

Research article | DOI: 10.71155/besari.v2.i2.137

Maslahah and Socioeconomic Growth: Distribution of Philanthropic Funds at Al-Falah Grand Mosque Sragen, Indonesia

May Shinta Retnowati^{1*} & M.Adib Hamzawi²

¹ Universitas Darussalam Gontor, Ponorogo, Indonesia

² Sekolah Tinggi Agama Islam Hasanuddin Pare, Kediri, Indonesia

* mayshinta@unida.gontor.ac.id

Abstract

Beyond its function as a place of worship, the mosque can also serve as a centre for managing philanthropic funds to support economic welfare. This study examines how economic support activities from mosque-managed funds, such as zakat, infaq, and shodaqoh, contribute to socioeconomic development and poverty alleviation. Using a qualitative descriptive method, the findings reveal that fund distribution, either institutional or individual, has adapted to technological advancements, including such a program at Al-Falah Grand Mosque, Sragen, Indonesia, to distribute rice weekly to local beneficiaries using a card-based ATM system. Despite limited resources, it contributes positively to social welfare and quality of life improvement.

Selain berfungsi sebagai tempat ibadah, masjid juga berperan sebagai pusat pengelolaan dana filantropi guna mendukung kesejahteraan ekonomi. Penelitian ini bertujuan untuk mengkaji bagaimana kegiatan ekonomi yang didanai oleh masjid, seperti zakat, infaq, dan shodaqoh, dapat mendorong pertumbuhan sosial ekonomi dan pengentasan kemiskinan. Menggunakan metode kualitatif deskriptif, hasil penelitian menunjukkan bahwa penyaluran dana dilakukan secara langsung maupun melalui lembaga, serta telah beradaptasi dengan perkembangan teknologi. Salah satunya adalah program ATM Beras di Masjid Al-Falah Sragen yang menyalurkan beras secara berkala kepada mustahiq dengan sistem kartu. Meskipun dana terbatas, program ini memberikan kontribusi positif terhadap peningkatan kesejahteraan dan kualitas hidup masyarakat sekitar.

Keywords ATM Beras; Al-Falah Sragen; infaq; masalah; socioeconomics

Article history Submitted: 22/02/2025; revised: 28/03/2025; accepted: 04/06/2025.

© 2025 by the author(s). This is an open-access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

1. INTRODUCTION

Zakat, infaq, sadaqah, and waqf are Islamic philanthropy or a configuration of Islamic generosity, which is intended for the implementer as a mediator in increasing faith in Allah, fostering a high sense of humanity, eliminating miserliness, greed, and materialism, causing life peacefulness, purifying and developing the property owned (Uyun, 2022). As for *mustahiq* (the recipients of Islamic philanthropy) is intended to help and foster to meet daily needs. This Islamic teaching is for humanity to care for and support each other, as taught in Q.S Al-Taubah verse 103 (Kementerian Agama, 2024). Infaq is one of the instruments of Islamic philanthropy that has an important role in distributing some of our wealth to those entitled to receive it (Athoillah, 2019). Unlike zakat, which should be counted with certain norms (*nisab*), infaq could be done freely. While zakat must be distributed only for *mustahiq*, infaq can be given to anyone and in any way (Faisal dkk., 2023).

The provisions of the infaq law have been stated in Islamic law, this is an order to infaq the property that we have. In giving property, it should be taken only from good property, not bad property (Ismail bin Kasir Damsik, 2000). In the al-Qur'an Surah al-Baqarah verse 267:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌ حَمِيدٌ

The verse above explains Allah's command in infaq. Infaq is not just about issuing property to be given to others. However, the property issued is the appropriate property, and even the property issued is the best property. Infaq property has no limitations or types because everything can be infaq, such as gold, silver, money, agricultural products, and so on. Everything that is infaq should be liked because it is wealth, but if we infaq something that is not good or something that we like, Allah will not give us abundant wealth (Ismail bin Kasir Damsik, 2000).

