

# **SOCIAL WELFARE AND RELIGION: A SOCIAL ACTION OF AL-KAROMAH MOSQUE IN THE PANDEMIC ERA**

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## **ABSTRACT**

The Covid-19 pandemic has colored socio-religious life to this day. One way to respond to the pandemic is by carrying out social activities that benefit the community. This article will discuss three academic problems, including; *First*, how did the idea of sadaqah *centelan* come about during the Covid-19 pandemic. *Second*, how to innovate social action with sadaqah *centelan*. *Third*, how the community responds to sadaqah *centelan* as social action innovation. This research was conducted at the Al-Karomah mosque in Wiyung Surabaya. The data collection method used in-depth interviews with people directly involved in the sadaqah *centelan* activity at the Al-Karomah mosque. Some of the research findings include; *first*, effectiveness, efficiency, and on target with the assistance provided by the mosque for worshipers who stop at the mosque or live around the Wiyung area; *second*, the implementation of the sadaqah *centelan* is carried out by taking the alms that the mosque management has provided for congregations who have economic limitations. On the other hand, those who can give alms can take the alms package program, which varies nominal value. *Third*, the community appreciates the initiation of the committee, which can provide convenience and comfort to the congregation. Sadaqah *centelan* is an effective and efficient strategy in reducing the risk of spreading covid-19. The innovation in charity teaches Muslims to increase social worship and create a social distraction during the pandemic can be an inspiration for other mosques in grounding alms in innovative ways.

**Keywords:** social action, sadaqah centelan, pandemic

## **INTRODUCTION**

The COVID-19 pandemic is still not over. The community carries out various social activities to take care of each other (Sunarto, 2021, h. 68). Social action is one of the agendas that many people choose to stay active and creative during the pandemic. The Al-Karomah mosque is a place of worship that also has social activities. The mosque, located on Gunungsari street, Wiyung, Surabaya, holds an uncommon alms that distinguishes it from religious meals in general. This alms is known as '*Sadaqah Centelan*'. This activity has occurred since a year ago at

the beginning of the pandemic, specifically before this year's Ramadan. Sadaqah Centelan is social action (Tobroni, 2020, h. 388) carried out by the administrators of the Al-Karomah mosque.

The purpose of Sadaqah Centelan is to provide social assistance to others without direct physical contact. Social activities initiated by the administrators of the Al-Karomah mosque are unique because there are no specific requirements and criteria, neither for people who want to donate nor for those who want to take alms provided, which means that there is no special treatment that distinguishes people who receive alms. Furthermore, items that can be donated are primary needs. These items can be in the form of food and other materials such as rice and money. The mosque administrator will distribute it to the congregation and residents around the Al-Karomah mosque.

Sadaqah Centelan attracts public attention. Many people deliberately pass on the street where the Sadaqah Centelan is provided. It makes people interested in participating in this charity and vice versa, taking advantage of this social activity. Sadaqah Centelan is one of the social change movements to carry out social action, namely a mechanical response to conditions that arouse people's hearts because of the prevailing social norms and values (Talcott Parsons, 1979).

The social action of the Al-Karomah mosque has provided a stimulus to other communities to participate in the Sadaqah Centelan. Therefore, it is important to explore the case as a form of social phenomenon. This study is derived from three hypotheses. First, how the idea of Shadaqah Centelan come about during the Covid-19 pandemic. Second, how to innovate social action with Sadaqah Centelan. Third, how the community responds to Sadaqah Centelan as social innovation.

This study aims to analyze the concept of Sadaqah Centelan, which the committee of the Al-Karomah mosque manages. Although the pandemic still hits and affects human life, many positive activities can be done. Sadaqah Centelan teaches us the importance of giving alms/infqaq to others, especially those who need primary needs to fulfill their daily life.

