

MUSLIM YOUTH MOVEMENT AND LOCAL FARMERS: CASE OF REMAJA MASJID NURUL ASHRI YOGYAKARTA

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Abstract

While scholarly attention on Muslim youth initiatives often centers on political identity, their engagement role in addressing critical climate disruptions and market-driven agricultural injustices remains under-researched. This article investigates the norms and practices of the urban Muslim youth community at Masjid Nurul Ashri, Yogyakarta, in supporting marginalized local farmers. Utilizing Anna M. Gade's framework of Muslim environmentalism as a dedicated religious practice, this descriptive-qualitative inquiry examines how Islamic virtues transform into alternative food distribution systems. The findings demonstrate that by operationalizing principles of *ta'awun* (mutual cooperation), *mashlahah* (public interest), and *al'adalah* (justice), these youth successfully construct an alternative moral economy that circumvents exploitative secular middlemen and neoliberal market structure, offering a replicable model for community-based food sovereignty.

Keyword: Muslim Youth Movement, Agricultural Injustice, Local Farmer, Alternative Actor, Food Distribution



Abstrak

Meskipun perhatian akademis terhadap inisiatif pemuda Muslim sering kali berpusat pada identitas politik, peran mereka dalam mengatasi gangguan iklim dan ketidakadilan pasar pertanian yang digerakkan oleh logika pasar masih kurang diteliti. Artikel ini menyelidiki norma dan praktik komunitas pemuda muslim perkotaan di masjid Nurul Ashri, Yogyakarta, dalam mendukung petani lokal yang termarginalkan. Menggunakan kerangka kerja Anna M. Gade mengenai environmentalisme Muslim sebagai praktik keagamaan, penelitian deskriptif-kualitatif ini menguji bagaimana kebijakan Islam ditransformasikan menjadi sistem distribusi pangan alternatif. Hasil penelitian menunjukkan bahwa dengan mengoperasionalkan prinsip *ta'awun* (gotong royong), *mashlahah* (kemaslahatan publik), dan *al-'adalah* (keadilan), para pemuda ini berhasil membangun ekonomi moral alternatif yang menghindari tengkulak sekuler yang eksploitatif dan struktur pasar neoliberal, sekaligus menawarkan model kedaulatan pangan berbasis komunitas yang dapat direplikasi.

Kata kunci: Gerakan Pemuda Muslim, Ketidakadilan Agrikultur, Petani Lokal, Alternatif Aktor, Distribusi Pangan

I. INTRODUCTION

The literature on agricultural injustice has primarily been situated within agrarian studies, political economy, and development discourse (Carlile et al., 2025), with limited attention to how these issues are understood and addressed by urban religious actors. In a country where Islamic ethics explicitly address economic justice (*al-'adl al-ijtima'i*), environmental stewardship (*khalifah*), and the rights of producers, the absence of research connecting urban Muslim youth organizations to agrarian justice concerns represents a significant oversight. This gap is particularly salient in Yogyakarta, where urban consumers, including mosque communities, are deeply implicated in food systems that rely on the labor of peri-urban and rural farmers.

Scholar discussion on religion-based non-state actors has focused extensively on vigilante groups, political movements, and large-scale welfare organizations (Sacrasec, 2025), relatively little attention has been paid to youth-oriented, mosque-based organizations as everyday actors in local governance and social reproduction. The question of how these groups navigate their relationship with formal state structures, generate legitimacy, and define the boundaries of their social role in specific urban contexts remains underexplored.

The disconnection between urban consumer hubs and rural producers in Yogyakarta exacerbates the vulnerability of smallholders to market volatility. While critical agri-food scholarship emphasizes the structural violence of corporate food regimes (Carlile et al., 2025; Voss et al., 2024), it often overlooks how localized religious institutions act as counter-hegemonic spaces. In Indonesia, the *remaja masjid* (mosque youth) represents a distinctive form of religion-based non-state actor that occupies a critical intersection between urban-educated youth agencies and agrarian-environmental concerns. By moving beyond traditional ceremonial piety towards what Latief (2018) conceptualizes as transformative social piety, these youth actors mobilize Islamic philanthropic capital to reconstruct localized food networks, challenging the asymmetric power dynamics inherent in conventional supply chains.

