



## Conflict Analysis in Fundraising for Mosque Construction from Ralf Dahrendorf's Perspective

Mohammad Azmi  
UIN Sunan Ampel Surabaya  
*mohazmi@rumahsosiologi.com*

Amal Taufiq  
UIN Sunan Ampel Surabaya  
*amaltaufiq70@gmail.com*

**Abstract.** The problems studied in this research are: how is the process of collecting funds for building a mosque in Serah Village Panceng District Gresik Regency and how conflicts occur in collecting funds involving the construction committee, the mosque administrator and the community as parties who must carry out the decision to give infaq. This research uses qualitative methods with data collection techniques in the form of observation, interviews with related parties, namely the mosque construction committee, mosque ta'mir and residents of the surrounding community. The theory used for analysis uses the perspective of Ralf Dahrendorf's conflict theory. The results of the research show that firstly, because of the high construction costs required for the construction of the mosque, funds were collected by the mosque ta'mir management through various methods, including withdrawing infaq to the community, but the problem is that the committee has determined the nominal amount of the infaq so that it burdens the community. who are classified as economically weak communities. Secondly, the conflict over collecting infaq was also carried out on residents of Serah village who worked as migrant workers in Malaysia, even though their families were already burdened with paying infaq as well.

**Keywords:** fundraising, mosque construction

**Abstrak.** Permasalahan yang dikaji dalam penelitian ini adalah bagaimana proses pengumpulan dana pembangunan masjid di

desa Serah Kecamatan Panceng Kabupaten Gresik dan bagaimana konflik yang terjadi dalam pengumpulan dana yang melibatkan panitia pembangunan, ta'mir masjid dan masyarakat sebagai pihak yang harus melaksanakan keputusan memberi infaq. Penelitian ini menggunakan metode kualitatif dengan teknik pengumpulan data berupa observasi, wawancara dengan pihak terkait yaitu panitia pembangunan masjid, ta'mir masjid dan warga masyarakat sekitar. Teori yang digunakan untuk menganalisis dengan menggunakan perspektif teori konflik Ralf Dahrendorf. Hasil penelitian menunjukkan bahwa pertama karena tingginya biaya pembangunan yang dibutuhkan untuk pembangunan masjid maka pengumpulan dana yang dilakukan oleh pengurus ta'mir masjid melalui berbagai cara diantaranya berupa penarikan infaq kepada masyarakat, namun yang menjadi masalah adalah panitia sudah menentukan nominal jumlah infaq itu sehingga memberatkan masyarakat yang tergolong masyarakat ekonomi lemah. Kedua konflik pengumpulan infaq juga dilakukan kepada warga desa Serah yang bekerja sebagai TKI di Malaysia, padahal keluarga mereka sudah dibebani pembayaran infaq juga.

**Kata kunci :** *fundraising*, pembangunan masjid

## Introduction

The existence of a mosque in general reflects muslims' wishes for a place of prayer, and given its strategic purpose, it should be developed as much as possible, both in terms of physical structure and prosperity activities.<sup>1</sup> A mosque is highly essential to the community, particularly Muslims, because it is utilized not only for congregational prayer but also for learning and teaching activities.<sup>2</sup> One of the most essential components of mosque profitability is ensuring the completeness of mosque facilities and comfort in prayer, and building is one approach to achieve these objectives. A mosque is a facility built and managed by a non-governmental organization, so the funding aspect is also carried out by the community together. Fundraising is planning that must be done well before mosque construction activities are carried out. Fundraising is a process of influencing society

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<sup>1</sup> A. Bachrun Rifa'i, *Manajemen Masjid* (Bandung: Benang Merah Press, 1025).

<sup>2</sup> Najamudin, "Resolusi Konflik Pembanguna Islamic Center Dan Masjid Arraqwa Mataram," *Komunike* Volume x, no. Desember (2018): 120.

whether carried out by individuals or involving agencies with the aim of channeling funds to an institution.<sup>3</sup>

The fundraising process plays a crucial role in the execution of all activities carried out by institutions or agencies, in addition to being synonymous with fund raising. Activities that raise money serve as a benchmark for expanding fulfillment activities, which are only getting bigger.<sup>4</sup> To realize a good development process, management requires finding funds to finance the construction of the mosque, also in terms of maintenance, as well as in terms of renovation and development of the mosque. This is a common concern that financial management in some of our mosques is still relatively weak.<sup>5</sup>

It is important to understand that mosques and their management can be considered public organizations due to the fact that they not only provide public services in this case worship, but also collect funds. One of the good management is creating public accountability which is a form of accountability both from financial and performance aspects for every public organization, in this case the mosque to its stakeholders. In addition, Siskawati et al.<sup>6</sup> and Sofyani<sup>7</sup> explained that public trust will increase and conflicts between mosque users will decrease if there is good public accountability.

