



## **Fundraising Innovation in Mosque Development through a Meat Subsidy Program on Lombok Island**

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### Abstract

This paper aims to explain that the existence of a mosque is not merely as a place for performing daily prayers, but also as a space for fostering community welfare. This study employs a qualitative method with a case study approach. Data collection focuses on in-depth interviews, direct observation of the meat subsidy program conducted during the holy month of Ramadan in 2025, as well as documentation from relevant literature, interviews, and program records. The study examines fundraising innovation in mosque development through a beef meat subsidy program implemented during the holy month of Ramadan. Al Muhajirin Mosque, located in Teliah Hamlet, South Sakra Village, Sakra District, East Lombok Regency, West Nusa Tenggara, initiated a program by utilizing mosque construction funds to purchase beef, which was then subsidized for the local community. The meat could be purchased through installment payments, with the payment deadline extending until the beginning of the following Ramadan. This initiative demonstrates that the mosque does not solely function as a religious space for congregational worship, but also serves as an institution that contributes to the socio-economic welfare of the community, even though the impact generated is not yet significantly large.

### **ARTICEL INFO**

#### Articel history:

Received 09, 09, 2025

Revised 30, 09, 2025

Accepted 09, 12, 2025

Available online December 12, 2025

Keywords: *Fundraising, Mosque Development, Meat Subsidy Program.*



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## **INTRODUCTION**

Ramadan is a month eagerly anticipated by Muslims. In addition to being a period in which the rewards for worship are multiplied, Ramadan is also regarded as a month of social and economic blessings, marked by increased production and consumption within society. The intensification of economic activities during this period leads to a higher demand for production, which consequently affects the availability of economic commodities. In accordance with basic economic principles, an increase in public demand for certain commodities requires a corresponding increase in supply. However, when supply is unable to meet this rising demand, the availability of goods becomes limited, resulting in price increases in the market. (Zahra et al., 2023).

The limitation of production amid increasing levels of consumption during the month of Ramadan is not a new phenomenon. Essential goods related to household needs such as chili, onions, meat, and other food commodities as well as clothing items, often experience significant price increases. Cultural practices, including the preparation of special meals for iftar and suhoor and the tradition of wearing new clothes during Eid al-Fitr, constitute major factors contributing to inflation. This phenomenon aligns with the principles of demand-pull inflation, where rising consumer demand exceeds available supply, leading to upward pressure on prices. (Nurzana & Novrianti, 2024).

The phenomenon of rising prices of economic commodities during the month of Ramadan is not new and is often described as a recurring economic cycle. This condition is explained by Rokhefi Priyo Santoso, a lecturer in the Development Studies Program at Universitas Islam Indonesia, who states that inflation in Indonesia occurs as a cyclical economic phenomenon driven by increased aggregate demand prior to and during Ramadan. Similar inflationary patterns are also observed during other major religious and public holidays, such as Christmas and the New Year. (Zahra et al., 2023).

Amid rising commodity prices during the period leading into and throughout the month of Ramadan, the continuous need for basic food supplies remains essential for society. However, the increase in commodity prices places a significant burden on lower- and middle-income communities, making it difficult for them to afford certain food items. One such commodity is beef, which also experiences a price increase during Ramadan. According to a report published by *Tvonenews.com*, the price of beef during Ramadan increased from IDR 125,000 per kilogram to IDR 130,000 per kilogram. Although the price increase is not substantial, the fundamental issue lies in the fact that not all segments of society are able to consume beef during the holy month of Ramadan.

This condition is also experienced by communities on Lombok Island, where the majority of the population is Muslim; nevertheless, not all members of society are able to enjoy nutritious meals during the holy month of Ramadan, particularly meat-based dishes. Lombok Island is widely known as the "Island of

a Thousand Mosques” (Suprpto, 2020), a designation that positions mosques not merely as symbolic religious landmarks but also as institutions that address spiritual, social, and economic concerns within the community. For instance, in Yogyakarta, Jogokariyan Mosque has implemented a free iftar program which, in turn, has contributed to the revitalization of local micro, small, and medium enterprises (Widodo, 2025). Therefore, in Lombok there are many mosques that play roles similar to that of Jogokariyan Mosque, one of which is the Lombok Islamic Center.