Indonesia, as the world's largest Muslim-majority nation, presents a vital site for examining the intersection of these phenomena. Yogyakarta, in particular, offers a unique context: a city renowned for its Islamic educational institutions, its syncretic Javanese cultural traditions under the Sultanate, and its proximity to peri-urban agricultural areas undergoing rapid transformation due to urbanization and tourism development. Within this landscape, mosque-based youth organizations (*remaja masjid*) represent a ubiquitous but understudied form of religion-based non-state actor, potentially serving as sites of identity formation, community service, and social engagement for young Muslims.

There exists a theoretical and empirical disconnect between three significant phenomena: (a) the recognized role of religion-based non-state actors in local governance and social ordering; (b) the documented potential of Muslim youth organizations as sites of engagement, identity formation, and social action; and (c) the urgent scholarly and practical concern with agricultural injustice and food system transformation. These three domains have largely developed in parallel, with little empirical research examining their intersection within a single bounded case.

This study addresses this gap by investigating how one specific urban mosque youth organization—*Remaja Masjid Nurul Ashri* in Yogyakarta—navigates its role as a religion-based non-state actor, facilitates (or constrains) youth engagement, and relates (or fails to relate) to issues of agricultural justice in its local context. The problem is not merely academic: understanding these intersections has

practical implications for how religious institutions, youth organizations, and agricultural justice advocates might collaborate or find common ground in addressing interconnected social, economic, and environmental challenges.

II. RESEARCH METHOD

This article identifies Remaja Masjid Nurul Ashri's farmer support movement as a Muslim youth environmentalism by the fact that this youth is a part of Masjid Nurul Ashri as well, ranging from 18-35 years old (Savitri et al., 2025). Besides, we utilize some news that are contained interviews with some actors of this community—citing, interpreting, and connecting the direct quotation from the main actors in Masjid Nurul Ashri in news to connect the data and idea as well as craft our arguments. The objective of this research is to portray that the Muslim youth community matters, in agricultural or horticultural issues, which focusing on the Remas Nurul Ashri deals with local farmers. We will focus on the norms that underpin their movement and how they maintain it. Utilizing Anna Gade's theoretical locus on Muslim environmentalism as religious practice, this study will be a descriptive-qualitative investigation using secondary data from relevant news and journal articles.

III. RESULTS AND DISCUSSIONS

The Context: The Surrounding Environment and Local Farmers

The operationalization of the “Farmer Assistance Program” (*Program Bantu Tani*) by Remaja Masjid Nurul Ashri illuminates Gade's (2019) assertion that Muslim environmentalism manifests heavily through dedicated, tradition-bound religious practices where emotions serve as persuasive drivers for structural action. The emotional resonance of seeing farmers destroy their crops due to plummeted market prices, which is mediated through Instagram and TikTok campaigns—was quickly converted by the youth into institutionalized *dakwah bil-hal* (dakwah through action). Here, the traditional concept of the heart (*qalb*) as the locus of ecological compassion is digitized; social media platforms do not merely analyze data but act as conduits for mobilizing financial *infaq* into an emergent alternative food network (Drottberger et al., 2021). Consequently, religious practices and environmental logistics merge seamlessly, challenging the secular assumption that environmentalism requires specialized, non-religious civic platforms to be effective.

Nurul Ashri Mosque is conveniently located close to Yogyakarta State University, making it accessible to both locals and students. Eventually, the mosque has developed into a hub for the neighborhood’s vibrant social, educational, and commercial activity. It runs a number of educational and social programs that promote community well-being. As an instance, this mosque hosts events such as parenting classes, Muslim teaching, and other educational programs that are intended to increase knowledge and awareness within the local community. Along with that, Masjid Nurul Ashri also participates in economic activities that are focused on the welfare of the community. For instance, this mosque has a unit called Baitul Maal that uses *zakat*, *infaq*, and *sedekah* to support economic development programs like hard-skill and microbusiness development (UMKM) (Rachmayanti, 2025), including the Farmer Assistance Program (*Program Bantu Tani*) (Seta, 2025). These are after-effects of the mosque vision: “sparking kindness energy” (*mengalirkan energi kebaikan*) (Savitri et al., 2025).

Our focus here is to investigate why and how the last farmer care program has been hosted and sustained by Remas Nurul Ashri through news, social media, and published journal articles.



Figure 1. Price Plunge seized farmers in Magelang, Central Java, then the farmers can no longer do anything but let the harvest become loss.