Several previous studies regarding donations in building mosques, Rian Sukma Wahyudrajat<sup>8</sup> which stated that infaq is an obligation that must be carried out by every Islamic community. These obligations in various aspects have many similarities that make it possible to combine them. And in managing, utilizing and distributing it, it is required to be professional. Apart from that, there are several solutions to the existing dichotomy. The construction of the mosque was financed from accumulated infaq funds, which is justified by Allah's rules because it brings benefits and benefits to

<sup>3</sup> Muhsin Kalida, *Fundraising Taman Bacaan Masyarakat (TBM)* (Yogyakarta: Cakruk Publishing, 2011).

<sup>4</sup> Sulfan Wand, "Fund Raising Pada Pembangunan Masjid Dalam Perspektif Akad Infaq Dan Sedekah Suatu Penelitiandi Masjid Agung Al-Falah Kabupaten Pidie," n.d.

<sup>5</sup> Sofyan Syafri Harap, *Manajemen Masjid, Suatu Pendekatan Teoritis Dan Organisatoris* (Yogyakarta: manajemen masjid, suatu pendekatan teoritis dan organisatoris, 1993).

<sup>6</sup> F Siskawati, E., Ferdawati, "Pemaknaan Akuntabilitas Masjid: Bagaimana Masjid Dan Masyarakat Saling Memakmurkan?," *Jurnal Akuntansi Multiparadigma* 7, no. 1 (2016): 70–80.

<sup>7</sup> H Sofyani, "Pendampingan Manajemen Dan Tata Kelola Masjid Serta Lembaga Amil Zakat Infak Dan Sadaqoh.," *Jurnal Pengabdian UntukMu NegeRI* 2, no. 2 (2018): 60–67.

<sup>8</sup> Rian Sukma Wahyudrajat, "Infaq Pembangunan Masjid Nurul Ikhlas," *Adimas : Adi Pengabdian Masyarakat* 1, no. 1 Nopember (2020).

the entire community in general, however, in this research, there has not been any conflict in the construction of the mosque.

Ainul Yaqin<sup>9</sup> explained that the cause of the conflict at the Nuru Iman mosque in South Karanglo was due to the change in the direction of the Qibla of the Nurul Iman Mosque, so that two groups with different opinions emerged. The emergence of pro and contra groups in the social conflict regarding the change in the direction of the Qibla at the Nurul Iman Mosque due to differences in understanding and beliefs about the meaning of facing the Qibla. According to the group that supports the change, they believe that the direction of the Qibla for people who are far from Mecca is done by 'ain al-Ka'bah, while the group that rejects the change believes that facing the Qibla is enough by looking at the al-Ka'bah. resolution of social conflicts is carried out with a wise and flexible attitude from groups who are pro-change. They no longer used the Nurul Iman Mosque and finally they built a new mosque, namely the Baitus Salam Mosque. Previous studies have rarely focused on the study of management conflicts regarding fund collection, even though this case has the potential to occur in various places, so this theme has an urgency to be discussed

The community of Serang village Panceng district Gresik Regency East Java, believe that their mosque building is too old and doesn't hold enough people. In fact, many of the walls are starting to crack, so it needs immediate renovation because from when it was established until now there has never been a major renovation carried out, only small renovations have been carried out, involving all levels of village society, ta'mir or the mosque ta'mir and the people of Serang village Panceng Gresik think that if the building is left without immediate renovation, it will cause undesirable events, for example the collapse of the mosque building.

Through various considerations, the mosque's ta'mir was held a deliberative discussion attended by several community leaders decided for the community to contribute money (infaq) with a nominal amount determined based on mutual agreement. Infaq will be made for the construction of a mosque in Serang village Panceng District, Gresik Regency for each family (head of family). This decision caused conflict between the mosque ta'mir due to their decision which burdened the community, the majority of whom were lower middle class (weak economically). Most of them did not agree, even if some of them followed the decision because they were forced to. Construction of the mosque continues despite receiving a lack of positive response and a lot of criticism from most of the community. People don't have much choice but to surrender while hoping that this is all for the common good.

