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Socio-cultural dynamics of mosque-based halal enterprises: An islamic social enterprise case study

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A B S T R A C T

Mosques can function as religious institutions and community-based economic organizations when commercial activities are governed by Islamic values and directed toward social objectives. Therefore, this study aims to examines how Misbahus Sunnah Mosque in Bogor, Indonesia, integrates halal-oriented commercial services, social reinvestment, and socio-cultural regeneration within a mosque-centred Islamic Social Enterprise model. The study procedures were carried out using a qualitative single instrumental case approach supported by participant observation, semi-structured interviews, and document analysis. A total of 13 key informants were selected purposively, comprising a foundation supervisor, an amil, 2 program teachers, 2 donors, a halal muamalah business actor, the Head of RW 02, and 5 successful program beneficiaries. Data were then organized using NVivo 12 and analyzed through reflexive thematic analysis and source triangulation. The results showed 4 interconnected dimensions, including revenue governance, a halal service ecosystem, social reinvestment, and the Da'i-preneur regeneration pathway. Diponegoro Stable contributed approximately 65% of enterprise income, while property services, ballroom rental, and event-organizer activities contributed the remaining 35%. The foundation reinvested available income in Qur'anic education, elderly empowerment, social assistance, mosque development, and religious-entrepreneurial education. In addition, institutional sustainability depended on professional service management, separate financial recording, transparent allocation, stakeholder trust, and accountable oversight. The study extended Islamic Social Enterprise analysis by explaining how halal and tayyib principles, productive assets, and Maqasid al-Shari'ah were operationalized within an integrated mosque empowerment ecosystem. As a single-case study, these results offered analytical transferability rather than statistical generalization.

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1 Introduction

Halal has transformed from a legal classification of permissible products into a broader framework governing production, consumption, branding, services, and Muslim lifestyles. This transformation requires halal enterprises to combine Sharia compliance with quality, safety, ethical governance, and social responsibility. Wilson & Liu (2010) explained that halal has become part of consumer identity and brand positioning. According to Alzeer *et al.* (2018), it is the status of permissibility, while tayyib is a process that ensures cleanliness, safety, quality, and wholesomeness. This broader perspective enables mosques to develop halal-oriented economic services while maintaining their religious and social responsibilities.

Islamic Social Enterprise provides a relevant framework for examining mosque-based businesses. This model uses commercial mechanisms to generate sustainable social and religious benefits rather than maximizing private profit. Aydin (2015) argued that Islamic social business connected economic viability with social welfare and subjective well-being. Productive waqf can strengthen this model by transforming endowed assets into income-generating resources. Abdullah (2018) reported that productive waqf could support the Sustainable Development Goals when its management was consistent with Maqasid al-Shari'ah. The integration of Islamic social and commercial finance also positions waqf development and entrepreneurship as mechanisms for institutional sustainability and community welfare (Maulina *et al.* 2023).

Misbahus Sunnah Mosque is located in Situ Gede Urban Village, West Bogor District, Bogor City, Indonesia. The mosque initiated a community empowerment model that positions muamalah activities as an economic foundation for revitalizing the mosque and financing its social mission. Its principal business activities include renting an event hall, providing horse-riding and archery training, and organizing religious, educational, family, and community events through event-organizer services. These activities are managed as halal-oriented services that generate institutional income. The resulting profits are reinvested in education, religious mentoring, social assistance, elderly empowerment, mosque development, and other community empowerment programs. This configuration establishes the central identity of Misbahus Sunnah as an empowering mosque that integrates worship, halal muamalah, education, and community development.

Existing studies have separately examined halal branding, Islamic social finance, productive waqf, social enterprise, and the educational functions of mosques. Yar (2023) identified mosque organizations as non-formal educational environments that supported religious learning and socio-cultural development. Dirie *et al.* (2024) showed that Islamic social finance could contribute to poverty reduction, education, social inclusion, and sustainable development. However, limited studies explain how a mosque integrates halal commercial services, productive assets, revenue allocation, social programs, and religious-entrepreneurial education within a institutional cycle. Previous studies also provide insufficient empirical evidence regarding how commercial income is converted into community benefits and how community trust supports business continuity.

The current study addresses this gap by examining how Misbahus Sunnah Mosque governs its halal enterprises, allocates commercial income, and develops community empowerment programs. It contributes a process-based model of mosque-centred Islamic Social Enterprise that connects halal muamalah, social reinvestment, community legitimacy, and socio-cultural regeneration.

