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RELIGION AND DISABILITIES: ADVOCACY BY RELIGIOUS SOCIAL ORGANIZATIONS

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ABSTRAK

Tujuan: Penelitian ini bertujuan untuk mendeskripsikan konsep advokasi organisasi keagamaan yang dilakukan oleh MPM PP Muhammadiyah, YAKKUM, YAKETUNIS dan peran organisasi tersebut dalam melaksanakan advokasi bagi penyandang disabilitas. **Metode:** Penelitian ini menggunakan metode kualitatif dengan mengumpulkan data melalui data primer. Data organisasi sosial keagamaan yang memberikan bantuan kepada penyandang disabilitas dan menggunakan data sekunder, yaitu dokumentasi, literatur, majalah. Informan dalam penelitian adalah kepala organisasi dan penerima manfaat organisasi. **Metode:** Menggunakan desain penelitian kualitatif, data dikumpulkan melalui sumber primer termasuk wawancara dengan pemimpin organisasi dan penerima manfaat. Data sekunder dikumpulkan dari dokumen organisasi, literatur, dan majalah yang berkaitan dengan dukungan sosial-agama bagi penyandang disabilitas. **Hasil:** Temuan mengungkapkan bahwa semua organisasi yang diteliti memiliki komitmen yang mendalam untuk memberdayakan kelompok rentan, terutama penyandang disabilitas. **Kesimpulan:** Temuan penelitian ini menekankan pentingnya mengintegrasikan berbagai pendekatan advokasi bagi penyandang disabilitas, yaitu *medical model*, *charity model*, dan *social model* yang memanfaatkan pendekatan relasional sosial. Kombinasi ini memungkinkan advokasi yang lebih komprehensif dan efektif untuk memenuhi kebutuhan dan menegakkan hak-hak penyandang disabilitas secara holistik.

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ABSTRACTS

Objective: This study aims to describe the concept of advocacy of religious organizations carried out by MPM PP Muhammadiyah, YAKKUM, YAKETUNIS and the role of these organizations in implementing advocacy for persons with disabilities. **Methods:** This study uses a qualitative method by collecting data through primary data. Data socio-religious organizations that provide assistance to persons with disabilities and using secondary data, that is documentation, literature, magazines. Informants in the research are the head of the organization and the beneficiaries of the organization. **Methods:** Employing a qualitative research design, data were gathered through primary sources including interviews with organizational leaders and beneficiaries. Secondary data were collected from organizational documents, literature, and periodicals related to socio-religious support for persons with disabilities. **Results:** Findings reveal that all studied organizations share a profound commitment to empowering vulnerable groups, particularly persons with disabilities. **Conclusion:** The findings of this study emphasize the importance of integrating multiple advocacy approaches for persons with disabilities, namely the medical model, the charity model, and the social model that utilizes the social relational approach. This combination enables a more comprehensive and effective advocacy to address the needs and uphold the rights of persons with disabilities in a holistic manner.

A. INTRODUCTION

Every religion applies the teachings of compassion, just as Islam teaches the teachings of mercy and Rahim, as well as Christianity teaches the teachings of love for others. Likewise, in the context of disability, all religions view that there is no difference in treatment, all human beings, both non-disabled and disabled, philosophically get the same rights.(Mugeere et al., 2020) However, in this case, sometimes non-contextual religious doctrines and interpretations result in some people misperceiving religious views on disabilities that are still discriminatory.