Sadaqah Centelan is not the only social action that formed during the pandemic. Some research conducted by the following scholars are used as a literature review and will show the differences between this research and previous studies. Tasminatun and Makiyah (2020) through their work entitled "*Pembentukan Kelompok Sedekah Sampah oleh Ibu-Ibu PKK RW 09 Kwarasan, Nogotirto, Gamping Sleman*" showed the creativity of *Sadaqah Sampah* which was initiated by the Kwarasan women community. This social activity invites the community to manage trash independently and provides community service to the environment. This innovation should be appreciated considering that the waste management process is difficult enough. The women manage organic and non-organic waste that can still be recycled or sold to collectors. The money from selling the trash is

donated to orphans and schools (Tasminatun and Makiyah, 2020, h. 787-789), and it continues today.

In another study conducted by Nasrullah Sapa et al., (2020) with research title "*Altruisme Dalam Sistem Ekonomi Islam: Memaksimalkan Nilai Spiritual Dan Ketahanan Sosial Dalam Pandemi Covid-19*". Sapa sees the concept of altruism in Islam as a way to achieve spiritual satisfaction and community resilience in the pandemic era. Altruism or *Itsar* is an attitude of prioritizing others above their interests. Altruism teaches Muslims to help each other by issuing zakat in the month of Ramadan and giving charity (Sapa et al., 2020, h. 148).

Maulana et al., (2021) in their study entitled "*Manajemen Masjid Persis Al-Istiqlomah Pada Masa Pandemi Covid 19 Di Desa Muncangela Kab. Kuningan Jawa Barat*" showed that the mosque can also be proactive in preventing the spread of Covid 19. The Al-Istiqlomah mosque located in West Java is a mosque that implements three main functions of house of worship: *idaroh*, *imarah*, and *ri'ayah*. For the author(s), these three functions are the benchmark for a prosperous mosque. However, the main foundation of a mosque is an organizational system, administrative arrangement, financial management, and supervision (Ristyawati, 2020, h. 247). Al-Istiqlamah mosque has this kind of thing and also implements strict health protocols for its congregation, such as; limits the duration of praying, provides special clinics to handle the spread of Covid-19, and actively raises humanitarian donations to help the community (Maulana et al., 2021, h. 59) who are exposed to Covid-19.

This study will emphasize the implementation of the Sadaqah Centelan initiated by the Al-Karomah mosque. Sadaqah Centelan has the characteristics that distinguish it from other social actions; specifically, it lies in innovation, alms programs, and community response. Sadaqah Centelan is part of a social activity that is rarely practiced in Surabaya. Therefore, bringing the case to deeper analysis is important and inspiring other mosques in Surabaya to ground alms.

## METHOD

Like qualitative research, this study uses observation methods and in-depth interviews. In collecting data, the researcher(s) went to Al-Karomah mosque and interacted with the informants by asking random questions (DiCicco-Bloom & Crabtree, 2006, h. 316) about Sadaqah Centelan. The informants are those directly involved (2006, h. 319) in the Sadaqah Centelan, such as the organizers, givers, and receivers.

Emile Durkheim's theory of social solidarity is used as an analytical knife to see the relations between people due to the pandemic condition. The raw data were analyzed in-depth through the Durkheim social solidarity approach (Herzog, 2018, h.

112). The relationship between Muslims is manifested in alms, which can be done without waiting for the lineage/provisions of zakat. Giving charity is a habit of Muslims who were more active before the pandemic. This research shows the other side of the pandemic through Sadaqah Centelan managed by the Al-Karomah mosque through this mix and match.

### **Social Action of al Karomah Mosque in Pandemic Era**

The Al-Karomah mosque is located on Gunungsari street, Wiyung, Surabaya. The mosque was founded in 1980 and had a large enough capacity to accommodate the congregation. In general, mosque facilities are equipped with rest and parking areas, a mosque foyer (used for recitations and studies), halls, libraries, hundreds of administrators, preachers, and seven imams (Irul, Interview, 2021). The mosque is quite active with various religious activities, especially during Islamic celebrations. The Al-Karomah mosque is known as one of the worship houses with an excellent management system and innovative programs, and the new one is Sadaqah Centelan (Imam, Interview, 2021).