2 Methods

This study used a qualitative single instrumental case design supported by participant observation to examine mosque-based halal enterprises within their organizational and community context (Yin 2018). Misbahus Sunnah Mosque was selected purposively because it integrated mosque

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governance, halal commercial activities, social fund management, and community empowerment. The unit of analysis focused on the institutional process connecting business operations, revenue allocation, program implementation, and socio-cultural regeneration.

A total of 13 key informants were selected purposively, consisting of 1 supervisor and 1 amil of the Misbahus Sunnah Foundation, 2 ustadz or program teachers, 2 donors, 1 halal muamalah business actor, the Head of RW 02 in Situ Gede Subdistrict, West Bogor District, 5 five successful beneficiaries of the mosque-based empowerment programs. These informants represented institutional, operational, financial, business, community, and beneficiary perspectives.

Data were collected through participant observation, semi-structured interviews, and document analysis. Observation covered halal business activities, religious education, social fund management, and community empowerment programs. Interviews explored governance, financial accountability, program implementation, donor trust, halal business operations, community responses, and changes experienced by beneficiaries. Document analysis examined available program reports, beneficiary records, financial summaries, meeting records, and activity documentation (Bowen 2009).

Data were analyzed using reflexive thematic analysis (Braun & Clarke 2022). The study teams were familiarized with the data, generated initial codes, developed and reviewed themes, and constructed an interpretive account. The analysis produced 4 themes, namely governance and revenue architecture, halal-oriented business management, social reinvestment and beneficiary outcomes, and socio-cultural regeneration. Credibility was strengthened through source and method triangulation by comparing interviews, observations, and institutional documents. All informants participated voluntarily and provided informed consent. Anonymous codes were used to protect their identities.

3 Results and Discussion

3.1 Governance and Revenue Architecture

The results showed 2 distinct but interconnected revenue streams that sustained the social programs of Misbahus Sunnah Mosque. The first stream originated from partner businesses that allocated 10% of their net profits to the foundation's empowerment programs. The second stream was derived from income generated by business units managed directly by the foundation, particularly Diponegoro Stable and Misbahus Sunnah Ballroom. The Foundation Supervisor explained the revenue streams, as illustrated in Figure 1.

This statement showed that the 10% contribution applied specifically to partner businesses, while the allocation of income from foundation-managed enterprises followed a separate mechanism. The distinction clarified the relationship between commercial revenue and social financing. In addition, it showed that the mosque did not depend solely on donations because its productive business units generated recurring income for educational, religious, and community empowerment activities. This interpretation must be triangulated with financial records, partnership agreements, and program expenditure reports.

The reinvestment process operated as an institutional governance mechanism rather than an occasional charitable decision. The foundation's amil described the allocation process as follows:

"Each source of business income is recorded separately. The 10% contribution from the net profits of partner businesses is distinguished from the income generated by business units directly managed by the foundation. After operational costs have been accounted for, the amil prepares the income records and the proposed allocation plan. The foundation supervisor reviews these records before the funds are used. Funds are distributed according to the approved plan and the needs of each program, including Qur'anic education, elderly empowerment, social assistance, and mosque development. Each expenditure is supported by transaction evidence and program reports to ensure financial accountability" (AM-01, Interview 10 February 2025)

The informant's account showed that social reinvestment required separate financial records, clearly defined responsibilities, and an internal approval process. These arrangements reduced discretionary control over social funds and connect business performance with program continuity. The result supported Aydin's (2015) argument that Islamic social business used commercial activities to sustain social objectives. In addition, this case extended the argument by showing that the sustainability of mosque-based enterprises depended on transparent accounting, role clarity, and formal revenue-allocation procedures. Without these mechanisms, the relationship between business income and community benefit could remain dependent on individual leadership and informal decisions.

3.2 Halal Service Ecosystem

Diponegoro Stable and Misbahus Sunnah Ballroom constituted the main commercial pillars of the halal ecosystem developed by Misbahus Sunnah Mosque. Diponegoro Stable provided horse-riding and archery training, family recreation, outbound programs, institutional gatherings, and educational activities inspired by Islamic values. Misbahus Sunnah Ballroom supported Sharia-compatible weddings, seminars, religious gatherings, training programs, and community events. These business units were strengthened by event-organizer services that coordinated activities according to participants' religious, social, and service requirements.