The distribution of infaq can be carried out through two activities, namely consumptive activities, such as social events, and productive activities, such as those used for the empowerment of the poor people, business development, management of the mosque system, and so on. Infaq is gathered and disseminated via various organizations and techniques (Herianingrum et al., 2024). The Indonesian National Amil Zakat Agency (BAZNAS), the Zakat, Infaq, Shodaqoh, and Waqf Institution (ZISWAF), the Amil Zakat Mosque Institution, and other organizations are among those who gather and disburse zakat, infaq, shodaqoh, and waqaf funds in Indonesia

(Nour Aldeen et al., 2022a) . Besides, the management of mosque funds will be carried out by experts with financial competence (Nour Aldeen et al., 2022b) . All forms of management of incoming funds must be carried out openly and transparently (Maulana & Fikriyah, 2020).

At Al-Falah Grand Mosque in Sragen, Indonesia, there is an ATM (automatic teller machine), which does not contain money but rice, as one of the existing programs carried out by the mosque management team (*takmir*) (Al-Daihani et al., 2025). This program is an innovation done by the mosque management to be able to enliven the mosque so that many worshipers come to the mosque; this is done to restore the role of the mosque in the time of the Prophet where the mosque can be a centre for various community activities, as in the research conducted by Amarudin and Oktaviani (2024). In addition, based on Nurhalis research (2024), it was also found that good mosque management can also prosper the congregation. The thesis of Akhirul Khasanah (2022) also supports the idea that the form of mosque management plays an important role in the development and progress of the mosque. Therefore, it is important to conduct the research by measuring the socioeconomic growth of the community around Al-Falah.

In this study, qualitative methods (Abdussamad, 2021) were used to collect primary data through interviews with mosque management team leadership and observations of objects, where researchers conducted fieldwork to observe the practice of infaq distribution. As for secondary data conducted by researchers, they were collected through supporting references from previous studies and online news as supporting data. The analysis technique of this study is based on qualitative descriptive with an inductive model; the findings in the field are studied in more depth based on masalah theories to measure socioeconomic growth for the community around Al-Falah Grand Mosque or the broader Sragen citizens. This inductive analysis reveals concrete phenomena that can be generalized.

2. RESULTS AND DISCUSSION

2.1. Al-Falah Grand Mosque Sragen

Al-Falah Grand Mosque was first established in 1956 on land donated by a sugar refinery factory, Pabrik Gula Mojo Sragen. Located on Jl. Sukowati, Kebayan 3, Central Sragen, Sragen District, Sragen Regency, Central Java Province of Indonesia, the mosque built on an area of 5,150 m², of which the building area is 1,100 m² which

enables approximately 2,000 worshippers to perform the prayers. While the mosque is open to the public 24 hours per day, it is strategically located near the main highway and close to the centre of the Sragen market so that it is easy to find and easy to use not only as a praying location but also as a resting place for travellers. Not to mention that there is also a train station right behind the mosque (Kusumo, nd).

Al-Falah Mosque is famous for being a crowded mosque; worshippers have no quiet time. If there are no worshippers from the outside community, congregational prayer activities and other mosque activities are still carried out, even if only with the mosque management (*takmir*). The Takmir consists of more than 30 professionally paid employees: security guards, cleaners, information and technology team, mosque-owned enterprises (*badan usaha milik masjid/BUMM*) managers, and other paid positions (Sragen, 2021). To lead the congregational prayer as imam, some members of the Takmir who can meet the conditions of being an imam are chosen. In addition to the paid employment, they have their own facilities provided by the mosque, including a place to live as to make it easier for them to take care of the mosque properly, with the principle of good facilities from the mosque will affect the takmir as well in helping the mosque. They even call themselves *abdi dalem* to resemble the position in a kingdom or palace, but the devotion is to serve the God Allah Almighty by managing the mosque (Wahono, interview, December 12, 2021).

2.2. ATM Beras Program to Distribute Philanthropic Funds

ATM Beras (automated teller machine to disperse rice/beras) program at Al-Falah Mosque was completed and launched in 2016. At the beginning of the program, the machines were initially used for the distribution of *raskin* (low-quality rice), with a maximum of fifteen kilograms per receiver every month, while the cost of the rice was 1,600 rupiah per kilogram (Kongginawan, 2016). The program's idea was to support one of the United Nations' Sustainable Development Goals (SDGs), namely zero hunger in underprivileged communities.