Based on this background, the author seeks to examine the position of the mosque not merely as a place for performing ritual prayers, but also as a space where other forms of worship can be carried out that have tangible impacts on improving community welfare, particularly during the holy month of Ramadan. In this regard, the study focuses on a specific program implemented at Al-Muhajirin Mosque, located in South Sakra Village, Sakra District, East Lombok Regency. Every year during the holy month of Ramadan, the mosque organizes a “beef meat subsidy” program that serves at least two interrelated purposes and benefits for both the community and the mosque. First, the program provides subsidized or low-cost beef to local residents, with flexible installment-based payment options, enabling a wider segment of the community to enjoy meat during Ramadan. Second, the program also functions as a fundraising mechanism to support and enhance the mosque’s construction and development process.

## **METHOD**

The research method employed in this study is a qualitative approach with a case study design. The study focuses on fundraising innovation in mosque development through a meat subsidy program implemented at Al-Muhajirin Mosque, South Sakra Village, Sakra District, East Lombok Regency, West Nusa Tenggara. The scope of the analysis is directed toward the implementation of the program during the holy month of Ramadan in 2025, with the aim of gaining an in-depth understanding of its management practices, strategic approaches, and socio-economic impacts on mosque congregants and the surrounding community. A qualitative approach was chosen because it allows for the exploration of meanings, motivations, and experiences of the actors involved in the program, thereby producing a more comprehensive understanding of community-based fundraising practices (Ramadhan, 2021).

Data collection techniques include direct observation of the meat subsidy program in the field, in-depth interviews with mosque administrators as program implementers, and documentation in the form of archives, activity records, and supporting literature. In addition, this study incorporates a literature review by employing Emile Durkheim’s theory of social solidarity as an analytical framework to understand the practices of togetherness and mutual cooperation that emerge from the program. Data analysis was conducted through the stages

of data reduction, data display, and conclusion drawing or verification, enabling the systematic organization of data to identify patterns, meanings, and the relevance of this fundraising innovation to mosque development and the strengthening of community social solidarity (Abdussamad & Sik, 2021).

## **RESULT AND DISCUSSION**

### **Characteristics of Village Communities**

It is important to further examine the behavior and characteristics of a community, as this provides insight into the actions they undertake (Umanailo, 2023). Every society is shaped by its culture, traditions, ideological systems, beliefs, and regulatory frameworks, which collectively serve as guidelines for social life. Therefore, understanding the behavior of rural communities is particularly crucial, especially in this study, which focuses on the community of South Sakra Village, Sakra District, East Lombok Regency, West Nusa Tenggara Province (NTB). To better understand the meat subsidy program at Al-Muhajirin Mosque, it is necessary to examine the characteristics of the local community more closely. Rural communities are commonly associated with strong cultural ties, deeply rooted traditions of mutual cooperation (*gotong royong*), and a high level of religious commitment and social solidarity. From an analytical perspective, this study draws upon the theory of social solidarity proposed by the French sociologist Émile Durkheim (1858–1917). According to Durkheim, solidarity refers to the behavior of individuals or communities manifested in forms of mutual loyalty and collective commitment toward shared goals, grounded in common interests and reinforced through emotionally experienced social relationships (Fatoni, 2024).

In other words, social solidarity refers to a form of togetherness in which members of a society collectively work toward shared goals, grounded in loyalty that emerges from a sense of communal belonging. Durkheim categorizes society into two types of social solidarity: mechanical solidarity and organic solidarity. Mechanical solidarity refers to a form of social cohesion based on similarities in collective consciousness shared among individuals, including common values, beliefs, and patterns of behavior. The characteristics of societies with mechanical solidarity include shared beliefs, ideals, commitments, homogeneity, and similar moral thoughts and actions. Such societies are often identified with rural communities, where social cohesion is maintained through strong collective norms. The primary social control mechanism in mechanically solidary societies is repressive law, characterized by strict rules that exert pressure on individuals to conform. Violations of these norms are typically met with severe sanctions. Mechanical solidarity thus reflects a social structure marked by strong social bonds, collective involvement, and a high degree of communal integration (Marwah et al., 2023).

In contrast, organic solidarity represents a form of social cohesion based on functional interdependence among individuals or groups who possess diverse

roles and interests. Although members of organically solidary societies coexist within the same social space, their actions are largely guided by personal, functional, and pragmatic considerations. Social order in such societies is regulated by formal rules and agreements; however, these norms are generally less rigid than those found in mechanically solidary societies. Organic solidarity emphasizes individual choice and autonomy, where individuals are relatively free to make decisions and bear personal responsibility for their actions. This type of solidarity is commonly associated with urban societies, in which social integration is primarily shaped by differentiated roles and the pursuit of individual interests rather than collective homogeneity. (Oktavia, 2023; Safitri, 2023).