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<sup>9</sup> Ahmad Ainul Yaqin, "Konflik Sosial Terhadap Perubahan Arah Kiblat Masjid Nurul Iman Balang Karanglo Klaten Selatan," *Jurnal Smart* 4, no. 1 (2018).

Society is an arena of ongoing conflict. Conflict can occur in the smallest environment, namely individuals to the largest environment. This type of conflict arises from irrational and emotional processes from the parties involved. Efforts to resolve conflict always arise during the life of a group of people, but there are differences in the nature and intensity of conflict at various stages of group development.

Conflict is a type of social process in which individuals or groups challenge one another.<sup>10</sup> The majority of conflicts in the Serang village community are caused by different interests, both individual and collective. The community has voiced a variety of criticisms regarding the mosque ta'mir's interest in mosque construction matters. Some people believe that the method used by the ta'mir to determine amount of infaq is inconsistent with the definition of infaq it self, which is a form of sunnah practice. Several opposing groups and individuals were involved in the conflict over this mosque's construction. Conflict is a behavior that is differentiated based on different interests, both from society towards individuals and individuals towards society, for example the interests of the mosque ta'mir create a donation system (infaq) which is determined unilaterally by the mosque ta'mir so that the community actually does not agree that they are unable to pay the specified amount of money (infaq).

To analyze this conflict, Ralf Dahrendorf's conflict theory perspective is used. Ralf Dahrendorf is a German sociologist who was born in 1929. He adapted many theories of class and class conflict into English. Dahrendorf was a European scholar who deeply understood Marxian theory. However, the ends of his conflict theory seem to reflect structural functionalism rather than the Marxian theory of conflict. For Dahrendorf.<sup>11</sup>

Dahrendorf said that society wouldn't exist without agreement and struggle which is a necessity for each other.<sup>12</sup> This made Dahrendorf contend that humanistic hypothesis ought to be isolated into two sections, specifically struggle hypothesis and agreement hypothesis. Conflict theory is positioned in this instance as a social order that is thought to be manipulated and controlled by the dominant group and is based on the assumption that change occurs quickly (Dahrendorf, 1986)<sup>13</sup>. Consensus is a static thing that can create similarities in moral values and norms in society that are considered important for the sustainability and development of society, so that

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<sup>10</sup> Dwi Narwoko Dan Bagong Suyanto, *Sosiologi Teks Pengantar Dan Terapan* (Jakarta: Kencana Prenada Media Group, 2005).

<sup>11</sup> Zainuddin Maliki, *Narasi Agung Tiga Teori Sosial Hegemonik* (Surabaya: LPAM, 2002).

<sup>12</sup> G. dan D. J. G Ritzer, *Teori Sosiologi Modern*. (Jakarta: Rajawali Press, 2012).

<sup>13</sup> R. Dahrendorf, *Konflik Dan Konflik Dalam Masyarakat Industri Sebuah Analisis Kritis* (Jakarta: Rajawali Press, 1986).

cooperation between members emerges. conflict can give rise to disintegration because society is subject to a process of change with simultaneous conflict<sup>14</sup>.

Dahrendorf's central thesis, which is that variations in the distribution of "authority" are always a determining factor in systematic social conflict, is based on this reality of social life. Connection among Power and Social Struggle Ralf Dahrendorf accepts that current situations in the public eye have authority or power with various forces. Authority doesn't live in the individual, however in the position, so it isn't static. Therefore, a person may be in a position of power or authority in one setting but not in another.

Therefore, a member of one group who holds a subordinate position may hold a superordinate position in another group. In contrast, there are two components to power or authority: the ruler, also known as the person in position of authority, and the person under control, also known as the superior and subordinate. There are three types of groups: conflict groups, interest groups (manifest), and quasi groups. A pseudo-bunch is various position holders with similar interests yet who are not yet mindful of its presence. Additionally, this group is a member of the second type of group, the interest group, which is responsible for the formation of the third type, the social conflict group. Thus, there will be two associations in a group: the group in power (the superiors) and the group below them (the subordinates). The interests of these two groups are distinct. In fact, they share the same interests, according to Dahrendorf.

This study employs a qualitative method for a number of reasons. First, it is easier to adapt qualitative methods when dealing with multiple realities; second, qualitative methods show the nature of the relationship between researchers and respondents directly; and third, qualitative methods are more sensitive and can better adapt to sharpening mutual influences and encountered value patterns.