ATM Beras machines have the same size as ordinary ATMs for money, which are 60 cm × 60 cm × 160 cm, while the ATM Beras is equipped with modern, hybrid electronic devices for networks in remote areas and a control system based on M2M (Machine to Machine) or IoT (Internet of Things). Therefore, by showing an RFID (Radio Frequency Identification) card to prove the card ownership, it can issue a certain amount of rice. The working mechanism of ATM Beras is as follows: *First*, put

rice into the ATM machine with a capacity of 240-250 litres. The entire frame of the machine is made of quality material so that it is not easily damaged and rusty. *Second*, rice is taken out by bringing a card that uses RFID technology that can be read on the machine's face, the card can be pasted or brought closer to a distance of 5-10 centimetres. *Third*, the lower valve of the ATM is a rice container that will automatically open if the card is tapped on, so the container is filled open automatically, the valve will be closed, and the rice will be poured down out of the machine.

The program is distributed to those eligible for assistance (*mustahiq*), then cards are distributed accordingly. The distribution of cards is used to arrange the picking-up schedule to guarantee its efficiency. There is a *mustahiq* list consisting of *abdi dalem* of the mosque, orphaned children, low-income families, and so on. The list of *mustahiq* names, counted per family, not per individual, was also obtained from several communities to ensure wider access and fairness. The number of regular *mustahiq* at the Al-Falah Grand Mosque is no less than 100, consisting of 78 MSME members and 26 *abdi dalem* (Dinda, interview, January 20, 2022). In addition, there are *mustahiq* who are indeed worthy of receiving the fund, for example, widows who cannot meet their needs, orphans who do not have families, *musafir* on the way, and others. The *mustahiq* can apply for themselves or with the recommendation of the surrounding community.

The Rice ATM program is one of the non-cash food assistance programs, and it is used to increase the effectiveness and accuracy of program goals and support financial inclusion. The program's implementation is used as one of the programs to distribute infaq funds. This program is carried out once a week, where one *mustahiq* intake gets 2 litres of rice, and in a day, a total of 125 kg can be distributed. Pick-up can only be done on Saturdays in person at the Al-Falah Grand Mosque. Picking is done individually, even though it can be represented in some issues by including the name of the *mustahiq* to the takmir or the manager of the program.

Before distributing the rice and other funds, gathering for *mustahiq* will be carried out by reciting the Qur'an, learning the Qur'an interpretation, learning about Islam, memorizing the Qur'an verses, and so on, which can increase spirituality and religiosity. The method of distributing rice, in general, is traditionally distributed to *mustahiq* by weighing it per kilogram, putting it in a plastic bag, and distributing it from hand to hand, so it takes a long time and more energy. Other distributions can also be carried out directly to specific institutions or foundations for food staples, such as cottages, orphan foundations, and areas affected by natural disasters.

Meanwhile, in the development of rice ATM technology, it can make it easier for *amil* to distribute it. The ATM Beras program can help in saving time and speed up distribution.

Every Saturday, *amil* or the program manager fills the rice into the machine, activates the system, and records the *mustahiq* who have already taken the package. By implementing this program, *amil* should not have to hold the philanthropic funds for too long because the distribution is not carried out manually but by technological arrangements that can be automatic.

Even though it is only 2 litres of rice in a week, this is a basic need that is always needed daily. Through a routine distribution, the program can slightly ease the burden on the *mustahiq*, especially the head of the family, a livelihood fighter. The increase in the program was also carried out by the Al-Falah Grand Mosque by providing additional staples in the form of eggs. Eggs are an addition to the mosque's infaq fund for *mustahiq* as a complement and addition of nutrients.

