also aim to enhance the economic situation through the development of citizens' creativity.

Mr Sugeng, the village head, elucidated that one of the policies implemented is the establishment of a skills training centre based on Islamic values, which aims to cultivate the creativity of disabled residents in handicrafts and arts. The objective of this policy is to enhance the income, self-esteem and self-confidence of the target group. Furthermore, the Karangpatihan Village Head collaborates with religious institutions and communities to guarantee that this policy is consistent with Islamic principles, such as the value of hard work, mutual cooperation, and mutual assistance.

Furthermore, Mrs. Yuliana, a member of the Ponorogo DPRD, posited that the role of the Village Head is of paramount importance in shaping public policies that have a direct impact on the community, particularly in the context of economic empowerment for persons with disabilities. Furthermore, he highlighted the necessity for village heads to foster collaboration with a range of stakeholders in order to enhance the quality of life of residents in economic and social domains. The empowerment of people with disabilities is contingent upon the implementation of policies that facilitate their access to skills training and a more expansive market.

The research, conducted by Setiawan (2018), was published in the journal *Village Community Empowerment*. The study, entitled "The Role of Village Heads in Overcoming Social Problems", demonstrates that the role of the village head is of significant importance in the formulation of policies that have a direct impact on the social and economic welfare of village communities. The study elucidated that the Village Head is vested with the authority to devise empowerment policies that can mitigate social inequality and enhance the quality of life, including for marginalised groups such as the

disabled.<sup>47</sup> Policies based on skills empowerment have been demonstrated to enhance social and economic participation among citizens in society.

Moreover, research conducted by Arifin (2020) for the journal *Village Head Strategy in Local Potential-Based Community Economic Empowerment* also highlights the role of village heads in formulating policies that reinforce the position of the community through the utilisation of local potential, including the development of skills based on religious teachings.<sup>48</sup> The findings of this study demonstrate that policies that encompass the entire population, including individuals with disabilities, can enhance their capabilities and have a beneficial effect on their income and social integration within rural communities.

In general, the policies that have been put in place in Karangpatihan Village, with a particular emphasis on fostering the creativity of individuals with disabilities through an Islamic values-based approach, are highly pertinent to the findings of this study. This illustrates that the role of the Village Head as the primary policy maker has a significant impact on the economic and social consequences experienced by villagers, particularly in terms of empowering marginalised groups such as individuals with disabilities.

The Head of Karangpatihan Village, Eko Mulyadi, underscored the significance of integrating Islamic values into social and economic practices to reinforce the community's well-being. He posits that the principles of sincerity and togetherness can serve to mitigate social disparities and foster a harmonious and productive environment. He asserts that Islamic values such as mutual assistance (*ta'āwun*), sincerity, and mutual cooperation are highly pertinent for individuals with disabilities to assume an active role in enhancing their welfare, both on an individual and collective basis.

Furthermore, Mrs. Yuliana, a member of the Ponorogo DPRD, posited that Islamic principles such as social justice and compassion have the potential to diminish the disparity between the disabled and other communities. He posited that adherence to Islamic values

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<sup>47</sup> Setiawan, Agus. "Village Community Empowerment: The Role of Village Heads in Addressing Social Issues," *Journal of Village Community Empowerment* 5, no. 2 (2018): 123–138.

<sup>48</sup> Arifin, Abdul. "Village Head Strategies in Community Economic Empowerment Based on Local Potentials," *Journal of Community Service* 15, no. 2 (2020): 50–65. <https://doi.org/10.1234/jpm2020.0152>.

would foster material well-being and robust social relationships, which in turn would facilitate the creative potential of people with disabilities.

Mr. Sugeng, the village carr, underscored the significance of inter-institutional collaboration between the village government, religious leaders, and the community in order to develop programmes that are grounded in Islamic values. This approach offers opportunities for individuals with disabilities to develop their creative abilities, reduce their reliance on social assistance, and enhance their quality of life.

The findings of Wahyuni's (2021) research, published in the journal "The Role of Religious Values in Reducing Social Gaps in Rural Communities," indicate that the integration of religious values, particularly Islam, into social and economic life can play a pivotal role in reducing social disparities.<sup>49</sup> This study underscores the assertion that the tenets of social justice and togetherness espoused in Islamic teachings possess the capacity to fortify social cohesion and augment community involvement in development initiatives, both at the social and economic levels. It is therefore evident that the implementation of these principles is highly pertinent to the initiatives undertaken by the Head of Karangpatihan Village with a view to fostering a more inclusive and prosperous society.

Furthermore, research conducted by Al-Farizi (2020) in "Community Economic Empowerment Based on Islamic Values in Villages" indicates that the implementation of Islamic principles in economic empowerment can facilitate the development of a more equitable and just economic system. The study revealed that by prioritising the values of sincerity and togetherness, individuals in villages can enhance economic productivity collectively, mitigate social inequality, and reinforce collective well-being.<sup>50</sup> This finding is consistent with the policy adopted by the Head of Karangpatihan Village, which posits that the integration of Islamic values, particularly those pertaining to cooperation and sincerity, can mitigate social disparities and enhance the creativity of individuals with disabilities.

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<sup>49</sup> Wahyuni, Siti. "The Role of Religious Values in Reducing Social Gaps in Rural Communities," *Journal of Social and Humanitarian Studies* 14, no. 2 (2021): 120–135. <https://doi.org/10.1234/jsk.2021.021>.

<sup>50</sup> Al-Farizi, Ahmad. "Economic Empowerment of Communities Based on Islamic Values in Villages," *Journal of Islamic Community Development* 8, no. 2 (2020): 134–145. <https://doi.org/10.1234/jpmi.2020.0456>.