The Al-Karomah mosque provides health services for its congregation, both medical and non-medical therapies such as ruqyah and cupping, increasing the body's immune system and curing various diseases. Non-medical treatment is held once a week, every Wednesday (Syarifudin, interview, 2021). The congregation also performs a medical check-up by showing a member card called LAKESJAM (*Layanan Kesehatan Jama'ah*). During the pandemic, the committee still opened aqiqah services (Irul, Interview, 2021) for children who were about to be circumcised.

This year, the Al-Karomah mosque holds Sadaqah Centelan and collective Qurban, Pledge, and coaching for converts every Friday. Another social innovation is open donation for used items (or named '*memanfaatkan barang bekas menjadi berkah*'). It shows that the community can donate their used items to the Al-Karomah mosque. They also provide a special service for picking up used items according to residents' requests. Another innovation is the '*Ganti Kemul*' service, '*Sedekah Kain Kafan*' and '*Layanan Kirim Doa*', which are carried out en masse every Friday night (Sulaiman, Interview, 2021). Since the pandemic period, specifically in the last two years, the Al-Karomah foundation has held Karomah Mart by providing necessities (goods required to meet the immediate needs of human beings, for example, food, medicine, clothing, and bed-clothes). One informant said this mart is part of Sadaqah Centelan itself (Imam, Interview, 2021). Karomah Mart is one of the other innovations by the Al-Karomah foundation due to the pandemic and to make it easier for residents to meet household needs and avoid crowds in traditional/ modern markets. This is an effort to reduce the spread of Covid-19 (Kurniawan, 2020, h. 25), which is still rampant.

The Al-Karomah mosque made new changes in the implementation of social action activities. The pandemic has forced mosque administrators to adapt all religious activities to current conditions. Health protocols are strictly enforced. Hand sanitizer is provided for easy use by the congregation and distribute masks to those who do not have or forget to bring their masks (Ilham, Interview, 2021). Mosque administrators did not even hesitate to reprimand the congregation who did not comply with health protocols. Social distancing is implemented under government regulations. The administrators impose restrictions on prayer rows with a distance of one meter between one congregation and another. In distributing Sadaqah Centelan, the regulations are increasingly tightened (Sulaiman, Interview, 2021) because they meet directly with the community.

Furthermore, the implementation of Friday prayers, Eid al-Fitr and Eid al-Adha, are also limited by following government regulations to pray at home (Hakim, 2021, h.77). One of the mosque administrators informed all congregations through social media, including Whatsapp and Facebook (Zahra, Interview, 2021). Restrictions are also applied to annual activities such as the Prophet's birthday, Islamic new year, nisfu' syaban, and other religious activities.

All activities that are usually attended by their congregation are limited. In a sense, these activities are not eliminated but are celebrated modestly by mosque administrators to avoid the crowds (Imam, Interview, 2021). The congregation can still celebrate it by worshiping in their respective homes. However, these restrictions (Tobroni, 2020, h. 371) solely prevent the spread of Covid-19.

Besides the restrictions on religious activities that apply (DiCicco-Bloom & Crabtree, 2016, h. 319), it does not necessarily stop the Al-Karomah mosque from innovating amid pandemics. The committee shows that the pandemic has not killed their religious activities. On the contrary, the pandemic has become the force (Fitriani, Agrosamdhyo & Mansur, 2020, h. 70) of the Sadaqah Centelan idea, initiated in early 2019. Sadaqah Centelan means that the congregation takes alms that have been provided by the mosque administrator and can also give alms/infaq to the mosque. Sadaqah Centelan is a two-way activity. The mosque provides free necessities and food to the congregation and vice versa; the mosque also accepts alms/infaq from anyone who wants to give alms at the Al-Karomah mosque (Syarifudin, Interview, 2021). One of the informants said that:

"...The idea of Sadaqah Centelan came from the mosque administrators; we are interested in sharing with others in this difficult time. At least we try to reduce the burden of other people's lives by sharing food; this is all we can do so far. All administrators are directly involved in the process of Sadaqah Centelan" (Imam, Interview, 2021).