2.3. Socioeconomic Improvement from Maslahah Perspective

The distribution of zakat, infaq, and shodaqoh (ZIS) has been determined by several reasons why it is allowed to be *mustahiq*. However, several things must be clarified about *mustahiq* because it is feared that some people will pretend to be poor enough to get zakat, infaq, shodaqoh, and waqf (Suma & Zakat, 2013). This will cause societal overlap and only concentrate on a particular area. Meanwhile, zakat, infaq, and alms can be distributed to the broader community. Infaq through rice is a unique type of infaq, a program of the al Falah mosque. This program has innovations that make it easier for muzaki/ funder to distribute infaq funds in the form of basic materials (Retnowati dkk., 2024). The raskin program had existed before in the government program of the Republic of Indonesia, this program aims to support the improvement of food security, social economy, and social protection (Tullah & Amran, 2016). While the government has provided raskin (low-quality rice) in distributing staple foods to the community, rice infaq is also distributed within communities (Nuarisa dkk., 2024).

Infaq and shodaqoh are forms of worship, namely Islamic philanthropy, which is realized to help and prosper the people. Infaq and shodaqoh have been carried out in various forms, while rice is one of the distribution forms. The rice infaq movement is distributed in various ways, including the rice ATM program. All forms of worship and their implementation cannot be separated from their purpose, which is for the

common good, as stated in the *maslahah*, which includes *dharuriyat*, *hajiyyat*, and *tahsiniyyat*. We will discuss several things about the practice of distributing infaq shodaqoh funds through the rice ATM program, as well as the provisions in *maslahah* to necessary (*dharuriyah*) form, which is called *kuliyah al-khomsah* (Khairil Anwar, 2021; Solehudin dkk., 2024).

A. Dharuriyat

Maslahah, seen in terms of *Dharuriyat*, is taken from five things that must be fulfilled. The program for distributing shodaqoh infaq funds through rice ATMs has fulfilled the five requirements (Yusuf dkk., 2022). Various programs or institutions for collecting and distributing zakat, infaq, and shodaqoh funds, whose objective is to manage other people's assets for others, must have their own way of maintaining the trust of property owners. As practised in distributing shodaqoh infaq funds through rice ATMs, trust in the custody and distribution of rice shodaqoh infaq funds from those with the right to the right is done by reporting. The report can be used as evidence that the rice has been maintained and distributed to the rightful transparently; with this, the rice is well maintained until it is in the hands of the rightful person. The trust of property owners is the main thing that will improve the welfare of the people further. This rice ATM program tends towards *hifdzu maal* (wealth protection) because a person intends to pay zakat by cleaning the property and maintaining its *halalness* (purity). *Hifdzu maal* done with infaq shodaqoh is not just entrusted to others but must have responsibility. The Rice ATM program helps the community better protect their wealth by distributing it.

B. Hajiyyat

Hajiyyat is something that, if done, will make life easier (Solehudin dkk., 2024) The rice ATM program can help the management of infaq sadaqah funds at the Al-Falah Grand Mosque, such as the distribution of infaq shodaqoh in the form of rice given to *mustahiq*, MSME members, courtiers, and the community around the mosque without having to be done in a traditional way which is distributed by visiting the *mustahiq* to their homes. When viewed from the level of *hajiyyat*, *mustahiq* gets a 3 in 1 advantage, namely being able to carry out congregational prayers in mosques, participate in recitation or *tausiah* activities, and get assistance with staple foods such as rice. Although the *mustahiq* have to make a little effort and sacrifice to go to the mosque and take time out of the rush hour in the morning, they are not harmed and even get what the *mustahiq* need.

C. Tahsiniyat

The tahsiniyyat in the rice ATM program is seen in terms of the tools used in developing increasingly sophisticated technology, from money transactions to rice transactions. Tahsiniyyat can also be seen from the benefits of using the tool, which was initially used for money, then raskin, then now with rice ATM program. This shows that humans can increase the benefits and form of good management arrangements. This program shortens the distribution time by the same amount between *mustahiq*; the picking time is limited, namely Saturday, as has been arranged by the machine system so that it is orderly. Unfortunately, the *mustahiq* who did not come did not get his right and could not take it on another day.

