

Community Empowerment Through Social Service: The Role of Sacrificial Animal Slaughter in Strengthening Solidarity and Economic Resilience in Sidoharjo Village, Pulung Ponorogo

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Abstract

The slaughter of sacrificial animals (qurban) is a religious practice in Islam that carries profound spiritual significance alongside its broad social and economic dimensions. This study aims to analyze the implementation of social service activities through qurban slaughter in Sidoharjo Village, Pulung, Ponorogo, and its impact on strengthening social solidarity and empowering the local economy. Using a qualitative approach with a case study method, the research involved direct observation during the activity, in-depth interviews with organizers, community leaders, and beneficiaries, as well as documentation analysis. The findings reveal three key impacts of qurban activities in Sidoharjo Village. First, in the social aspect, the activity fosters community solidarity through active participation in all stages, from fundraising and animal slaughter to meat distribution. Second, the meat distribution contributes significantly to food equity, particularly for underprivileged groups who have limited access to protein sources. Third, the activity positively impacts the local economy, benefiting livestock farmers who experience increased demand for sacrificial animals. Moreover, community involvement in managing the event creates temporary economic opportunities, such as roles in logistics and slaughter operations. This study highlights the importance of qurban slaughter as a community service model that integrates religious values with social harmony and economic empowerment. The findings provide valuable insights for implementing similar programs in other communities, emphasizing structured management to maximize their impact.

1. Introduction

Slaughtering sacrificial animals is an important ritual in Islam which is carried out every year during the Eid al-Adha celebrations (Nuriah 2024). This ritual has a deep religious meaning, because it is carried out as a form of obedience to the commands of Allah SWT (Pradana 2024). However, behind the ritual aspect, the slaughter of sacrificial animals also carries a high social dimension (Pratama and Arif 2024), especially in terms of distributing

meat to those in need. This activity not only strengthens relationships between residents but also contributes to improving social welfare (Ranam, Syarif, and Rosyid 2024).

In Indonesia, the tradition of slaughtering sacrificial animals has become an inseparable part of the lives of Muslims (Endhika 2024). In addition to being a religious obligation, this activity is often combined with various social activities aimed at helping the underprivileged (Astika et al. 2024). The social service program, which is carried out simultaneously with the slaughter of sacrificial animals, includes various forms of activities, such as providing basic necessities, free health services, and education to improve the community's quality of life (Hakim 2024). Thus, sacrifice functions not only as ritual worship, but also as a means of social service (Noviandri et al. 2025).

Sidoharjo Village, located in Pulung District, Ponorogo Regency, is an example of a village that actively carries out sacrificial animal slaughter activities as part of its social service program (Arifah and Dhiya'Syaifullah 2024). This village has a varied social and economic background, with many residents still living below the poverty line (Putra 2024). Therefore, the implementation of qurban activities in this village is very important, because it can help ease the economic burden on the community while strengthening social solidarity among them (Wihatno and Parahita 2024).

This study aims to explore the impact of social service activities carried out through the slaughter of sacrificial animals in Sidoharjo Village. The main focus of this study is to understand how these activities are implemented (Melani and Yuliana 2024), The social and economic benefits obtained by the community, as well as the community's views on the implementation of qurban activities carried out in their village. A qualitative approach with a case study method was chosen to gain a deep understanding of the phenomena occurring in the community (Ashari 2024).

The slaughter of sacrificial animals, in the Islamic tradition, reminds people of the story of Prophet Ibrahim and Prophet Ismail who showed total obedience to Allah's commands (Rusdi 2024). However, beyond the spiritual dimension, the qurban activity in Sidoharjo Village also serves an important social purpose. One of its primary goals is to help those in need, particularly those living below the poverty line. By distributing qurban meat to the underprivileged, this activity not only provides direct benefits in the form of food but also strengthens social bonds between residents (Fitriani 2024).

Every year, the people of Sidoharjo Village form a committee to organize the qurban activities, starting from collecting funds, purchasing qurban animals, to distributing meat to the community (Mawehda and Rizky 2024). This process involves many parties, including the village government, religious leaders, and the general public. This active participation demonstrates that the sacrificial animal slaughtering activity in this village enjoys widespread support and is considered essential for the village's social well-being. In addition to the distribution of sacrificial meat, this activity is often accompanied by health education, free medical check-ups, and the provision of basic food aid (Rofiq 2024).