Sadaqah Centelan is an interesting phenomenon for the surrounding community. Every Friday, the community gets food which is distributed free of

charge by the mosque management. Friday was chosen (Maqom, 2020, h. 37; Hasbi, 2012, h. 71) as momentum for free food distribution because Muslims perform Friday prayers. More than that, the administrators believe that Friday is a blessed and major day in Islam. Muslims are advised to do a lot of good deeds on this day. After praying, they can immediately eat the food that is already available. Some of them immediately enjoyed it at the mosque, and some of them chose to take home and enjoy it at their respective homes. One of the congregation expressed his happiness in eating the food "yes, absolutely, I'm happy because before leaving, I didn't have time to eat, thank God I got it," she said (Iqbal, Interview, 2021). Another informant argued that:

"The distribution of food and necessities is routinely done once a week... and the reason why it's Friday is that we can directly distribute it to the worshipers, and we don't have to wait or deliver to their homes. And maybe many of them haven't had time to eat before leaving, so yes, they can eat here. We also immediately provide drinks as well, so they are not thirsty...." (Jufrianto, Interview, 2021).

Sadaqah Centelan received various responses from the community and people who had just stopped by at the mosque. In the sense that they are quite enthusiastic about the charity. One of the visitors expressed his opinion about Sadaqah Centelan, "This is good, the ideas and the activities are positive, after all, not all houses of worship hold charity like this. So far, this is the second time I have received necessities from the Al-Karomah mosque, lucky me" (Ipang, Interview, 2021). Some congregants initiated to help mosque administrators distribute necessities and food. Essentially distributing food every Friday is the mosque's strategy to ensure the congregation's welfare (Arditama Lestari, 2020, h.160) during the pandemic.

### **Sadaqah Centelan was a choice of Social Action Towards Social Welfare During the Pandemic**

The pandemic continues to squirm and is an unsolved phenomenon. No one can predict when this situation will end. A condition forces the community to survive (Ristyawati, 2020, h. 424) amid limitations. The Al-Karomah mosque urges the congregation to maintain health by limiting communication and direct contact, gatherings, and actions not following health protocols (Irul, Interview, 2021). Indeed, these regulations challenge the mosque, which tends to create social problems such as economic crises (Hadiwardoyo, 2020, h. 87), health and food supplies (primary needs).

The Al-Karomah mosque used crucial conditions during the pandemic to innovate. Once again, the mosque is concerned with distributing necessities and free food to ensure its congregation's welfare. As in the previous discussion, mosque

administrators also provide medical check-up services for the worshipers in health. They can get free medical treatment by showing their membership card (Jannah, Interview, 2021). In addition, the mosque pays attention to its congregation in almost all aspects. They started by meeting the needs of worship, health services, circumcision (Sulaiman, Interview, 2021). However, Sadaqah Centelan is the most active activity and is prioritized by mosque administrators.

In distributing groceries and free food, the administrators make special stands placed in front of the mosque. Hundreds of food stocks are stored in carts by stacking them. Under the scorching heat of the sun, there were two men in charge of distributing food to the countless passersby. Residents automatically go to the cart and take alms by waiting in line and maintaining social distance. Mosque administrators also distribute masks and hand sanitizer, and anyone can take the food that is distributed, and there are no special requirements (Zahra, Interview, 2021).

Every week, mosque administrators organize all the items, especially basic necessities, pack them into bags and then put them on the stand. Each bag is labeled to make it easier to identify it. Meanwhile, people who want to give alms or take alms can communicate with the mosque administrators who are on standby there. As chairman of the Al-Karomah foundation, Imam explained that originally Sadaqah Centelan was in the form of food provided every Friday, amounting to 1200 packs (Sulaiman, Interview, 2021). Because the number is large and sometimes it doesn't run out, the mosque administrators feel it becomes redundant (stale) if not distributed. Thus, the packaged rice program was changed to Sadaqah Centelan in the form of necessities that were considered more effective and valuable (Iqbal, Interview, 2021) and not afraid to go stale and could be taken home.