Discussion about the relationship between religious knowledge and other sciences or it can be called the integration of interconnections initiated by M Amin Abdullah(Abdullah, 2012)(Siswanto, 2015)(Masyitoh et al., 2020) said that the understanding of religion by some people is still conveyed by Ulum Ad-Diin, namely about Kalam, Jurisprudence, Tafsir, Hadith, Qur'an, Faraidl, Aqidah, Akhlaq, Worship, Arabic (Nahwu, Saraf, Balaghah, Badi', 'Arudl) 'Ulum al-Diin. People understand that religion is still "local", shallow, partial (pieces) provincial (divided; limited perspective), parochial and narrow. (Abdullah, 2010) To understand the reality of socio-religious and socio-Islamic life, various approaches are needed, such as sociology (sosiologiyyah), anthropology (antrupologiyyah), culture (tsaqafiyyah) and history (tarikhiyyah).(Abdullah, 2012)(Waston, 2016)

Discussion on contemporary issues such as human rights, gender (women's participation in political, social, economic, educational activities), religious plurality, relations and international law using a mixed method and approach between al-Fikr al-Islamiy and Dirasat Islamiyyah are very different from the 'Ulum al-Diin approach which still uses the perspective of the old scientific methodology. Likewise, in understanding disability, the Dirasat Islamiyyah method approach is needed, namely the sociological approach and religious anthropology. How does the Islamic religious view of the rights of persons with disabilities, both the right to obtain education, access to health, access to

work and others, then collide with the social reality of persons with disabilities whether they have these rights or not. This discourse is very interesting to study and examine using the sociology and anthropology of religion.

Muhammadiyah in the second century was strongly committed to carrying out the enlightenment movement. The enlightenment movement (*tanwir*) is a progressive Islamic praxis to liberate, empower, and advance life. The Muhammadiyah enlightenment movement continues to move in carrying out the mission of *da'wah* and *tajdid* to present Islam as a teaching that develops a middle attitude (*wasathiyah*), builds peace, respects pluralism, respects human dignity both men and women, educates the nation's life, upholds morals noble, and advance human life. Muhammadiyah's commitment shows the dynamic and progressive character of the Islamic movement in responding to the challenges of the times, without having to lose authentic Islamic identity and references. (Aisyah, 2016) So far, Muhammadiyah through the Community Empowerment Council (MPM) has started providing assistance to people with disabilities.

Likewise in Christianity, advocating Christian education to enter the realm of Christian family life in the body of Christ presents peace and tranquility. The Bible teaches families to create physical and spiritual peace and harmony, especially for people with disabilities. (Mallisa', 2021) (Talfinao, 2018) Christian Religious Education forms individuals to have faith and fear of God Almighty, increase faith and should provide protection and ensure the continuity of human rights, including for persons with disabilities. The importance of Christian religious education that upholds these human values should be included in non-formal education such as in the family and community, not only in formal education in schools. (Wenno, 2020) (Rusdianto, 2018)

Several models used to advocate for people with disabilities consist of medical models, charity models, and social models. The medical model assumes that naturally disability is an individual problem caused by functional limitations or physical/mental abnormalities. It is clear that the problem of disability is the lack of a person with the standard of completeness of the body/senses like a normal person. The charity model considers people with disabilities to be people who should be pitied, so they should be given assistance. While the social model rejects this fundamental thought. This theory denies that disability is not an individual's self or psychological functional limitations, but places the problem of disability in a proper position in society. Disability is not an individual limitation but the failure of the community to provide appropriate and adequate services to fully guarantee the needs of people with disabilities by the community, government and social organizations. (Ro'fah, 2015) (Oliver, M., & Barnes, 2012)

In the future, the social model approach was criticized by many medical model drivers, this is in accordance with what was expressed by Jenny Morris (Morris, 1991) (Morris, n.d.) who considers impairments not to always discriminate against them from socio-political backgrounds, but instead impairments can show their strengths with the jargon "bring the body back". where physical and bodily conditions cannot be ruled out.

Meanwhile, Greenstein (Greenstein, 2015) (Meyer, 2016) (Callus, 2017) argues that the existence of a 'professional regime of disability' positions a person as an 'object' of individual medicalization and treatments. Meanwhile, Foucault (Foucault, 2008) reveals the existence of "psychiatric colonialization" practices in which professional authorities

have the power to determine and provide suggestions for a person's life and future. According to Foucault, disability cannot be seen as a disease or physical deficiency alone, but disability is a reproduction of conceptual knowledge of power in medical institutions.