3. CONCLUSION

Based on the research results and discussion described above, the rice ATM program, from the view of sharia maslahah, can encourage socioeconomic strengthening. In the distribution model of zakat, infaq, shodaqoh, and waqf funds, which were initially used to distribute (raskin), rice ATM is one of the new tools. Able residents are encouraged to regularly fund raskin when they come to the mosque, while those in need directly benefit from these donations. This fosters a culture of mutual assistance, raises social awareness, and strengthens the community values of togetherness. From the maslahah perspective, found that, *firstly*, at the level of *dharuriyat*, people can be helped in fulfilling the needs of the distribution of wealth (hifdz maal) both from donors and recipients, where the distribution of this wealth is a form of faith and piety to God; *secondly*, the level of hajiyyat in the form of when they carry out worship in the mosque, indirectly they get much charity, like the 3 in 1 obtained (shalat, tausiyah, and assistance with staple foods); and *thirdly*, the benefits of using rice ATMs are a convenience in carrying out the program, so that the level of tahsiniyat can be felt, which initially the form of distribution used is in the form of money and then can change directly in the form of rice so that the accuracy of the form of infaq can be directly felt in the form of staple foods can be maximized the impact of the rice ATM program can be felt by all circles, both from the upper class can share the wealth and the lower class can increase their socioeconomic value.

REFERENCES

- Abdussamad, Z. (2021). *Metode Penelitian Kualitatif* (P. Rapanna, Ed.; 1st ed.). Syakir Media Press.
- Akhirul Khasanah. (2022). *KEPENGURUSAN MASJID RAYA AL FALAH DI KECAMATAN SRAGEN KABUPATEN SRAGEN JAWA TENGAH (STUDI HISTORIS TAHUN 1956-2021 M.* UIN Sunan Kalijaga.
- Al-Daihani, M., Dirie, K. A., Muneem, A., Abdul Lateb, N., & Bouteraa, M. (2025). Islamic social finance and its potential in addressing natural disaster emergencies and advancing sustainable development goals: a proposed model. *International Journal of Ethics and Systems*. <https://doi.org/10.1108/IJOES-05-2024-0138>
- Ali, N., Anshori, Z. A., & Yasin, M. (2024). Manajemen Masjid Mardhiyyah Dalam Memakmurkan Jamaah Tetap Di Kec. Rappocini Makassar. *Jurnal Intelek Insan Cendikia*, 1(7), Article 7.
- Amin Awal Amarudin & Putri Annisa Oktaviani. (2024). Implementation of Rice ATM Management for Zakat Distribution to Mustahiq in BAZNAS Jombang Indonesia. *Dinamika: Jurnal Kajian Pendidikan dan Keislaman* 9, 9(2).
- Athoillah, A. (2019). *Zakat dan Wakaf: Konsep, Regulasi, dan Implementasi*. PT Remaja Rosdakarya Offset.
- Faisal, Y., Etty Murwaningsari, & Tatik Mariyanti. (2023). MAQASHID SHARIAH MUZAKKI'S REVIEW USING THE LATEST SEVEN DIMENSIONS. *International Journal of Economic, Business, Accounting, Agriculture Management and Sharia Administration (IJEBAAS)*, 3(4), 1285–1297. <https://doi.org/10.54443/ijebas.v3i4.1044>
- Herianingrum, S., Widiastuti, T., Hapsari, M. I., Ratnasari, R. T., Firmansyah, F., Hassan, S. A., Febriyanti, A. R., Amalia, R. C., & Muzakki, L. A. (2024). Muzakki and Mustahiq 's collaboration model for strengthening the fundraising capacity of Islamic social finance institutions during COVID-19. *International Journal of Ethics and Systems*, 40(1), 175–188. <https://doi.org/10.1108/IJOES-05-2022-0091>
- Ismail bin Kasir Damsik. (2000). *التفسير القرآن الكريم*. Maktabah Aulad Syaikh.
- kemenag. (2024). *Qur'an Kemenag*. <https://quran.kemenag.go.id/>
- Khairil Anwar. (2021). MAQASID SYARIAH ACCORDING TO IMAM AL-GHAZALI AND ITS APPLICATION IN THE COMPILATION OF ISLAMIC LAW IN INDONESIA. *Malaysian Journal of Syariah and Law*, 9(2).
- Kongginawan, B. J. R. G. (2016). *Implementasi Program Beras Miskin (RASKIN) Bagi Masyarakat Berpenghasilan Rendah Di Kelurahan Sawang Bendar Kecamatan Tahuna Kabupaten Sangihe*. Jurnal Administrasi Publik UNSRAT.
- Maulana, M. I., & Fikriyah, K. (2020). Analisis Pengelolaan Zakat, Infaq dan Sedekah Untuk Meningkatkan Ekonomi Dhuafa Pada Masjid Al-Muhajirin Perumahan