Based on Durkheim's perspective on mechanical and organic solidarity, when contextualized within the meat subsidy program implemented at Al-Muhajirin Mosque in South Sakra Village, Sakra District, East Lombok Regency, West Nusa Tenggara Province (NTB), the community can generally be categorized as a society characterized by mechanical solidarity, as it predominantly reflects the features of a rural community. Within the implementation of this subsidy program, community members collectively demonstrate mutual trust that is naturally established through shared social life and close communal relations. This collective orientation is evident in the process of mosque construction, where local residents actively participate in mutual cooperation (*gotong royong*) without formal directives or mandatory instructions from mosque administrators. Instead, participation emerges voluntarily through individual initiative, reflecting a strong sense of collective responsibility and social cohesion.

Activities based on *gotong royong* clearly illustrate the characteristics of mechanical solidarity, as they demonstrate that members of the community are strongly bound by a sense of togetherness and collectivity. Programs such as the beef subsidy initiative implemented during the holy month of Ramadan are carried out collectively, encompassing all stages from deliberative meetings to decide on the purchase of cattle, the procurement process, slaughtering, and the distribution of meat each of which is conducted through mutual cooperation. In this context, mutual trust and the willingness to act for the collective interest are strongly emphasized. Durkheim asserts that societies characterized by mechanical solidarity prioritize collective interests over individual ones. Accordingly, the community of South Sakra Village is bound by collective norms, marked by homogeneity, shared commitments, and communal activities oriented toward the common good.

The community of South Sakra Village, particularly those residing in the vicinity of Al-Muhajirin Mosque, demonstrates a high level of mutual trust. The implementation of the meat subsidy program during the holy month of Ramadan is not driven by personal interests or individual profit motives. Instead, it is

grounded in a shared collective consciousness that encourages communal participation, including the organization and execution of the beef subsidy program through *gotong royong*. All community members involved in the program participate on a voluntary basis and receive no financial compensation. Their engagement stems from a sense of togetherness and collective responsibility. The beef subsidy program not only benefits the mosque by supporting its development but also provides tangible advantages for the surrounding community, reinforcing social cohesion and mutual welfare.

Accordingly, when community programs are implemented in South Sakra Village, they are carried out on the basis of togetherness and *gotong royong*. This stands in contrast to organically solidary societies, which tend to emphasize individual interests and are more commonly associated with large urban settings. Rural communities, by contrast, hold a strong conviction in collective living, and therefore the construction of mosques as places of worship is undertaken through communal effort. It is important to note that the residents of Teliah Hamlet have built Al-Muhajirin Mosque gradually over time, without engaging in practices such as public street fundraising or soliciting donations in public spaces. For the community, building the mosque independently through voluntary participation and collective solidarity is considered preferable, even though the process requires a considerable amount of time.

### **Mosque Construction Based on Beef Subsidies**

To construct a mosque, communities inevitably require substantial financial resources. Generally, communities prepare formal proposals and submit them to government institutions, influential elites, or specific organizations in order to obtain financial assistance for mosque construction (Gusnita & Rahardi, 2020). Another common approach involves collecting regular or periodic contributions from community members in predetermined amounts to support construction costs. In addition, an alternative method for securing construction funds is for the community to develop and implement innovative programs designed specifically to generate financial resources for mosque development.

In this final aspect, Al-Muhajirin Mosque implements a program aimed not only at generating funds for mosque construction but also at providing tangible benefits to the community during the holy month of Ramadan, namely the “beef meat subsidy program.” This program is conducted annually and has become a longstanding tradition that is continuously passed down among the residents of Teliah Hamlet, South Sakra Village. Indeed, similar programs are commonly implemented by mosques across various hamlets in Sakra Village, indicating that this practice is not exclusive to Al-Muhajirin Mosque. Therefore, the “beef meat subsidy program” during the holy month of Ramadan can be understood not merely as an isolated initiative, but rather as a cultural practice embedded within the social life of the South Sakra Village community.