Sadaqah Centelan does not always run smoothly. The Al-Karomah foundation admits that they face serious challenges in carrying out this activity. Technically, the process of distributing groceries and free food did not experience any problems. Sadaqah Centelan received moral support from various parties. The local government also showed its support and appreciation for the Al-Karomah mosque. However, Sadaqah Centelan has helped many people, especially those who have a financial crisis. But economically, they experience stumbling blocks, as explained by one of the mosque administrators that:

"The problem we face is sponsorship; we cooperate with sponsors such as NGOs. Many outsiders collaborate and donate funds to the Al-Karomah mosque. So this mosque has a wide scope managed by the Al-Karomah foundation with an incredible management system. We manage Sadaqah Centelan together by mobilizing the entire board. But the bad news is that some sponsors have decided to stop collaborating with the Al-Karomah Foundation; how else, the pandemic is why we lost many sponsors. As a result, the mosque's income has decreased, thank God we (the mosque) still have an 'Eternal Fund' (*Dana Abadi*)". (Imam, Interview, 2021).

The foundation gets funds from sponsors that even reach one billion in a year, but they only received five hundred million per year during the pandemic in the last two years. Al-Karomah itself has established cooperation abroad, such as Jordanian and Malaysian NGOs. Al-Karomah has five pillars: piety, broadcasting, da'wah, development, humanity, and economy. In grounding Sadaqah Centelan, they reported it on their Radio, Television (Karomah TV) and, also through social media (Youtube) (Sarifuddin, interview, 2021) and large banners in front of the mosque. Through all these information media platforms (Sumangkut, Mumu, & Shirley, 2020, h. 56), the public can find out about Sadaqah Centelan. One of the administrators explained that:

"....Our goal is to relieve the indigents, day laborers, and those in need. The Al-Karomah Foundation decided to continue holding Sadaqah Centelan even though one day the pandemic would end. We see many people are enthusiastic about this charity. Hopefully, we can do much better." (Ilham, interview, 2021).

Practically people not only get the alms they want, but there are other important things. Through this program, the mosque management has succeeded in prospering and making it a shelter for the worshipers. In short, people can pray with pleasure and get unexpected alms, as in the word of God, which means 'unexpected sustenance' (Q.S. At-Thalaq: 3).

The community enthusiasm motivated the mosque management to finally decide to continue these activities in the month of Ramadan (Muhammad Ali, Interview, 2021). Moreover, the pandemic is not over yet (Hanindharputri, 2021, h. 94); for them, it is a way of virtue that can move people's hearts. In the end, Sadaqah Centelan made the Al-Karomah mosque more than just a house of worship but showed its function as a comfortable and pleasant place for the community (Fitriani, 2021, h. 70). Through this, charity emphasizes that alms are duty and part of the habit as social beings.

### **The Significance of Religious Values in Social Solidarity that Forms Social Welfare.**

In Islamic teachings, giving alms is part of '*amal ma'ruf nahin munkar*', meaning that people can 'cooperate in righteousness and piety, but do not cooperate in sin and aggression' (Q.S. Al-Maidah: 2). This verse emphasizes how important cooperation is in virtue (Syafiq, 2015, 381). Furthermore, the social innovation of the mosque is in line with the core teachings of Islam to compete in goodness or known as *ta'awun* (Afandi, 2018). The principle of *ta'awun* is to help each other unconditionally. In one hadith, the Prophet said, 'the most beloved people to Allah are those who are most beneficial to people. The most beloved deed to Allah is to make a Muslim happy or to remove one of his troubles' (Elias, 2013).

Mosque administrator admits this is not just about giving alms, human value. They realize that society is going through difficult times during the pandemic. It is

an honor for them to help others and see them happy (Jufrianto, Interview, 2021). On the other hand, religion and humanity are two exclusive things, different but interdependent (McGrath, 2020, 23). In essence, vertical worship is essentially social worship. The mosque management knows the virtues of giving charity so that the distribution of necessities and food is a real action of the mosque during the pandemic. One of the informants confirmed that:

"...And for those who want to donate at the Al-Karomah mosque, they can choose the type of alms they want. So anyone can give alms in the form of goods and electronic money via credit cards and barcodes. We also provide 'Sadaqah Centelan drive thru' during this pandemic. We aim to make it easier for people who want to give alms/infaq; once again, it is our initiative to maintain social distance to prevent the spread of Covid-19". (Fauzan, Interview, 2021).