According to Moleong (2013)<sup>15</sup>, the researcher is required to observe all activities from various parties, interact, and comprehend the attitudes and behaviors as well as the habits of the community, mosque ta'mir, and mosque construction committees in carrying out their activities. The primary data in this study are obtained through the first. Direct observations cannot be represented because the researcher must make in-depth observations to find out the general picture or condition between the informants and their environment.

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<sup>14</sup> R Surbakti, *Memahami Ilmu Politik* (Jakarta: Gramedia Widya Pustaka Utama, 1992).

<sup>15</sup> J Moleong, *Metode Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2013).

Secondly, through interviews with mosque ta'mirs, the mosque construction committee, the mosque takmir secretary, Serang village leaders, and surrounding communities. The fact that the participants in this study were the ones who had the most complete understanding of the circumstances surrounding the researcher's knowledge served as the basis for selecting subjects. This is on the grounds that these gatherings were straightforwardly associated with the contention and infaq for the construction of the mosque which will be extremely persuasive in giving total, legitimate information from this exploration. Sources from books or scientific magazines, sources from archives, personal documents, and official documents are the two types of secondary data that fall under the category of additional data sources or written data sources.

### **Conflict Fundraising For Mosque Construction**

The mosque was rebuilt on the basis of a joint agreement between the management of the Ta'mir mosque, TKI/TKW (Migran workers in Malaysia), and the local community. The reason for the reconstruction was that the mosque's condition was deemed to be less comfortable and spacious for worship activities in this more advanced era. As a result, the mosque management intends to build or renovate the mosque so that it can accommodate more worshipers and can also be used as a means of learning about Islamic religion.

The architect's plans call for a budget of Rp. 13,093,599,000,- (thirteen billion ninety-three million five hundred and ninety-nine thousand rupiah). The initial funds collected are Rp. 2,300,000,000,- (two billion three hundred and fifty million rupiah). It is anticipated that community donors, particularly Aghniya', philanthropists, local governments, and the private sector will provide the insufficient funds for contraction of mosque.

The management and mosque construction committee devised a strategy for funding sources that would involve the community at large, specifically in the form of donation (infaq), the amount of which was determined by the committee for each house based on their conditions, as there was still a significant lack of reconstruction funds. The existence of an infaq system whose nominal value is determined is questioned by the economic community as a result of this. The following are a few significant points that researchers discovered to be causes of conflict regarding mosque construction infaq:

#### **1. The Determined Amount of Donation (Infaq)**

In fact, every one including those from the lower middle class, will obey the policy of making donations toward the construction of mosques is an Islamic commandment that must be followed and will later be rewarded. They are aware of the instruction and will unquestionably be delighted to

participate. However, due to economic conditions, they find it difficult to meet the nominal value determined by the development committee. Like Mrs. Rodaniah, Mrs. Samatun and Mrs. Ri'a, they work as farm laborers, and some of their husbands have died and some are farm laborers whose income is uncertain and mediocre, each of them must donate (infaq) the amount of 4,000,000, 5,000,000 and 7,000,000 which can be paid in installments over four years.

They are in a difficult position because they are from economically disadvantaged communities and still find it difficult to meet their own needs due to the rigid financial aid system. The community initially agreed to rebuild the mosque because they thought the mosque's capacity and comfort were no longer adequate. As a result, the community agreed to construct the mosque together to make it more comfortable and adequate. However, they do not know the pattern and nominal amount they have to bear, especially since the amount has been determined

After some time passed, the decision was made public under the name of infaq and a joint agreement between the management of the ta'mir and the reconstruction committee. The agreement stipulated that each Head of Family (KK) would be assessed an donation (infaq) fee with provisions that were proportional to the community's income. Due to the fact that not all communities have the same nominal value, this decision appears fair and reasonable. However, the issue lies in the subjective and inconsistent method by which the committee determines whether a person belongs to group A, B, or C in level of economic.

This condition implies that individuals who were initially excited about cooperating to assemble their pleased mosque have transformed into strain for them. They are in a difficult situation because, on the one hand, they want a larger mosque that is more comfortable and can hold a lot of worshippers, but on the other hand, the costs that must be paid are more than they can afford. Therefore, investment that ought to be based on sincerity becomes compulsion. Indeed, there is no indication of frontal opposition from the local community since some of them actually accept that mosque reconstruction, so they just grumble and complain about word of mouth. The community does not oppose it because they consider the mosque to be a highly respected place of worship.