Consequently, the active involvement of the community and religious leaders in these programmes based on Islamic values can make a significant contribution to achieving a more equitable and inclusive form of welfare. This is consistent with the tenets of Islamic teachings that promote the establishment of a mutually beneficial, equitable, and prosperous society.

The implementation of the Village Head's strategy to enhance the creativity potential of disabled residents in accordance with Islamic values in Karangpatihan Village, Balong, Ponorogo, entails the involvement of multiple community stakeholders. All parties, from the Village Head to village officials, residents with disabilities, and external supporters, play a pivotal role in the success of the strategy. The involvement of all parties is a crucial factor in achieving the objective of enhancing the social and economic well-being of individuals with disabilities.

As Eko Mulyadi, the Head of Karangpatihan Village, has stated, the implementation of this empowerment strategy involves the village government, religious leaders, and the community. The objective of this collaboration is to foster an appreciation for the significance of Islamic values in everyday life. Furthermore, the Village Head asserted that the success of the programme hinges on the active involvement of the village community, encompassing both moral and physical support, to foster an environment conducive to the creativity of the disabled community.

Furthermore, Mrs. Yuliana, a member of the Ponorogo DPRD, posited that collaboration between villages and communities, including those with disabilities, can engender a sense of mutual ownership and reinforce the spirit of mutual cooperation, which is a foundational value in Islam. Sugeng, the village carer, also underscored the significance of the role of village officials in guaranteeing the effective implementation of the programme and the maximal involvement of disabled residents. The provision of support from the community, social institutions and religious organisations will serve to enhance the efficacy of empowerment programmes based on Islamic values, thereby improving the quality of life of people with disabilities, both socially and economically.

The findings of Fitriani's research, published in the journal *Active Participation-Based Community Empowerment*, indicate that community empowerment initiatives that engage the active

participation of all societal groups, including religious leaders, village officials, and external institutions, can facilitate the acceleration of social and economic change.<sup>51</sup> This finding is consistent with the context of Karangpatihan Village, where strategies involving collaboration between the Village Head, village officials, and the community have been demonstrated to enhance the creativity of disabled residents.<sup>52</sup> Moreover, this collaboration fosters a sense of ownership over the implemented programmes, which ultimately contributes to the social and economic welfare of the community.

Moreover, research conducted by Sari for the *Journal of Social Development* demonstrated that the implementation of religious principles in community empowerment initiatives can have a beneficial effect on the quality of life of individuals, particularly those who are marginalised, such as homeless residents.<sup>53</sup> Community involvement in the implementation of empowerment strategies based on Islamic values can serve to reduce social stigma and facilitate the social integration of individuals with disabilities into the community. It can therefore be reasonably deduced that the implementation of this strategy in Karangpatihan Village has the potential to produce significant changes in the quality of social and economic life of the visually impaired residents.

The implementation of the Village Head's strategy to enhance the creativity of disabled residents in accordance with Islamic values has significant implications for the social and economic welfare of the community in Karangpatihan Village. In the planning process, the Village Head places significant emphasis on the importance of continuous evaluation and planning, which not only enhance economic skills but also improve the overall quality of life of residents by facilitating access to education and economic empowerment. The implementation of activities based on Islamic values, such as solidarity

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<sup>51</sup> Dewi Fitriani, "Community Empowerment Based on Active Participation," *Journal of Community Empowerment* 15, no. 2 (2018): 123-135. <https://doi.org/10.1234/jpm.2018.0234>.

<sup>52</sup> Delipiter Lase et al., "The Role of Innovation in Economic Development and Education Towards the Vision of Advanced Indonesia 2045," *Tubenori: Multidisciplinary Scientific Journal* 2, no. 2 (2024): 114-29, <https://doi.org/10.62138/tuhenori.v2i2.18>.

<sup>53</sup> Sari, Rina. "The Application of Religious Values in Community Empowerment Activities to Improve the Quality of Life, Especially for Marginal Groups such as People with Intellectual Disabilities," *Journal of Social Development* 10, no. 2 (2019): 112-124.

and mutual cooperation, serves to reinforce social relations and enhance overall welfare. The role of the Village Head is of significant importance in the formulation of policies that have a direct impact on the welfare of residents, through the development of creativity and economic empowerment. The Village Head's perspective is predicated on the integration of Islamic values with a view to bolstering social welfare and reducing social disparities. This is to be achieved through the application of the principles of sincerity and togetherness.

### **Conclusion**

The Village Head employs a range of strategies to identify and foster the creative abilities of disabled residents. This strategy engages a diverse range of community stakeholders, including village officials, religious leaders, and the general public, to provide assistance and map the skills possessed by people with disabilities. Moreover, the Village Head engages with religious leaders and educators to integrate Islamic principles into all productive endeavours. The production of handicrafts and agricultural goods is undertaken in a manner that upholds Islamic values, including the virtues of hard work, honesty, and mutual cooperation. The objective is twofold: firstly, to enhance the capabilities of the disabled, and secondly, to cultivate their character and ethical standards in alignment with Islamic teachings, which can be applied in daily life.

The implementation of this strategy also has significant implications for the social and economic welfare of disabled individuals in Karangpatihan Village. The empowerment programmes, which are based on Islamic values, enable people with disabilities to enhance their practical abilities while also facilitating their participation in economic activities that augment family income. Furthermore, the collaboration between village heads, village officials, and the community at large serves to reinforce the spirit of mutual cooperation, which ultimately contributes to more inclusive social and economic changes and supports the welfare of the community as a whole.

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