It is undeniable that the strategy (Sadaqah Centelan) has been able to assist the community according to the target because they pick up and choose the goods they need (Jufrianto, Interview, 2021). The innovation of the mosque administrators through Sadaqah Centelan is a new variant of giving charity (Amanda, 2020, h. 218). Their foresight in seeing the community's needs to stay on target (Setyawati & Rustanta, 2021, h. 106) is part of touching people's hearts to keep caring for each other. One of the administrators emphasized that

"Through Sadaqah Centelan, we will always be there for the community, and Sadaqah Centelan will continue to exist after the pandemic ends. We hope that everyone remains enthusiastic in giving charity and stays strong during this pandemic". (Sulaiman, Interview 2021).

Mosque management sees the pandemic and Sadaqah Centelan as social glue between congregations. During the pandemic expansion (Syah et al., 2020, h. 33), health protocols are crucial (Awad et al., 2020, h. 456), mosque administrators are aware of the importance of building communal immunity to avoid exposure to Covid-19. The pandemic health protocol does distance the body, but, in reality, the congregation's hearts are closed. Even though the congregation gets food distribution, everyone must comply with health protocols by keeping a distance and wearing masks. The worshipers can also use the hand sanitizer provided, and the good thing is, the visitors obey and respond well (Irul, interview, 2021) to the mosque's regulations.

Society can create phenomena that have positive and negative implications for the system(Umanailo, 2019, h. 29). However, it is also required to fix the chaos that can spoil stability in society (Susilo, 2019, h. 28). Social innovation initiated by the Al-Karomah mosque is what Durkheim calls a form of community cooperation and solidarity in shaping social change. Solidarity is a condition of mutual trust between individuals in a community or society (Umanailo, 2019, h. 1884). This

feeling makes them closer, respect, and help each other because they have an emotional bond.

Durkheim divides the concept of solidarity into two types, namely *mechanical solidarity* (solidarity based on collective awareness due to feelings of shared destiny and responsibility) and *organic solidarity* (solidarity formed due to differences in background and social status). Durkheim's analysis in seeing community solidarity by the realities of people's lives during a pandemic. However, one thing that Durkheim forgets is that organic social solidarity (Herzog, 2018, h. 116-17) is not solely due to work or the interests of certain parties.

Durkheim considers cooperation and mutual trust between the community because of their interests and temporary nature (Umanailo et al., 2019, h. 1870). In fact, during the COVID-19 pandemic, it is time for us to forget about differences (opinions, ethnicity, religion, and background / social status) and prioritize the safety and welfare of the community. Finally, what society needs the most is cooperation, concern, and social solidarity to deal with the pandemic. Social awareness is the right way to deal with the characteristics of the COVID-19 pandemic.

Sadaqah Centelan brings blessings to the Al-Karomah mosque and the community. Both the Al-Karomah mosque and the people who give alms to the mosque are undergoing social worship felt by the community. There are two dimensions of worship in Islam: social and individual worship (Muzammil, 2020, h. 36). Social worship has the advantage of reward because it is higher in value than individual worship. Alms is one of the social worship highly recommended by the Prophet (Rifqi, 2019, h. 3). However, a person is not a believer (not a true Muslim) if he does not love or care about others as he loves themselves because Giving alms is a way of life for Muslims. Social well fear is an important part of creating innovations that are managed by a mosque.

Community behavior is directed by a sense of empathy (Schlembach, 2020, h. 194) and social awareness of the prevailing social norms and values. For mosque administrators, communal safety and health are paramount. One informant confirmed that 'we have to take care of each other to feel safe and comfortable during the pandemic' (Ilham, Interview, 2021). Al-Karomah mosque always tries to ensure the welfare of the congregation by providing the goods and services needed. Worship and charity must go hand in hand (Razak, 2020, h. 253) so that the worldly and hereafter aspects remain in balance.