The medical model and social model as written by Sofia Mellati (Jakarta, 2016) culminated in the social relational model approach as an effort to bridge the social model approach and the medical model. The emergence of the social-relational model approach is an alternative comprehensive framework of thinking. The social-relational model is a form of approach that attempts to bridge the debate between the medical model and the social model, in which the model considers prepositions from a medical-sociological perspective (medical sociology). The social relational model aims to link the influence between physical deficiencies in individuals with impairment and the social, political, and cultural conditions that become the discussion of disability as a whole and not compartmentalized phenomenon. Reindal (Reindal, 2008) is of the opinion that the medical model and the social model, if seen as one-sided, will be one-sided: one is accused of the other of either over – individualizing or ever – socialising the phenomenon of disability.

TRUSWHORTINESS: Variety of Disabilities assisted by Religious Social Organizations

The informants interviewed in this study consisted of 3 socio-religious organizations there are: (YAKKUM), (MPM PP Muhammadiyah) and (YAKETUNIS), 3 informants were taken from each organization. Informants from YAKKUM are directors, assistants and beneficiaries. Meanwhile, the informants from MPM PP Muhammadiyah are Division Coordinators, Assistants and Beneficiaries of the KSP Management of Banks with Disabilities. Then the informants from YAKETUNIS are the chairperson, assistant and students or beneficiaries.

Religious teachings universally advocate compassion and justice toward all human beings, including persons with disabilities. Islam emphasizes mercy (*rahim*) and human dignity, while Christianity upholds love and protection for vulnerable groups (Mugeere et al., 2020). However, rigid or non-contextual religious interpretations sometimes lead to discriminatory attitudes against persons with disabilities.

Previous studies have shown that understanding religion solely through classical disciplines such as Kalam, Jurisprudence, Tafsir, and Hadith (collectively known as *Ulum al-Diin*) tends to be local, partial, and limited in perspective (Abdullah, 2010). To grasp the social realities of religion, especially in relation to disability, it is important to incorporate interdisciplinary approaches such as sociology (*sosiologiyyah*), anthropology (*antrupologiyyah*), culture (*tsaqafiyyah*), and history (*tarikhiyyah*) (Abdullah, 2012; Waston, 2016).

In addressing contemporary social issues like human rights and religious pluralism, the *Dirasat Islamiyyah* approach, which integrates sociological and religious anthropological perspectives, offers a more contextual and dynamic understanding compared to classical Islamic studies (Moleong, 2020). This study applies this approach to examine how Islamic views on the rights of persons with disabilities—such as their access to education, healthcare, and employment—interact with the lived social realities faced by these individuals.

Muhammadiyah, as a progressive Islamic movement, has been committed to social enlightenment (*tanwir*) aimed at alleviating humanitarian problems including poverty,

ignorance, and discrimination (Mallisa', 2021). Its Community Empowerment Council (MPM) actively provides assistance to persons with disabilities, reflecting Muhammadiyah's mission to promote justice, dignity, tolerance, and pluralism (Aisyah, 2016).

Similarly, Christian organizations advocate for peace and protection of persons with disabilities grounded in Biblical teachings, emphasizing the role of Christian education not only in formal settings but also within family and community contexts (Mallisa', 2021; Wenno, 2020).

Various advocacy models exist for addressing disability: the medical model, which views disability as individual functional limitation; the charity model, which emphasizes compassion and assistance; and the social model, which frames disability as a societal issue requiring inclusive services (Ro'fah, 2015; Oliver & Barnes, 2012). To bridge debates between medical and social approaches, the social-relational model integrates medical sociology with social perspectives, acknowledging both individual impairments and societal barriers (Mellati, 2016; Reindal, 2008).

This research aims to explore how socio-religious organizations in Yogyakarta—specifically MPM PP Muhammadiyah, YAKKUM, and YAKETUNIS—advocate for persons with disabilities using these models, and how their advocacy aligns with religious teachings and social realities.

B. METHOD

This study employs a qualitative research design to gain an in-depth understanding of advocacy practices for persons with disabilities by socio-religious organizations in Yogyakarta.