- BSP Mojokerto. *Jurnal Ekonomika dan Bisnis Islam*, 3(3).
- Mengenal Masjid Raya Al-Falah Sragen, <https://menara62.com/mengenal-masjid-raya-al-falah-sragen/> (13.20) ditulis oleh: Kusumo. (t.t.).
- Muhammad Nurcholis Mallawakkang, A. T. M. B. dengan S. A. R. F. I. D., akhir, T., Hasanuddin, U., & Makassar. (2020).
- Nour Aldeen, K., Ratih, I. S., & Sari Pertiwi, R. (2022a). Cash waqf from the millennials' perspective: a case of Indonesia. *ISRA International Journal of Islamic Finance*, 14(1), 20–37. <https://doi.org/10.1108/IJIF-10-2020-0223>
- Nuarisa, R. H., Aziz, M. A., & Retnowati, M. S. (2024). The Empowerment of Micro, Small Medium Enterprises (MSMEs) Bussiness Through Productive Zakat as an Effort to Alleviate Poverty and Unemployment in Indonesia. *Journal of Economics, Bussiness and Management Issues*, 1(3), 149–158. <https://doi.org/10.47134/jebmi.v2i2.188>
- Rawashdeh, O. H., Azid, T., & Qureshi, M. A. (2017). Philanthropy, markets, and Islamic financial institutions: a new paradigm. *Humanomics*, 33(4), 563–578. <https://doi.org/10.1108/H-08-2016-0063>
- Retnowati, M. S., Yusuf, M. A., Cahyani, M., Hidayat, I. N., & Faruqi, M. A. (2024). Accelerating SDGs to Alleviate Poverty: Synergy Between National Amil Zakat Agency (BAZNAS) and Islamic Financial Institutions (IFI). *AL-IKTISAB: Journal of Islamic Economic Law*, 8(2), Article 2. <https://doi.org/10.21111/aliktisab.v8i2.12889>
- Solehudin, E., Huda, M., Ahyani, H., Ahmad, M. Y., Khafidz, H. A., Rahman, E. T., & Hidayat, M. S. (2024). Transformation of Shariah Economic Justice: Ethical and Utility Perspectives in the framework of Maqashid Shariah. *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*, 24(1), Article 1. <https://doi.org/10.30631/alrisalah.v24i1.1467>
- Sragen, D. M. K. B. M. R. A.-F. (2021). Dalam “https://id.wikipedia.org/w/index.php?title=Masjid_Raya_AlFalah_Sragen&oldid=17368553” diakses pada. Faqih.
- Suma, M. A. & Zakat. (2013). Infaq, dan Sedekah: Modal dan Model Ideal. *Al-Iqtishad*, V(2).
- Tullah, M. H., & Amran, T. G. (2016). *Rancangan Bangun Sistem Informasi ATM Beras Raskin Dengan Menggunakan Radio Frequency Indentification*. Jurnal Takin Trisakti.
- Uyun, Q. (2022). *Infaq, Shodaqoh dan Wakaf Sebagai Konfigurasi Filantropi Islam*.
- Yusuf, M., Azhari, F., Amruzi, F. A., Wahidi, M. M. I., & Anafarhanah, S. (2022). Green Economy Financing According to Fiqh Al-Biah as Part of Maqashid Sharia. *Pena Justisia: Media Komunikasi Dan Kajian Hukum*, 21(1), Article 1. <https://doi.org/10.31941/pj.v21i1.2725>