The commercial units operated within an interconnected halal program ecosystem rather than as separate business activities. Revenue generated from equestrian services, archery training, hall rental, and event management supported Qur'anic education, Da'i-preneur development, elderly empowerment, social assistance, and mosque development. This relationship created a circular institutional model in which halal-oriented commercial services generate income, business income finances empowerment programs, and the social benefits produced by these programs strengthen community trust and participation in the mosque's economic activities.

The ecosystem integrated halal and tayyib principles throughout its service processes. The halal dimension concerned the permissibility of business activities, contracts, financial transactions, event content, and services. The tayyib dimension included safety, cleanliness, service quality, responsible animal care, transparent pricing, financial accountability, and the reinvestment of income for community benefit (Alzeer *et al.* 2018). Therefore, Misbahus Sunnah applied halal management beyond the legal status of individual products or transactions. It governed the relationships among business units, mosque programs, financial allocation, service standards, and beneficiary outcomes. This model was consistent with studies that connected halal systems with sustainability, traceability, ethical governance, and value-chain integrity (Bux *et al.* 2022).

3.3 Social Reinvestment and Beneficiary Outcomes

Commercial income was directed toward 3 program areas, namely Qur'an education for students from economically disadvantaged backgrounds, elderly empowerment, and mosque or community infrastructure assistance. These programs represented different forms of benefit. The scholarship program developed religious and intellectual capacity. The elderly program aimed to improve productive participation and psychosocial well-being. The mosque assistance program strengthened local social infrastructure and expanded the use of mosques for learning and community support.

The original manuscript reported an increase in daily elderly income from approximately IDR 75,000 to IDR 150,000, a 40% increase in mosque participation, a memorization target of 15 juz, and more than 1,500 total beneficiaries. These figures cannot be presented as established results without a defined measurement period, denominator, comparable records, and source documentation. The final manuscript must retain only verified figures. Where numerical verification was unavailable, the result must be described as a participant-reported or institution-reported change rather than a measured impact.

"Before joining the program, I depended mainly on assistance from my family and had limited productive activities. Through the support and activities provided by Misbahus Sunnah, I gained an opportunity to earn additional income and participate more actively in the community. The program has made me feel more independent, valued, and confident because I can still contribute despite my age" (MS, elderly beneficiary, interview, 15 February 2025).

The results showed that the programs moved beyond short-term charity by investing in capabilities, productive participation, and institutional infrastructure.

"Income from Diponegoro Stable currently provides the largest contribution, accounting for approximately 65% of our enterprise income. The remaining 35% comes from property services, ballroom rental, and event-organizer activities. The income is recorded according to its business source and allocated to mosque operations and empowerment programs after operational costs and internal verification" (DT 01, Foundation Supervisor, Interview, 17 February 2025).

Table 1: Reported reach, claimed outcomes, and evidence requirements for the social empowerment programs of Misbahus Sunnah Mosque

Program	Reported reach	Outcome claimed in the original manuscript	Required evidence
Qur'an scholarship	30 students	Educational support, memorization target, character and leadership development	Student records, verified attainment data, mentor interviews, student quotation
Empowered Elderly	At least 100 participants	Income, participation, confidence, purpose, and reduced dependency	Comparable financial records, measurement period, participant quotation, observation notes
Mosque-to-Mosque Aid	5 mosques in West Bogor District, Bogor City	Improved facilities, activities, participation, and community services	Before-after documentation, activity records, manager quotation, basis of any percentage claim