It can be seen from the screenshot that this issue is also taking place nearby Masjid Nurul Ashri’s regency, Magelang Central Java, when harvest season is coming in the middle of 2024. The food-harvest pricing is drop. According to Priyono¹,

¹ One of the farmers receiving direct-positive impact on this movement.

“Yesterday, the bok choy sold at a price of Rp. 15.000 (per basket). (Meanwhile) the basket itself costs Rp. 7000 – Rp. 9.000, then buying the rattan rope let’s say costs Rp. 2000. So, the net gain is only Rp. 5.000. Whereas each basket weighs 50 kilograms” (BBC.com, 2024).

Consequently, this takes place due to, on the one hand, in order to feed the growing population, farmers must put in a lot of effort. However, an unjust market system frequently puts pressure on and disadvantages farmers. Farmers in Ngablak, Magelang, are compelled to sell their produce far below the cost of production,² and some farmers in other areas discard or allow their crops to rot in the fields because harvesting them would result in even larger losses. This section has described an example context of how the population and market demand lead to food loss which affects farmers. The next will be explaining our finds post-reflection over Remas Nurul Ashri environmentalism to farmers.

The Nature of Remas Nurul Asri Movement

We discover that this Muslim youth movement in which institutionally encouraged by the older, as Takmir (a formal structure leadership in a mosque), then it is moved by the younger in practice³ due to The youth within this movement is basically volunteers (Savitri et al., 2025). Motivated by Muslim norms which are contextualized with the local-recent issue, we consider that this movement protects from post-harvest loses, at least for the moment. It is started to confirm any new reports, then follows it up with a field investigation phase. Originally, this is limited to a Friday vegetable bazaar then Nurul Ashri Mosque Takmir converts it into the Farmer Assistance Program (*Program Bantu Tani*), which helps farmers save money by providing more equitable pricing for their produce. Subsequently, it cuts the transaction chain by directly purchasing vegetables from farmers as the first-hand seller.

The way Remas Nurul Ashri purchases fruits from local farmers with normal price (*harga wajar*) than middleman and/or market, illustrates how Muslim norms within a community are successfully transformed as kindness energy. In

² <https://www.bbc.com/indonesia/articles/ce4qw28rey4o>, “Ramai-ramai borong panen sayur karena harga anjlok—‘mendingan dibuang daripada capek’.” Accessed 2 November 2025.

³ “Masjid Deresan Sleman Perlu Ditiru Masjid Lain biar Nggak Garing!”, <https://mojok.co/liputan/ragam/masjid-nurul-ashri-deresan-sleman-bantu-petani-sayur/>, 26 October 2025.

result, as Priyono claims, some vegetable prices have begun to rise and get better—the price of a basket of 50 kg of pakcoy mustard greens used to be Rp. 15.000, but it is now Rp. 50.000.⁴

They instrumentalize the use of *infaq*⁵ system, which may be modified based on each congregation member's (*jamaah masjid*) financial situation. In the meantime, members of the congregation who joined through social media campaigns run by Remas Nurul Ashri are actively involved in philanthropy collection. In addition to giving the congregation quick and reasonably priced access to food, the items purchasing and hosting bazaar methods successfully increased the prices paid to farmers, who were previously only paid 200-1000 rupiahs/Kg, to 2000-4000 Rp/Kg. for each item, for instance. It can be argued that this food distribution comes through two schemes: the items purchasing and the vegetables bazaar. However, the farmer assistance program is an instance of a well-organized and long-lasting social program as Seta (2025) claimed.



Figure 2. Screenshots of Instagram @masjidnurulashri account. The three illustrate how Remas Nurul Ashri buy up local farmers harvest.

Instead of capturing this movement as a “mosque program” *per se*, the strength of this research is the bold portrayal of Muslim youth role in mobilizing their com(passion) through environmentalism. This can be potentially in similar stream with what scholars discuss about compassion to the poor (Permadi et al., 2022), eco-theological movement (Abadi et al., 2022), “green Islam” (Fikri & Colombijn, 2021), and progressive Muslim environmentalism (Almujaddidy, 2021). We argue that this volunteer-based environmentalism within youth

⁴ *Ibid*, accessed, 26 October 2025.

⁵ It is one of the charitable donations in Islamic tradition which, in this case, one can give any amount of money.

community has been succeeded to spark their compassion energy to local farmers, in this case. This section has grounded some main findings within our special research case. Further, the first answer raised in this article will be described as follows.