Research Design and Approach

This study employs a qualitative descriptive design to explore the intricate dynamics of disability advocacy within socio-religious frameworks. By focusing on the lived experiences and organizational strategies in Yogyakarta, this approach allows for a nuanced understanding of how religious values are translated into social action (Braun & Clarke, 2006; Creswell, 2018; John W. Creswell, 2013).

Research Setting and Participant Selection

The study was conducted at three prominent socio-religious organizations in Yogyakarta: the Community Empowerment Council of Muhammadiyah (MPM PP Muhammadiyah), the Islamic Blind Welfare Foundation (YAKETUNIS), and the Christian Foundation for General Welfare (YAKKUM). These sites were selected due to their long-standing reputation and diverse theological foundations in disability service.

Participants were recruited through purposive sampling, specifically utilizing a snowball sampling technique. This method was essential to identify "information-rich" cases within the specialized niche of religious-based advocacy. Given that advocacy for persons with disabilities often involves specific internal networks and sensitive theological interpretations, snowball sampling allowed the researcher to reach key informants—from strategic directors to community organizers—who possess deep institutional memory (Noy, 2008).

A total of nine informants participated in the study (three from each organization). Although the sample size is modest, thematic saturation was achieved as the data reached a point of redundancy where no new significant themes regarding advocacy models or religious perspectives emerged. In qualitative inquiry, the depth of insight and the quality

of the informant's experience are prioritized over statistical representativeness (John W. Creswell, 2013).

Data Collection and Triangulation

Primary data were gathered through semi-structured, in-depth interviews. The interview protocol focused on three core pillars: (1) organizational advocacy strategies, (2) theological interpretations of disability, and (3) the practical impact on beneficiaries (Guba & Lincoln, 1994; Lincoln, Y. S. and Guba, 1985).

To ensure trustworthiness and data validity, the study employed source triangulation by cross-referencing interview data with secondary sources, including internal organizational documents, annual reports, relevant literature, and media publications. This triangulation process served to mitigate researcher bias and provide a comprehensive view of the advocacy landscape.

Table 1. Profiles of Research Informants and Institutional Affiliations

No	Informant	Institution	Position
1	A	YAKKUM	Director
2	B	YAKKUM	Community Organizer
3	C	YAKKUM	Beneficiary
4	D	MPM Muhammadiyah	PP Division coordinator
5	E	MPM Muhammadiyah	PP Community Organizer
6	F	MPM Muhammadiyah	PP Beneficiary
7	G	YAKETUNIS	Director
8	H	YAKETUNIS	Community Organizer
9	I	YAKETUNIS	Beneficiary

Data Analysis

Data were analyzed using thematic analysis. The process involved transcribing the interviews, conducting initial coding, and identifying recurring patterns across the three organizations. The analysis focused specifically on mapping how religious doctrines intersect with social inclusion practices and identifying the specific advocacy models utilized by each institution.

Ethical Considerations

Ethical integrity was maintained throughout the research process. Informed consent was obtained from all participants prior to data collection. To protect the privacy of the informants, particularly the beneficiaries, all data were anonymized using coded identifiers (e.g., Informant A, B, C) and stored in a secure, password-protected database.

Research Limitations

The authors acknowledge that the sample size of nine informants may limit the generalizability of the findings to broader or non-religious contexts. However, the study aims for transferability rather than generalizability, providing a detailed "thick

description" that allows other researchers to determine the applicability of these findings to similar socio-religious settings.

C. RESULTS

Profile Religious Social Organization

While persons with disabilities are accompanied by religious social organizations, YAKKUM accompanies people with physical and mental disabilities, YAKETUNIS accompanies people with visual and physical disabilities, and MPM PP Muhammadiyah accompanies several types of people with disabilities such as physically disabled, deaf and mentally disabled.