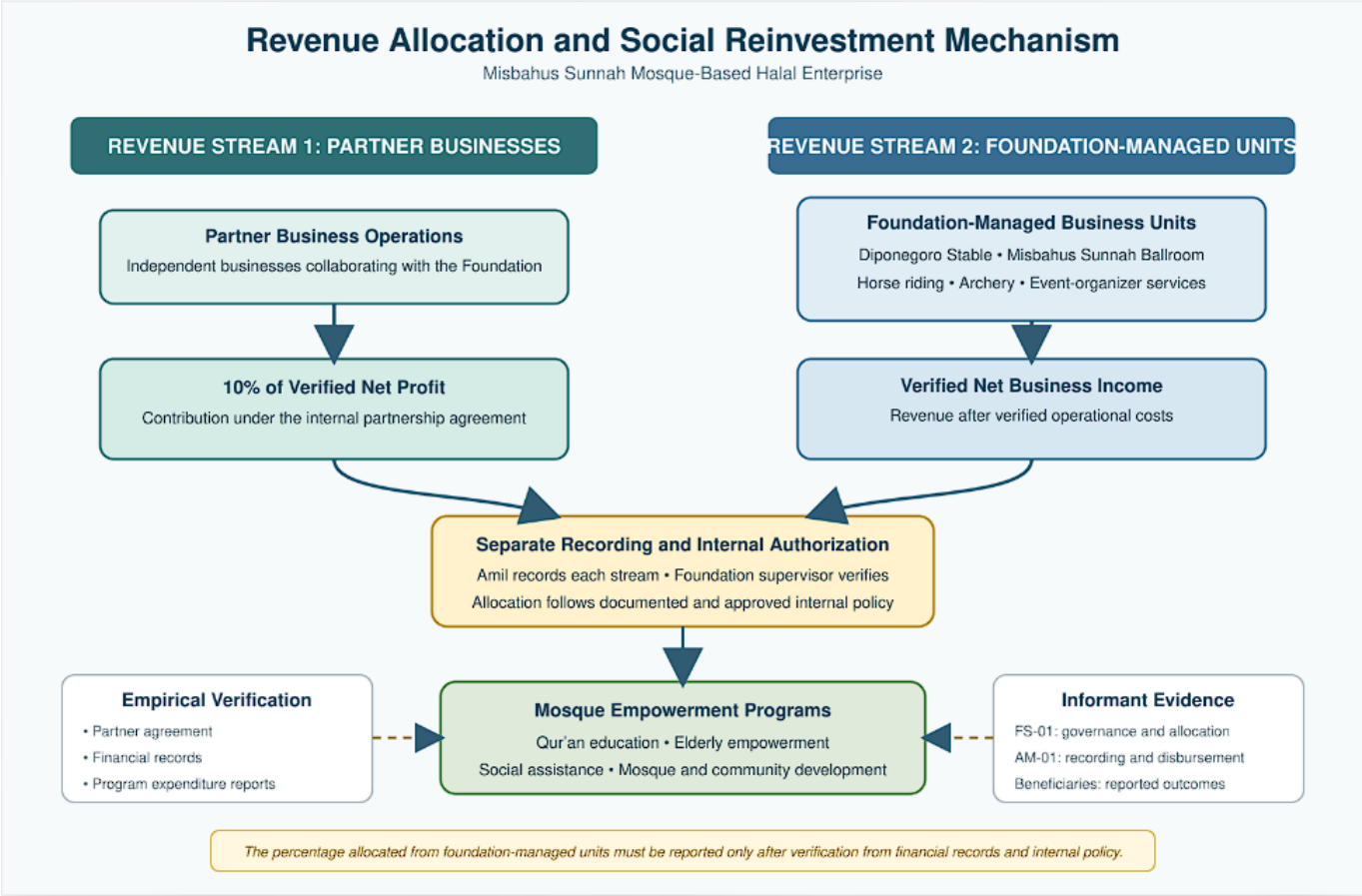


Figure 1: Revenue Allocation and Social Reinvestment Mechanism of Misbahus Sunnah Mosque-Based Halal Enterprise (Interview Document Misbahus Sunnah)

The revenue structure showed that Diponegoro Stable functioned as the principal economic driver within the Misbahus Sunnah halal ecosystem. Property services, ballroom rental, and event-organizer activities provided complementary income and reduce institutional dependence on a single business unit. The combination of these revenue sources enabled the mosque to finance social programs according to available income and approved program priorities. Financial allocation must be supported by separate records for each business unit, operational costs, net income, and program expenditure.

3.4 Socio-Cultural Regeneration and the Da'i-preneur Pathway

The results from interviews, participant observation, and program documents showed that the Da'i-preneur pathway functioned as a mechanism of socio-cultural regeneration within the Misbahus Sunnah halal ecosystem. Field evidence showed that students received integrated support through Qur'anic education, religious mentoring, leadership development, and entrepreneurial learning. This educational process developed religious competence, discipline, communication skills, self-confidence, and practical knowledge of halal muamalah. The program transformed commercial surplus into investments in human, religious, and entrepreneurial capital rather than limiting its function to financial assistance.