The kindness taught within Qur’anic verses teaches Muslims to express their compassion to all, especially the marginalized (*rahmatan lil ‘alamin*). The three notions: *ta’awun*, *maslahah*, and *al ‘adalah* have become the main basis of Remas Nurul Ashri Environmentalism. Seta (2025) considers that the Muslim norms behind this program’s execution can be found in the way Islamic principles are translated into tangible deeds. As a matter of Islamic tradition, the mosques that served as hubs of communal life during the time of Prophet Muhammad (peace be upon him) serve as historical references for the legitimacy of the Farmers Assistance Program. Therefore, the endeavor to link congregants in need of easily accessible and reasonably priced food with farmers in need of a market exemplifies the value of (1) *ta’awun* (mutual cooperation), referring to the long history of Mosque in Prophetic era.

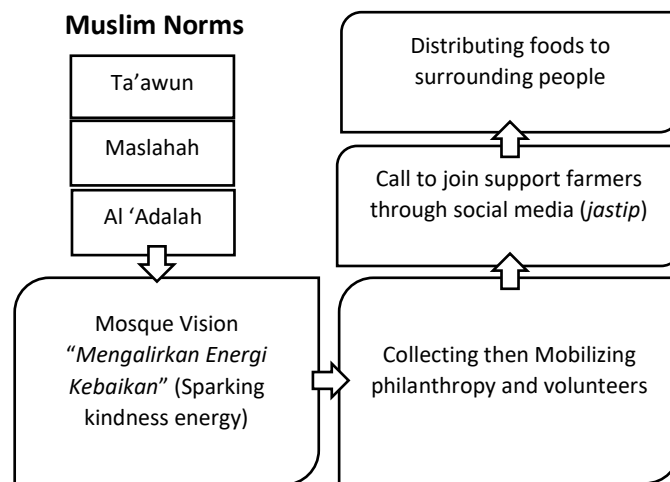


Figure 3. An illustration of Remas Nurul Ashri movement process. Adopted and compiled from related news and articles.

In case of the advantages, the program orientation incorporates the value of (2) *mashlahah* (inclusive benefit for all) to provide support for multiple stakeholders at the same time. (3) *Al-‘adalah* demonstrates the significant attempt to rectify the distribution system’s injustices that harm farmers (Seta, 2025).

Rachmayanti (2025) found that Islamic philanthropic principles enable mosques to serve as agents of meaningful social transformation. She argues that Masjid Nurul Ashri’s program implementation demonstrates the fundamentals of

Islamic philanthropy, including justice, empathy, solidarity, and cooperation. This approach also shows how a mosque can develop into a hub for philanthropy-based empowerment that emphasizes both socioeconomic contributions and ceremonial prayer.

Viral Masjid Nurul Ashri Yogyakarta Bikin Jastip Susu dan Sayur Petani yang Merugi, Gaet Jamaah

Pengurus Masjid Nurul Ashri kini soroti fenomena peternak susu merugi.

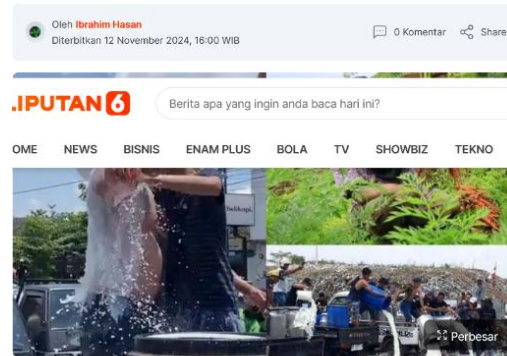


Figure 4. Entrusted Service was initiated by Remas Nurul Ashri to help peternak sapi perah and farmers experiencing disadvantage due to market monopoly by big industries.

In this case, we do not neglect the crucial role of social media in promoting and multiplying “the compassion” to internet citizens. In fact, entrusted service (*jasa titip* or *jastip*) call others to enlarge the movement.⁶ But our focus is on how Remas Nurul Ashri interacts with the local farmer who is identified as the need by social media analysis. According to traditional Muslim norms, which is grounded in the Qur’an, the heart (compassion) is the center of relational processes, serving as both a scientific and political principle and a spiritual one for ecology (Gade, 2019).