Mosque activities in South Sakra Village, particularly at Al-Muhajirin Mosque in Teliah Hamlet, which provide meat subsidies to the community during the holy month of Ramadan, serve an important dual purpose. These activities contribute materially to the accumulation of funds for mosque construction while simultaneously benefiting the community by enabling residents to access beef at more affordable prices amid the high cost of meat during Ramadan. Based on an examination of the meat subsidy program at Al-Muhajirin Mosque during Ramadan in 2025, information obtained directly from a mosque administrator (Muksin) indicates that during the fasting month of 2025, Al-Muhajirin Mosque allocated a capital fund of IDR 24 million for the purchase of two cattle. The cattle were slaughtered one day, and in some cases two days, prior to Eid al-Fitr. After slaughtering, the meat was weighed and divided into several portions, each weighing approximately 10 kilograms, consisting of bones, meat, and other parts. These portions were then packaged as individual groups and sold at a fixed price of IDR 1 million per group as part of the subsidy scheme.

In the previous year, a total of 29 groups were formed, resulting in total revenue of IDR 29 million obtained by the mosque from the sale of beef portions, including bones. Meanwhile, the prices for the cattle heads and hides were calculated separately: each cattle head was priced at IDR 250,000, and each hide was also sold for IDR 250,000. Consequently, the combined revenue from the heads and hides of the two cattle amounted to IDR 1 million. Overall, the maximum total revenue generated from the sale of the two cattle by Al-Muhajirin Mosque reached approximately IDR 30 million, derived from an initial capital investment of IDR 24 million for purchasing the cattle. It is important to note that each group received 10 kilograms of beef at a price of IDR 1 million, which means that the effective price per kilogram was approximately IDR 100,000. When compared to the market price of beef, which reached around IDR 130,000 per kilogram, the subsidized meat was clearly more affordable. Moreover, purchases made through the beef subsidy program at Al-Muhajirin Mosque were not required to be paid in full immediately. Instead, payments could be made in installments, with the latest deadline extending until the following Ramadan.

The formation of group members is relatively flexible, provided that each group appoints a group leader who is responsible for coordination and accountability. In practice, regular meetings are consistently held at the mosque after Friday prayers, where community members engage in collective deliberation (*musyawarah*). During these meetings, decisions are made regarding who will first seek suitable locations for purchasing cattle that are both affordable and of good quality, as well as other related matters. Following the deliberation process, community members particularly those serving as mosque administrators proceed to purchase the cattle. Several days prior to Eid al-Fitr, announcements are made through the mosque's loudspeaker system to inform residents of the scheduled slaughtering day. On the following day, community members

collectively participate through *gotong royong* in the slaughtering process and the distribution of the beef.

In the fundraising innovation program in the form of a beef meat subsidy implemented at Al-Muhajirin Mosque in Teliah Hamlet, South Sakra Village, Sakra District, East Lombok Regency, West Nusa Tenggara (NTB), the benefits can be observed in two main aspects: first, the benefits received by the community; and second, the benefits gained by the mosque.

**Benefits to society;**

- a. The community is able to consume beef during the holy month of Ramadan and in the period leading up to Eid al-Fitr at a more affordable price.
- b. Community members can purchase beef through collective deliberation at the mosque, with flexible installment-based payment options.
- c. The program strengthens social solidarity through *gotong royong*, manifested in collective participation in the processes of purchasing, slaughtering, and distributing the beef.

**Benefits for Mosques;**

- a. The program contributes to increasing the mosque's cash funds, even though the financial gains are realized over a longer period of time.
- b. The mosque is able to support its construction and development without resorting to public street fundraising or soliciting charitable donations in public spaces.
- c. The mosque becomes more actively utilized during the final days of Ramadan, as activities such as communal iftar are organized, with the distributed beef also serving as part of the shared meals.

The exact time when the meat subsidy program was first initiated is unknown; however, it is evident that the activity has continued to be implemented annually up to the present day. Community members participate enthusiastically and collectively in the program without coercion or significant change in its implementation. Within the framework of mechanical solidarity as conceptualized by Émile Durkheim, the community collectively upholds shared values in pursuing common goals and prioritizes mutual cooperation in achieving these objectives. The level of social concern in mechanically solidary societies—particularly rural communities—is notably high. Therefore, in the context of the fundraising innovation program in the form of a beef meat subsidy at Al-Muhajirin Mosque in Teliah Hamlet, South Sakra Village, Sakra District, East Lombok Regency, West Nusa Tenggara (NTB), this initiative can be understood as a manifestation of collective consciousness oriented toward community welfare through shared goals and togetherness.