No	Social organizations	religion	Variety Disability
1	YAKKUM		Physical and mental disability
2	YAKETUNIS		Physical blind disability
3	MPM PP Muhammadiyah		Variety disability (physical and mental)

YAKKUM started from hospital health services, since 1995 YAKKUM which was initiated by the Synod of several Javanese Christian churches was established for health services for healing, so the YAKKUM Hospital was established as a rehabilitation center for physical disabilities. Since the Al-Maata Declaration in 1970, international meetings have stated that health problems are not a problem of not being sick, but a social problem for people who are sick not because of getting an infection but because of the infection of injustice in society. So from now on, YAKKUM has also carried out a social assistance movement. At first the focus was on mentoring people with physical disabilities, but since Law No. 8 of 2016 YAKKUM has started to include mentoring for mental disabilities. The assistance provided by YAKKUM is not exclusive to one religion, but opens for various religions to be given assistance, both health and assistance.

The establishment of YAKETUNIS in 1994 was inspired by the Qur'an QS Abasa, that Muslims must support children with disabilities. The idea started with a blind physically disabled person who felt concerned about the condition of the visually impaired who had not yet received much dignity. The YAKETUNIS program of activities is more focused on education for persons with visual impairments, both formal and non-formal, from the elementary, junior high to senior high school levels.

Meanwhile, the Muhammadiyah Central Leadership Community Empowerment Council (MPM PP Muhammadiyah) for the assistance program for persons with disabilities since 2015 has a vision of developing the function of community empowerment in the development of farm workers, fishermen and dhu'afa'-mustah'afin groups including persons with disabilities. Although since the founding of Muhammadiyah in 1912, the spirit of Al-Ma'un Theology and General Affair Helper (PKU) is to create a just, prosperous and civilized social life. The mentoring program focuses on community building activities for people with disabilities by initiating the formation of Savings and Loans Cooperatives (KSP). The Muhammadiyah organization is a social organization with a voluntary system, so in assisting MPM PP Muhammadiyah recruits

several volunteers from young people to become community companions for people with disabilities.

Social Religious Advocacy Program

YAKKUM since its inception has initiated health services by establishing a rehabilitation hospital for physical disabilities. Since 2016 he has provided assistance for mental disabilities. YAKKUM provides skills for students who stay in dormitories, such as border skills, Jahir, massage, wheelchair workshops, and others. Networking with fellow social organizations to encourage policy advocacy in the fulfillment of the rights of persons with disabilities. Such as the birth of the village regulation policy (PERDES) for inclusive education to pursue package A in the village.

Meanwhile, YAKETUNIS uses school education, which is to organize formal education by establishing schools, including SD, SLB, MTS, PGA LB NA. A special school for the visually impaired with a model in a dormitory. For elementary school students go directly to the YAKETUNIS SLB, while for junior and senior high school students only provide dormitories, while formal education can continue in public or private schools. In addition to YAKETUNIS' flagship program, they are Artwork, having a tambourine and musical team, owning and publishing the braille Qur'an. For the advocacy program, together with the Yogyakarta organization, we encourage the government to install sounds at every traffic light to help blind people with disabilities cross the road.

MPM PP Muhammadiyah provides assistance to communities with disabilities by forming a Savings and Loan Cooperative (KSP) for Banks with Disabilities. Conduct regular studies once a month and conduct policy advocacy with other community organizations to meet the needs of persons with disabilities. The majority of people with disabilities from the three institutions felt happy and proud when they joined these institutions and organizations. They feel more valued as human beings, that people with disabilities are recognized in society, both in terms of economy, education and work. As stated by beneficiaries of persons with disabilities from KSP Disability Bank MPM PP Muhammadiyah:

"The advantages of having KSP for Disabled Banks make it easier to access funds, additional funds, easy to borrow compared to outside banks, disabled banks have security, it is difficult to access funds from outside". (F, MPM PP Muhammadiyah, 11-2,B)

A part from that, students who live at YAKETUNIS also gave testimonies that they enjoy getting new knowledge and new knowledge, feeling valued and considered there. Interview with Yaketunis Students:

"Assistance from the Koran or Koran program, YAKETUNIS provides a TPA program every Sunday, Thursday, Friday, English language activities, morning sermon or prayer training and fiqh studies and attends". (I, YAKETUNIS, 25-2, B)

Satisfaction with the services provided by YAKKUM was also expressed by several informants as follows: Yakkum service recipients:

"...taking the course at YAKKUM, I am happy to have acquired sewing skills and the MBSI group was formed, in YAKKUM to support them in studying...because it is important for people with disabilities. (C, YAKKUM, 25-1,B)

D. DISCUSSION

The Concept Integrating Religious and Sosial Sciences

Analysis of the three socio-religious organizations reveals a shared commitment rooted in religious ideology to advocate for and support vulnerable groups, particularly persons with disabilities. Religion universally emphasizes compassion, care, and advocacy for the weak as an essential expression of faith. This perspective aligns with Amin Abdullah's concept that religion transcends mere ritual worship to encompass *social worship*—integrating religious understanding with social sciences to address real-life social issues (Abdullah, 2010; Abdullah, 2012; Anshari et al., 2021; Masyitoh et al., 2020; Waston, 2016).

This integration can be visualized as an intersection—similar to a Venn diagram—between religious values and social scientific understanding, which together generate a compelling imperative for assistance and advocacy for persons with disabilities.

Recognizing this convergence, all religions acknowledge that providing support and advocacy for persons with disabilities is not merely optional but a moral and social obligation. As Amin Abdullah (2010) emphasizes, religious understanding must move beyond the textual or *bayani* level to include *burhani* (rational thought) and *irfani* (empathetic insight), which calls for sharing in the experiences and sufferings of others—especially those who are marginalized or vulnerable, such as persons with disabilities. This holistic religious cognition thereby reinforces and legitimizes advocacy efforts as a vital religious-social praxis.

The Concept of Advocacy for Persons with Disabilities According to Religious Social Organizations

From the three socio-religious organizations, it can be seen that there is a similarity in the spirit of differentiation and advocacy initiated by the spirit of religious ideology. Religion recommends helping, deceiving and advocating for the weak, especially for people with disabilities. This religious view is in accordance with the concept presented by Amin Abdullah that religion is not only performing ritual worship but also must be accompanied by social worship, understanding integration and interconnection between understanding religious and social sciences here meet.(Abdullah, 2012)(Abdullah, 2010)(Anshari et al., 2021)(Masyitoh et al., 2020)(Waston, 2016)

So it can be described as a Venn diagram or a meeting between religious and social sciences which results in the need for assistance and advocacy for persons with disabilities as follows:



Figure 1. The Intersection of Religious and Social Dimensions in Disability Advocacy

The figure depicts the integrated model of disability advocacy, arising from the nexus of religious values and social responsibility. It highlights how spiritual teachings and community interactions coalesce to form a unified platform for promoting the rights and inclusion of persons with disabilities through shared ethical commitments and collaborative social interventions."

When all religions understand this concept, providing assistance to persons with disabilities has become a must, because as stated by M Amin Abdullah (Abdullah, 2010) (Siswanto, 2015) that understanding religion is not only textual or bayani but requires burhani (thoughts) and irfani which is to share what other people feel, especially for the weak, including people with disabilities.

B. The Role of Religious Social Organizations in Advocating for Persons with Disabilities

Detail the activities of the three organizations can be seen in the following table:

No	Social religion Organization	Activity
1	YAKKUM	<p>Orphanages for students who stay in the hostel receive training in embroidery, sewing, wheelchair workshops, acupuncture massage, etc</p> <p>Community assistance, to assist mental disability groups in obtaining their rights, such as getting proper education and work, getting access to health insurance, and other advocacy programs.</p> <p>There is a mini market for students who have been trained in business practice.</p>
2	YAKETUNIS	<p>Education: SD, SLB, MTS, PGA LB NA. A special school for the visually impaired with a model in a dormitory. For elementary school students go straight to school d SLB. Meanwhile, for junior and senior high schools, they can stay in</p>