An institutional connection was observed between the Da'i-preneur pathway and the mosque's income-generating activities. Diponegoro Stable, archery training, ballroom rental, property services, and event-organizer activities generated income through halal-oriented services. The foundation recorded, verified, and allocated this income to Qur'anic education, student mentoring, elderly empowerment, social assistance, and mosque development. Halal principles were reflected in permissible services and transactions, while tayyib principles were operationalized through service quality, responsible animal care, transparent pricing, financial accountability, and social reinvestment. This arrangement showed that the commercial and empowerment programs operated as an integrated halal ecosystem.

The empirical results supported Yar's (2023) argument that mosque organizations functioned as non-formal educational environments that facilitated religious learning and socio-cultural development. The Misbahus Sunnah case extended this argument by showing how mosque-based education could be institutionally connected to a commercial ecosystem that financed its continuity. Halal-oriented services generated institutional income, governance mechanisms directed resources toward empowerment programs, and program outcomes strengthened community trust and participation. Increased community legitimacy subsequently supported continued engagement with the mosque's commercial and social activities. This relationship formed a recurring financial, institutional, educational, and socio-cultural cycle.

The field results showed that the model could not be transferred mechanically to other mosques. Its sustainability depended on productive assets, managerial competence, qualified mentors, transparent accounting, community trust, and market demand for halal services. Commercial expansion created institutional tension when stakeholders perceived that business objectives became more dominant than worship, da'wah, and community service. Therefore, replication required contextual adaptation, separation of commercial and social accounts, participatory governance, and accountable oversight. These conditions ensured that halal business activities remained instrumental for socio-cultural regeneration rather than becoming independent commercial objectives.

4 Conclusion

In conclusion, this study shows that Misbahus Sunnah Mosque has developed an integrated halal ecosystem that connects commercial activities, institutional governance, social reinvestment, and socio-cultural regeneration. The mosque generates income through 2 complementary

Table 2: Mechanisms and implications of the halal enterprise–social reinvestment cycle in the Misbahus Sunnah Mosque ecosystem

Cycle component	Mechanism	Immediate result	Longer-term implication
Halal commercial services	Professional service delivery and market exchange	Business income and customer trust	Reduced dependence on irregular donations
Governance rule	Separated accounts and defined profit allocation	Protected social funding	Institutional accountability
Social reinvestment	Education, elderly empowerment, and mosque assistance	Program outputs and reported outcomes	Expanded community capabilities
Socio-cultural regeneration	Religious learning, leadership, and entrepreneurship	Da'i-preneur formation and participation	Renewed legitimacy and support for the enterprise cycle