Traditionally, the way Remas Nurul Ashri collects and mobilizes the infaq and hosts bazaar is the result of adaptation between the ideal reality orientation which are carried by Muslim norms. Gade (2012) has response to this phenomenon that “forms of environmental Islam: first, adapting “tradition” (such as Muslim norms) to be a resource for experiential awareness; and, second, the related expectation that feeling and emotion carry persuasive power to alter perception and inspire action”. Muslim environmentalism as a religious practice principle for

⁶ <https://www.liputan6.com/hot/read/5784366/viral-masjid-nurul-ashri-yogyakarta-bikin-jastip-susu-dan-sayur-petani-yang-merugi-gaet-jamaah?utm>, accessed 3 November 2025.

human limitations and possibilities, norms and relational creatures and resources, as well as tradition-bound transformations through dedicated practice and action are all included when considering Muslim environmentalism in terms of community. Instead of being deliberately created for political mobilization, the sense of community within Masjid Nurul Ashri is ingrained in everyday life that seamlessly transition between explicitly “environmental” and religious practices.

In responding to environmental issues, Muslim environmentalism stresses the dakwah as part of the theory and practice of Islamic environmental justice, as Gade (2019) emphasized. For example, one of the Muslim environmentalism scholars put environmental dakwah as part of *fardhu kifayah* which means that this practice is a duty and proscription that are incumbent upon a community as a group. A study case in Indonesia shows that Muslim environmentalism is promoted by insisting that God will reward (mercy) for those who preserve nature. Moreover, the most imperative aspect for gaining divine reward and the most rewarding aspect of caring for the environment is compassion for one another, whether for nature or humans. Ultimately, this practice is promoted as the ticket to paradise which can only be granted by God on the basis of His mercy.

In broader sense, what has been done by Remas Nurul Ashri in standing with local farmers confirms another Gade's (2019) statement that there is ample evidence from fieldwork data, obtained through site visits, observation of religious observances, and interviews with religious scholars and activists, to show that “compassion to creation,” for instance, is a core teaching of Southeast Asian Muslim environmentalism. This section has expected to explain the first question about what Remas Nurul Ashri norms use to do their environmentalism, and the second answer about how they maintain that will be possible in the following part.

The Muslim Youth as an Alternative Agricultural Actor

The term of alternative actor is intriguing because it shows how Remas Nurul Ashri may take on a different role when traditional market systems are unable to give farmers access to justice. However, this is somewhat beyond the mainstream radical or moderate dichotomy which is frequently debated in Indonesia (Miichi, 2003). Even though there some farmers are attached to middleman (*tengkulak*) (Dewi et al., 2024; Sudrajat et al., 2021). Instead, this is to facilitate the farmers to have more opportunity to set their margin which is frequently dictated by

middleman (*tengkulak*)—a small number of them still dominates the trade sector and have total influence over prices as Tayibnapsih & Wuryaningsih (2017) found.

In global-north countries, when local agricultural markets perform well, farmers' products can be sold in large quantities at high prices, farmers can be better linked with consumer demand, and a national minimum price scheme can be created, thus changing the price discovery process and driving logistical efficiency by reducing transaction costs (Meulenberg, 1990). However, it seems rare to find local agricultural markets in ex-colonized countries that can function optimally and, in fact, many have failed to implement the necessary changes to achieve this. This is because various participants often control local agricultural markets, especially traders who wield significant market power. These stakeholders tend to hide information from others, resulting in a lack of market (Nugroho, 2021).

Rather than operating within the profit-maximizing paradigm of the capitalist market, Remas Nurul Ashri functions as an alternative agricultural actor by establishing an Islamic moral economy. In the Global South, smallholders are routinely marginalized by a lack of market information and dependency on exploitative middlemen (*tengkulak*) who manipulate price discovery processes (Nugroho, 2021; Sudrajat et al., 2021). By acting as an ethical off-taker, the mosque youth directly bypass this speculative trade structure. This intervention aligns with Gimenez et al. (2011) on food regime transformations, wherein subaltern communities establish alternative distribution nodes to challenge globalized neoliberal hegemony. Through fixing prices at a fair baseline (Rp. 2.000-Rp. 4000/kg compared to the predatory Rp. 500/kg market rate), the movement demonstrates how religious values of *al-'adalah* (justice) can effectively de-commodify food supply chains, restoring agency back to local producers.