		<p>boarding schools at MTS or can study outside YAKETUNIS as well as for senior high schools.</p> <p>YAKETUNIS' flagship programs are as follows: Works of art, has a tambourine and musical team, owns and publishes the bryle Koran.</p> <p>For advocacy programs, together with Yogyakarta organizations, we encourage the government to install sounds at every traffic light to help blind people with disabilities cross the road, but it's not working yet.</p>
3	MPM PP Muhammadiyah	<p>Advocating for disability by using a volunteer recruitment system, because this organization is in the form of an association organization, so it is not like a foundation where every administrator can stand by in the office and provide assistance. Mentoring is actually carried out by volunteers who have been trained by MPM PP Muhammadiyah, the forms of this advocacy program are:</p> <p>Established a Savings and Loans Cooperative (KSP) for Banks with Disabilities, intended so that people with disabilities can access funds for their business development, while there is currently no financial institution that specializes in disability.</p> <p>Apart from that, the advocacy carried out is policy advocacy, MPM PP muhamamdiyah with a network also contributes to pushing for the Disability Law both in the Province and in the Yoyakarta City-Regencies.</p>

The funding programs of the three socio-religious organizations are varied, YAKKUM obtains funds from donors, foreign donor agencies, churches and individuals. YAKETUNIS from donors and tuition fees for students who go to school and live in dormitories. While MPM PP Muhammadiyah.

No	Social Religion Organization	Funding
1	YAKKUM	Funding obtained by the YAKKUM foundation from donors, either foreign donor agencies, from churches or from individuals
2	YAKETUNIS	Funding for the YAKETUNIS foundation program from donors and tuition fees for students who study and live in YAKETUNIS Dormitory.
3	MPM PP Muhammadiyah	Donors and philanthropy

The financing model carried out by the three diverse institutions and organizations if it is associated with model theory, the charity model approach(Ro'fah, 2015)(Morris, 1991) is still strong in coloring the three institutions, only one institution has started a business for financing organizations, YAKKUM by creating a mini market to accommodate the work of YAMMKUM students. Meanwhile MPM PP Muhammadiyah has also sold the work assisted by the disabled group during Muhammadiyah activities. The finishing program for the sustainability of this institution is very necessary to do, because institutions and organizations will not be able to rely on donors.

The approach used by the three institutions namely YAKKUM, YAKETUNIS and MPM PP Muhammadiyah is different, each has its own characteristics in conducting mentoring programs for people with disabilities. If you look at the mentoring model carried out by the three institutions, it can be seen that the mentoring model carried out by YAKETUNIS is still using the carity model approach, not using the social model approach(Ro'fah, 2015)(Morris, 1991). YAKKUM has used a medical model approach(Ro'fah, 2015)(Morris, 1991) and a social model(Ro'fah, 2015)(Morris, 1991) while MPM PP Muhammadiyah uses a social model theory(Ro'fah, 2015)(Morris, 1991), namely the disability.

The Importance of Integrating Different Models and Networks

The approaches and advocacy carried out by the three organizations are still partially with their respective networks. The approach model used is also not all use all models. If you look at the needs of people with disabilities, the importance of the three approaches, namely the medical model, charity model and social model, then the social relational model(Jakarta, 2016)(Reindal, 2008) is an important alternative in assisting people with disabilities. Networks in providing assistance and advocacy are very important to achieve maximum results according to the needs of persons with disabilities and their rights, this is very relevant to the theory of social relational model[18][23]. The social relational model approach(Jakarta, 2016)(Reindal, 2008) is very important to do by building a multi-stakeholder network from policy makers, academics, social organizations and cultural assistance, namely to families and the community. This multi-model and network approach can be described as follows:

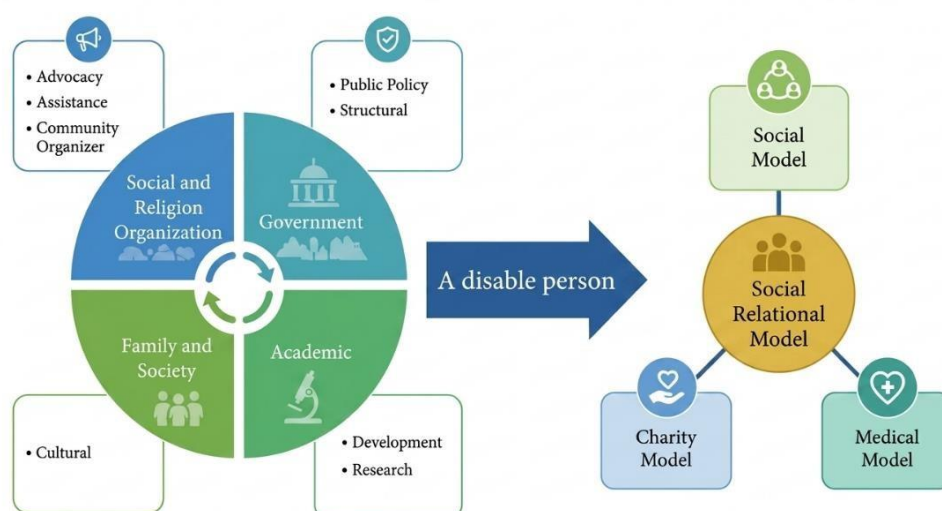


Figure 2. Conceptual Framework of Disability Advocacy Across Social Sectors

The conceptual framework depicted in the figure illustrates the multi-dimensional ecosystem surrounding a person with a disability, centered on the Social Relational Model. This model functions as a theoretical synthesis, integrating the Social, Medical, and Charity models to provide a more holistic understanding of disability that transcends mere clinical or philanthropic perspectives. On the systemic level, the framework identifies a quaternary synergy between key stakeholders: government institutions responsible for structural policy, academic entities driving evidence-based research, social and religious organizations facilitating advocacy, and the family unit which provides the immediate cultural and social context. Collectively, these domains form a dynamic cycle of support that influences the individual's environment. By positioning the person with a disability at the intersection of these institutional stakeholders and theoretical paradigms, the framework advocates for an integrated approach where systemic inclusion and personal empowerment are achieved through the convergence of policy, research, and community-driven social reform.

Implementation Of Inclusive Education In Socio-Religious Organizations

In the organization of social religion, they are not exclusive in providing assistance, they are not picky about what religion they will be accompanied, all religions that they must be people with disabilities are so the organization is advocating. As in YAKKUM, in fact, many people with disabilities who practice Islam are accompanied both from the medical and social sides, trained in skills to be independent and given assistance with walkers for people with disabilities. This shows that inclusive education has been carried out by several social organizations.(Larassati, 2020; Sudarto, 2017)

Another study reported that when there was an impact of the eviction of music groups with disabilities, MPS PWM DIY not only provided social assistance, but also fought for the rights of disability groups through a cross-sectoral collaborative approach and encouraged inclusive policy changes. His findings can serve as an example for other organizations and strengthen the disability advocacy movement in Indonesia.(Farid et al., 2024)

CONCLUSIONS

This study concludes that socio-religious organizations such as MPM PP Muhammadiyah, YAKKUM, and YAKETUNIS, effectively translate theological doctrines into transformative advocacy for persons with disabilities. The findings reveal that relying on a single advocacy framework is insufficient; while the charity model provides compassion and the social model secures rights, the medical model remains necessary to address specific functional needs. The research highlights the social-relational model as the most effective framework, as it bridges the gap between individual impairment and societal inclusion. By integrating religious values with interdisciplinary approaches specifically moving from textual (*bayani*) to empathetic (*irfani*) praxis these organizations provide a blueprint for "social worship" that upholds human dignity. For the field of Islamic education, this synergy offers a strategic model for developing inclusive curricula and cross-sectoral networks involving government, academia, and

the community to ensure sustainable and holistic rights fulfillment for persons with disabilities.

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