**Analysis**

Mosques have, by their very nature, existed from the beginning as places of worship. In a formal sense, worship in mosques can be understood as congregational prayer, as explained in the Qur'an, Surah An-Nur verse 36, which states: "In houses which Allah has ordered to be exalted and His name to be

remembered therein; He is glorified therein in the mornings and in the evenings.” Furthermore, the hadith also explains the primary function of the mosque as a place of worship, particularly for congregational prayer. As stated in the following hadith: “Whoever goes to the mosque to perform congregational prayer, each step he takes erases a sin and the next step is recorded as a good deed, both on his way to the mosque and on his return.” (Narrated by Ahmad and authenticated by Shaykh Ahmad Shakir).

There is also Surah At-Taubah verse 18, which states: “Indeed, the only ones who are worthy of maintaining the mosques of Allah are those who believe in Allah and the Last Day, establish prayer, give zakat, and fear none but Allah. It is they who are expected to be among the rightly guided.” According to the exegesis *Hidayatul Insan bi Tafsiril Qur’an* by Ustadz Marwan Hadidi bin Musa, M.Pd.I, in interpreting Surah At-Taubah verse 18, the concept of prospering or maintaining the mosque is divided into two dimensions: the outward (*ẓāhir*) and the inward (*bāṭin*). The outward dimension relates to physical aspects, such as cleanliness and comfort, while the inward dimension concerns the remembrance of Allah and Islamic symbols (*shi‘ār*), including the call to prayer (*adhan*), Friday prayer, congregational prayers, recitation of the Qur’an, remembrance (*dhikr*), worship, and other religious practices, as well as religious activities such as study circles and deepening of religious knowledge.

In addition to serving as a place of worship, the mosque is also used to strengthen social bonds (*silaturahmi*) and as a space where individuals can address and resolve problems. This is explained in many hadiths of the Prophet Muhammad, one of which states: “The Messenger of Allah (peace be upon him) used to straighten our shoulders before the prayer, then he said, ‘Straighten your rows and do not be irregular, lest your hearts become divided.’” (Narrated by Muslim, no. 432). There are many functions of the mosque beyond its role as a place of worship, ranging from serving as a venue for welcoming important guests, a place for deliberation (*musyawarah*), detention of prisoners of war, judicial proceedings, a center for seeking knowledge, to providing medical services, and many other functions (Zaman, 2023). In this regard, the mosque also functions as a platform for Muslim communities to build and strengthen social and economic welfare (Al Fattah, 2023). Historically, the mosque has served multifunctional roles and was not limited solely to congregational prayer (Darmawan & Marlin, 2020). Therefore, acts of worship such as building mosques, as well as the mosque itself, function as a platform for community-based programs aimed at assisting Muslim communities in addressing socio-economic challenges, such as the “beef subsidy” program implemented at Al-Muhajirin Mosque during the holy month of Ramadan.

Based on the data obtained above, although the mosque implemented a beef subsidy program amid high meat prices during the holy month of Ramadan, the program still generated profits that contributed additional funds for mosque

development. During the 2025 fasting month, this program was carried out using mosque-owned capital to purchase two cows at a total cost of IDR 24 million. After slaughtering and distributing the meat, the total revenue reached IDR 30 million. This resulted in a net profit of IDR 6 million, which was obtained through payments made by community members who received meat portions for example, a minimum portion of 1 kg priced at IDR 100,000 payable no later than the following Ramadan.

Clearly, the benefit for the mosque from this program lies in the increase of development funds, even though the mosque continues to provide subsidies by reducing the market price of beef from IDR 130,000 per kilogram to IDR 100,000 per kilogram. Meanwhile, the primary benefit of this program for the community is that residents are able to access subsidized beef while being allowed to pay for it on a deferred basis. Community members may repay the cost in installments through their respective group leaders, with the payment deadline set for the following Ramadan. People from all social backgrounds are able to benefit from this program; in some cases, individuals may pay as little as IDR 5,000 per week if they genuinely lack sufficient funds. To date, however, the beef subsidy program implemented at Al-Muhajirin Mosque and other mosques in South Sakra Village, Sakra Subdistrict, East Lombok Regency, has never encountered significant problems. On the contrary, the program has been perceived as highly beneficial, particularly during the month of Ramadan when commodity prices are typically high.