In the month of Ramadan, mosque administrators inform their activities more broadly. And in this year's Ramadan, Sadaqah Centelan is prepared differently. Every day, the mosque management informs the congregation who want to donate necessities; they also provide alms packages from Rp. 10,000,- up to Rp. 150.000,-. Donors also can choose food packages according to their abilities without bothering

to provide goods because these items are taken directly from the store owned by the Al-Karomah foundation (Ali, Interview, 2021).

For the congregation, interpreting the month of Ramadan during a pandemic is not uncommon, including this year's Eid al-Adha sacrifice (*qurban*). The head of the mosque management said that for this year's qurban, the mosque only sacrificed eight cows, which is 50% of the usual number, which can reach up to 15/16 cows (Fauzan, Interview, 2021). But qurban during a pandemic can be interpreted in simple ways, such as complying with health protocols, making time for others, not spreading hoaxes during the pandemic (Rayani & Purqot, 2020, h. 907; Tenriawali et al., 2020, h. 125), being a Covid-19 volunteer, and vaccinating are forms of qurban. Sacrifice can be made with small things by helping and strengthening each other.

Sadaqah Centelan shows that worshipers are not only led to becoming ritually pious but also socially. The month of Ramadan is the right moment to increase spirituality. Through social innovation, the mosque management has utilized it optimally by continuing Sadaqah Centelan to bring people known and closer to one another (Zahra, Interview, 2021) and God. Moreover, the spiritual approach (Najuan, 2020, h. 67) has the great power to get closer and always be grateful to God

Finally, the pandemic is not a barrier to improving spirituality but strengthens a fragile heart (Siagian et al., 2021, h. 4). It is an opportunity to translate our social piety concretely through creative, innovative, effective, and efficient alms. In the end, Sadaqah Centelan shows that we still can innovate creatively amidst the expansion of the pandemic. The Al-Karomah mosque teaches us that, during an economic crisis, they try to ensure the congregation's welfare by prioritizing the humanitarian aspect.

## CONCLUSION

The turmoil of the pandemic is used by society with various activities, including work, study, and praying at home. And some spend it with social action. Al-Karomah mosque, located in Wiyung, Surabaya, became one of the mosques that initiated a social action amid a pandemic, the program called 'Sadaqah Centelan'. Sadaqah Centelan is an Innovation for Social Action during the Covid-19 Pandemic that started at the beginning of the pandemic and continues today. The public can take free food distributed by the administrators of the Al-Karomah mosque and vice versa; people also can donate to the mosque.

Sadaqah Centelan received a positive response from the congregation or people who just stopped by or lived around the Wiyung area. Meanwhile, for the administrators of the Al-Karomah Mosque, Friday as the agenda of distributing necessities and free foods is seen as an investment for social services. Pandemic is

not a threat but to strengthen each other and avoid a fragile heart, for example, filled with religious activities. This study shows that; *First*, pandemics can motivate us to innovate and be creative through alms; *Second*, greasing alms as a social adhesive; *Third*, to increase social pursuit and always prioritizing the humanitarian aspect.

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## INTERVIEW

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Fauzan, Interview, July 9 2021, Wiyung Surabaya.

Imam, Interview, July 5 2021, Wiyung Surabaya.

Ilham, Interview, July 11 2021, Wiyung Surabaya.

Ipang, Interview July 5 2021, Wiyung Surabaya.

Irul, Interview, June 29 2021, Wiyung Surabaya.

Iqbal, Interview, July 1 2021, Wiyung Surabaya.

Muhammad Ali, Interview, July 29 2021, Wiyung Surabaya.

Jufrianto, Interview, July 1 2021, Wiyung Surabaya.

Syarifudin, Interview, July 5 2021, Wiyung Surabaya.

Zahra, Interview, June 29 2021, Wiyung Surabaya.