Like what Mrs. Rodania said about the infaq model which is a burden on society:

"I agree that the mosque should be rebuilt. I'll give it if I don't ask for it; however, if I ask for that much, I feel like I'm being choked. There ought to be sufficient mindfulness among individuals to need to give however much they can earnestly. I just work on farms, earning money and losing it all the time. I have no idea where to get the money. To be

honest, it's so difficult to get four million for mosque donations, because it feels like I am being forced to do so. In the past, many people protested, but they did not listen, When the mosque is magnificent, who will pray there? It may only be busy during the Ramadan and Eid holidays.”

Mrs. Rodiana has changed, she is less enthusiastic about participating in providing infaq because the nominal value is too high and the process of determining the amount nominal of donations is also problematic, many people do not know how the decision process is taken, whether there are representatives from those who come from low economy areas or indeed they are not involved at all.

The head of the mosque ta'mir, Mr. H. said that actually ta'mir of mosque wanted this mosque to be like the concept of the Namira mosque in Lamongan, which cost approximately 10 million, then over time it increased to 13 million. Because of the large costs, the fundraising department proposed an infaq to each KK (head of family) to donate (infaq) a minimum of 1 million and a maximum of 30 million. According to the information provided by the head of the ta'mir, the decision of the donation (infaq) had been taken into consideration in light of a number of factors that would benefit the process of construction of mosque. The determination of the donation system (infaq) which determined the nominal amount was initiated by the fund raising section which was then discussed with the mosque ta'mir without involving the village government. Because at that time the village head had just passed away, only the RT/RW were involved in this discussion, but the RT/TW were not involved in the deliberation discussions on determining the nominal infaq, they were only involved in its implementation.

## 2. Duality of Donation (Infaq) for Migrant Worker

One way of collecting donations (infaq) which is also a problem is infaq involving migrant worker in Malaysia. Indeed, most of the people in Serah village work as migrant workers in Malaysia, so the mosque ta'mir and the committee took advantage of this to raise funds for migrant workers in Malaysia. Polemics also emerged among the community, especially the families of migrant workers in Malaysia. They complained that there was an additional financial obligation after their family members also had to give donation in reconstruction of mosque:

“The construction of this mosque has become a topic of conversation in Malaysia, particularly among the migrant workers. Information suggests that a team from the reconstruction committee is already going house to house to solicit donations; however, but why are migrant workers in Malaysia still being asked to donate? When we work in Malaysia, the proceeds are sent home too. We hope it can be

completed as soon as possible, it won't be too much of a burden for us as workers”.

Meanwhile, Mr. H. Amri, as chairman of the mosque construction, stated that in fact it was only voluntary for migrant worker. According to him, the collection of funds in Malaysia was a meeting agreement that migrant worker who were in Malaysia were asked for assistance as sincerely as they wanted, whether they wanted to give it or not, but if they didn't, that was okay. So the information conveyed by the construction committee is often perceived differently by the public, most of them already have a negative opinion of the process and system of collecting funds for the construction of the mosque. The community psychologically experiences extraordinary pressure, because people refuse to be obliged to donate an amount of money that they cannot afford, it causes conflict.

### **Fundraising Conflict in Dahrendorf's Perspective**

Dahrendorf believes in conflict theory because society is divided, one of which is a disagreement between the ta'mir of the Mosque's decision and the village community's interests. The ta'mir management has authority to make decisions that are in the best interest of the village community because they have authority and a well-organized order. In a society marked by ongoing conflict, the process of change will always take place. Humans are social beings with a significant impact on social change and breakdown. Society will constantly be in a condition of contention towards a course of progress. Relationships between groups and the community are based on groups that do not dominate or control others.

Dahrendorf focused on the social structure as a whole. The main idea of the thesis is that different social positions have different levels of authority. The position, not the individual, is the source of authority. Dahrendorf was interested in the conflict between various position structures in addition to the structure of positions. In the order of social roles that have the potential to dominate or subjugate, the source of the conflict structure must be sought. As per Dahrendorf, the primary undertaking of contention examination is to distinguish the different jobs of expert in the public arena.

The power intrinsic in a position is a vital component in Dahrendorf's examination. Subordination and superordination are implicitly implied by authority. It is expected of those in positions of authority to have control over subordinates. This indicates that their rule is not based on their own psychological traits but rather on the expectations of those around them. Dahrendorf says that authority is not constant because it is in a position, not a person. As a result, a person who has authority in one environment does not have to hold that position in another. In a similar vein, a person who is subordinate to one group may hold a position of authority in another setting.