The program implemented at Al-Muhajirin Mosque clearly demonstrates how social welfare can be realized in a manner that benefits all parties by meeting their respective needs. The program does not merely benefit the community through subsidies, but also enables the mosque to obtain modest financial gains, even though these gains are accumulated over a long period. Nevertheless, the mosque is not oriented toward profit-making or personal interests; rather, although financial resources are required for material development, the mosque's primary significance lies not only in serving as a place for congregational worship, but also in its role in fostering social and economic life. Through the implementation of the beef subsidy program, the mosque embodies a mutually beneficial approach that strengthens both community welfare and institutional sustainability.

The main emphasis of this program is not merely on the provision of subsidized beef for short-term consumption, limited to the day of distribution or the following day. Rather, the essence of the program lies in its ability to enable community members to spend only a small amount of money at that time, or in other words, to economize and allocate their limited resources to other essential needs. Since staple food items such as meat are subsidized and can even be paid for in installments, this program demonstrates that although it is implemented on a single occasion, its social impact is highly significant. Community members

are able to enjoy nutritious meals without the fear of financial scarcity during the holy month of Ramadan, and even as Eid al-Fitr approaches, they already have food provisions to share with their families.

This program is not solely concerned with fulfilling basic dietary needs, but also with demonstrating how mosque-managed development funds can be utilized for activities that emphasize broader social utility. To date, no conflicts have arisen from the annual implementation of this program. It can be noted that the construction of Al-Muhajirin Mosque has been ongoing since 2011 and has yet to be completed. Rather than relying on the disbursement of government funds, mosque development in this area has been carried out gradually through a phased process. Nevertheless, religious and social activities such as Maulid and Isra' Mi'raj commemorations, biweekly study sessions, and programs during the holy month of Ramadan have continued to be conducted consistently.

Although many mosques may adopt similar approaches to sustaining their activities, it is important to emphasize that Al-Muhajirin Mosque was established through the collective efforts of the local community. This was guided by the local principle "*lamun tao ide pade, kembe nyewe tukang,*" which means, "if something can be done independently, there is no need to hire external workers." The community is fully aware that limited financial resources remain a major challenge; nevertheless, mosque construction has been carried out consistently and without haste. This reflects the understanding that a mosque is not merely about physical beauty, but rather about the extent to which its presence generates meaningful benefits for the Muslim community itself.

From Durkheim's perspective, this condition can be understood as a form of mechanical solidarity, namely a type of society that prioritizes togetherness based on shared interests and collective goals. A mechanically solidaristic society is characterized by the dominance of collective purpose and strong communal cohesion. The spirit of mutual cooperation (*gotong royong*) in building the mosque manifested through the beef subsidy program during the holy month of Ramadan involves all parties, from the mosque caretakers (*marbot*), mosque administrators, to those responsible for managing the distribution of beef, all of whom work collectively. This reflects a community with a high level of solidarity and social cohesion. Although, as of 2025, the construction of Al-Muhajirin Mosque has not yet been completed, the community continues to regard the mosque as a sacred place of worship. Consequently, the process of mosque construction is carried out by the community itself, through their own efforts, which are also understood as acts of worship without relying on government assistance, institutional funding, or public solicitation.

The people of South Sakra Village demonstrate a strong sense of mutual trust among themselves. In many religious activities such as the biweekly study sessions that invite a *Tuan Guru* who manages an Islamic boarding house (*asrama*) the students residing there are also invited to attend mosque-based

religious gatherings. In preparation for these events, each household in the surrounding community prepares at least two packed meals (*nasi bungkus*). Community members then gather at the mosque to attend the study session and collectively distribute the packed meals to the boarding students. In this context, the *Tuan Guru* or *Kyai* is not provided with monetary compensation for delivering the religious lecture; instead, the community collectively prepares food as a form of hospitality for the students who accompany him. Many other activities are carried out by the people of South Sakra Village to enliven the mosque; however, among these initiatives, the beef subsidy program can be considered the activity that generates the largest amount of funds, even though these funds are accumulated over a long period of time.

### **CONCLUSIONS**

The “beef subsidy” program implemented during the holy month of Ramadan at Al-Muhajirin Mosque in South Sakra Village, Sakra Subdistrict, East Lombok Regency, has proven beneficial in promoting social welfare. This program provides advantages for both the community and the mosque itself. For the community, the benefits are evident in their ability to access beef at an affordable price, with the additional flexibility of installment-based payment. For the mosque, the program serves as a means of generating supplementary funds, although the accumulation of these funds requires a relatively long period of time. Clearly, the mosque does not function merely as a venue for congregational prayer; rather, its role extends more broadly to encompass social, economic, and even political dimensions of community life.

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