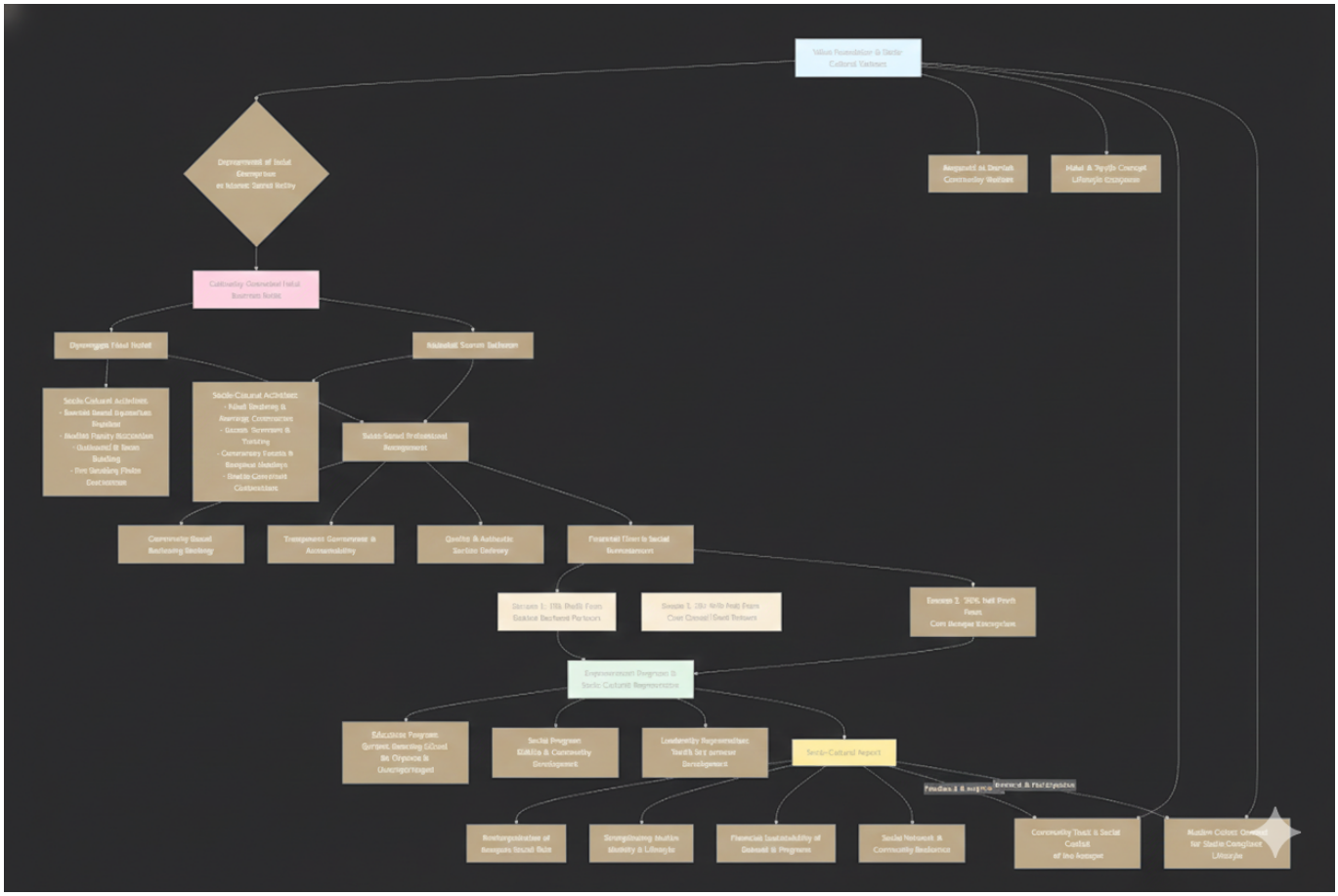


Figure 2: Socio-cultural cycle of halal enterprise management at Misbahus Sunnah Mosque

revenue streams. Diponegoro Stable serves as the principal economic driver through horse-riding, archery, recreational, and institutional activities, while property services, ballroom rental, and event-organizer services diversify institutional income. Professional service management, community trust, separate financial recording, internal authorization, and program-based fund allocation constitute the main mechanisms supporting institutional sustainability. These results answer the first study question by explaining how halal-oriented muamalah activities reduce dependence on irregular donations and provide recurring resources for the mosque's religious and social mission.

The second study question is answered by showing how commercial income is converted into educational, economic, social, and religious benefits. The foundation directs available resources toward Qur'anic education, Da'i-preneur development, elderly empowerment, social assistance, and mosque development. The Da'i-preneur pathway represents the socio-cultural dimension of this reinvestment by integrating religious knowledge, leadership formation, community responsibility, and entrepreneurial learning. This process develops human, religious, and entrepreneurial capital while strengthening community participation and institutional legitimacy. The resulting cycle connects halal commercial services, transparent governance, empowerment outcomes, and continued community support.

The results extend Islamic Social Enterprise theory by showing that the conversion of commercial resources into socio-religious outcomes depends on more than profit generation. In addition, it requires governance rules that protect the social mission, distinguish commercial and empowerment funds, and ensure accountable allocation. Productive assets perform a waqf-like developmental function because their economic benefits support education and community welfare. The model also operationalizes Maqasid al-Shari'ah through the protection and development of religion, intellect, life, family welfare, and wealth. Halal principles are reflected in permissible services and financial transactions, while tayyib principles are expressed through safety, service quality, responsible animal care, transparent pricing, financial accountability, and measurable social value.

The study proposes a mosque-centred halal ecosystem in which commercial, educational, religious, and social programs operate as interconnected institutional components. Mosque managers must formalize revenue-allocation policies, separate commercial and social accounts, maintain auditable financial records, measure beneficiary outcomes, and involve stakeholders in oversight. The single-case design and limited availability of comparable outcome records restrict statistical generalization. Future studies must use comparative, longitudinal, and mixed-method designs to examine the model across different mosque governance systems, business portfolios, community settings, and local halal markets. Such study can assess whether mosque-based halal enterprises produce sustainable economic, institutional, and socio-cultural outcomes over time.

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Data Availability Statement

Anonymized supporting data may be made available by the corresponding author upon reasonable request, subject to participant confidentiality and institutional permission.

Conflict of Interest

The authors declare no conflict of interest.

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