Dahrendorf says that society is made up of a bunch of units he calls associations that need to work together. Society is thought of as a group of people who are governed by a hierarchy of positions of authority. It is possible to place an individual in a position of authority in one unit and a subordinate position in another because society is made up of different position

Dahrendorf distinguished three primary types of groups. The first is a sort of group, or a group of people in positions of authority who share similar goals.<sup>16</sup> A potential member of the second type, an interest group, is this pseudo group. Conflict groups or groups involved in actual group conflicts emerge from these various interest groups. Dahrendorf says that different groups have different interests, which leads to conflict. However, these three groups also have the same interests and the same goals.

### The three main types of groups according to Dahrendorf are:

No	Information	Position	Interest	Strengthening
1	Quasi-group	Local government	Community Welfare	Collaborating with Ta'mir and the Community
2	Interest group	Ta'mir of Mosque	Create an infaq policy that determines the nominal amount	Using religious arguments to collaborate with the kyai
3	Conflict group	Serang Village Community	Want changes to the infaq system	Gather people who feel defeated and protest

Quasi-group, The village government holds the top position and has a variety of interests, but they are unaware that their position has a significant impact on the village community, such as deciding how much money to spend on the construction of a mosque, which is seen as burdensome by the village community. This is an example of a quasi-group. The current situation ought to be under the control of the government.

Interest group, formed as a result of the existence of pseudo groups, these groups are real actors in conflict and have members, goals or programs, a structure, and an organizational form. This group is the mosque's tak'mir, and they are the real actors in the conflict because they decide the infaq policy, which has a nominal value set by them.

Conflict group, formed as a result of interest groups and quasi-groups' existence, conflict groups emerged where these groups were directly involved in the conflict, and the community was compelled to spend infaq in accordance with the amount set by the mosque ta'mir. The village

<sup>16</sup> Dahrendorf, *Konflik Dan Konflik Dalam Masyarakat Industri Sebuah Analisis Kritis*.

government is interested in the well-being of its community and is attempting to collaborate with the mosque ta'mir and the village community. Each group has distinct interests in various positions in society. The Ta'mir of the mosque has an interest in laying out an infaq framework by working together with the kyai who have given their approval joined by the contentions in the Qur'an and Hadist.

Dahrendrof's contention hypothesis likewise examines the connection among struggle and change. Dahrendrof recognizes Lewis Coser's perspective, which focuses on the role conflict plays in maintaining the status quo, in this instance. According to Dahrendorf, conflict is a part of social reality and can also lead to change and growth. Struggle hypothesis can be perceived through different understandings that society has two countenances on the grounds that each general public is dependent upon future developments whenever, so the supposition that will be that social change is all over the place, then society can likewise show division and struggle at specific times and furthermore add to deterioration and change. , society will in general be founded on others' compulsion on a portion of its individuals.<sup>17</sup>

Dahrendrof also stated that a group of people formed in response to a conflict took actions that altered the social structure. The outcomes are radical if the conflict is intense. Sudden structural shifts will occur if violence is a part of conflict. Sociology must be familiar with the connection between conflict and change and conflict and the status quo, regardless of the nature of the conflict.

There are groups that control and groups that have power in a village community. For instance, the government and the ta'mir of the mosque control the community that is used as a controlled group. The interests of these two groups are distinct. The community shares a common goal, which is for the village to be prosperous. As the ruling group, ta'mir will always maintain their status as superiors who have made decisions regarding the infaq system for reconstruction of mosques. They want to keep their good name. In the meantime, members of controlled groups demand a change in the funding for the mosque's construction.

## Conclusion

The situation in Serang village is that people are under pressure to give donation (infaq) to the mosque because the mosque ta'mir and mosque construction committee agreed to ask each KK (the head of the family) to give determined donation (infaq), which should have been done sincerely, because the majority of the community is came from economically

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<sup>17</sup> George Ritzer dan Douglas J. Goodman, *Teori Sosiologi Modern Edisi Keenam* (Jakarta: Prenada Media, 2004).

disadvantaged (Lower class), the pattern of infaq regulation leads to quarrels and acts of violence between mosque ta'mir, mosque construction committees and the Serang village community as components that are burdened by the nominal infaq regulations. The process of determining donation (infaq) is a problem in this mosque construction, the first the nominal amount of infaq is determined and the second obligation donation (infaq) are also intended for migrant worker. With the determination of the specified infaq, it has an impact on the community's economy and social relations between the mosque's ta'mir and the community begin to become conflict.

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