Taking account of both phenomena in Java and Sulawesi, Weis (2013) argues that these were the results of global market-patronization. In meeting such demands, there was a growing influence towards the world's poorest countries, including Indonesia, to cultivate a narrow range of tropical agro-exports (e.g. palm oil, cocoa, tea, coffee, cotton, and sugar). This situation put risk whenever there was a declining terms of trade that determined both structural overproduction and increasing substitution by temperate crops (Robbins, 2003). Ultimately, this resulted in peasants facing deflated prices since most of them hardly gained economic profitability due to their reliance on market volatility as they started to

lose their access towards their land. In such a high reliance towards the global market and its volatility, Indonesians are always one step away from achieving food sovereignty.

In relation to this, Giménez et al. (2011) emphasizes that such crises have urged calls for reform to challenge the legitimacy and hegemony of the current food regime. This phenomenon has led to further discussion regarding changes in the corporate food regime and the liberal state to mitigate this social regime, economic, and environmental externalities. This movement corresponds to the growing public awareness of food issues that are a political question where this opens the opportunity to explore the interconnectedness of other issues such as poverty, health, and nutrition, the environment, and social justice. Ultimately, this movement can have a pivotal role in the change of food regime through driving social transformations and ensuring expanded systemic changes.

The idea of Remas Nurul Ashri environmentalism is also exemplified in food banks movement. This sort of movement is defined by Riches (2002) as centralized warehouses or clearing houses registered as non-profit organizations for the purpose of collecting, storing, and distributing surplus (donated/shared) free of charge whether directly to hungry people or to social agencies in providing their supplementary food and meals. The origin of this movement was actually embarked in the US in early 1967, particularly in North America in Phoenix, Arizona. The objective of food banking itself (Bucknum & Bentzel, 2019) is to connect the interest of the food industry in coping effectively with surplus, unsaleable food towards the grass roots poverty organizations.

In case of a systemic role example, Finnegan (2011) indicates the Nation of Islam started the first attempt at a farm program which would provide economic self-sufficiency and food security to all members of the Nation. The objective of this movement is to provide one meal per day and raw materials to every black person in America. As a result, the Nation's Minister of Agriculture has engaged and networked with other black landowners, whether Muslim or not. This kind of movement has led them to be involved with governmental and non-governmental programs as well as policy making which aims in helping rural areas or small-scale farms, allowing them to learn first-hand about biodiversity and changes to the environment caused by humans.

This is in line with what Drottberger et al. (2021) shows that when the young do creating alternative food networks, reject the current agri-food regime this sort of action. However, global markets pushing for industrialized production methods based on large-scale production, specialization in crops or livestock, and significant input of non-renewable resources are currently driving the dominant regime in horticulture and agriculture. This makes it more difficult for other, less intensive production systems to compete, leading to a productivity paradigm in which contemporary, high-input farming methods are major contributors to the devastation of natural ecosystems, biodiversity loss, and climate change.

In result, Remas Nurul Ashri environmentalism to local farmers shows the rise of a moral economy grounded on religious ideas that provides an alternative to prevailing logic of the capitalist market, where social justice and solidarity become the cornerstones of a more sustainable and compassionate economic structure. Besides, this youth is in an effort to diversify actors to increase farmer resilience (Soriano et al., 2023). The significant role of Nurul Ashri youth can be claimed here as an alternative due to the mainstream actors between farmers are the government, middleman, and market leader. In response to agricultural dynamic, the Muslim world, and government itself, making farmers more resilient is a difficult task that calls for comprehensive policies that take into account the complexity as well as education.

IV. CONCLUSION

The environmentalism practiced by Remas Nurul Ashri offers a compelling template for how urban Muslim youth transform abstract Qur'anic ethics—specially *ta'awun*, *masalahah*, and *al-'adalah*—into a resilient alternative food network. By positioning the mosque as an ethical intermediary that safeguards local farmers from post-harvest losses and predatory market monopolies, this movement expands the horizon of Muslim youth studies beyond political identity towards ecological citizenship. Empirically, it proves that religious institutions possess the social and philanthropic capital required to subvert neoliberal agricultural injustices. However, for these localized moral economies to achieve long-term sustainability, future research and policy frameworks must explore collaborative governance models that integrate these community-led prophetic interventions with state-backed distributive logistics.

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