This study also aims to identify the challenges and obstacles faced in implementing qurban activities in Sidoharjo Village (Fadhilah 2024). These challenges may include financial constraints, logistics, and coordination between the various parties involved (Isba and Sakmaf 2024). By understanding these challenges, this research is expected to provide recommendations for addressing existing issues and improving the effectiveness of future qurban activities. These recommendations are expected to not only help Sidoharjo village but also be applicable to other villages wishing to develop similar programs.

Overall, this research is expected to provide a significant contribution to the development of theory and practice of social service based on religious values (Hendri et al. 2024). The findings of this study can serve as a reference for developing broader community service programs, focusing not only on ritual aspects but also on improving the community's quality of life. This research also aims to explore the potential of qurban-based social service programs as a model that can be implemented in other villages, while taking into account local values and underlying religious teachings.

The following is a graphical research framework that illustrates the main steps of the case study of sacrificial animal slaughter in Sidoharjo Village. Each stage of the research is summarized visually to facilitate understanding of the methodology used.

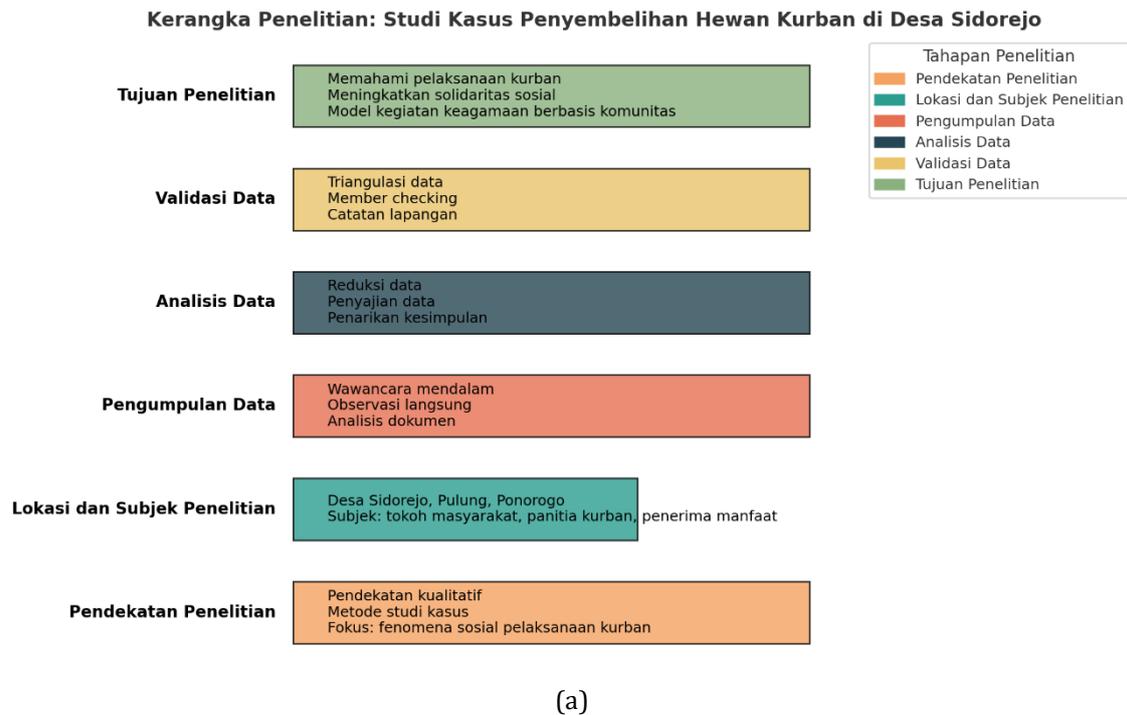


Fig. 1 (a) Research framework graph depicting the main steps of the case study of sacrificial animal slaughter in Sidoharjo Village

This research graph illustrates the case study framework related to the implementation of sacrificial animal slaughter in Sidoharjo Village. This research uses a qualitative approach with the aim of exploring the social phenomena that occur, particularly regarding the perspectives and meanings given by the participants in the activity. The research location is in Sidoharjo Village, Pulung District, Ponorogo Regency, with research subjects including community leaders, the sacrificial animal organizing committee, and beneficiaries. Data were collected through in-depth interviews, direct observation, and document analysis, to obtain a complete picture of the implementation process, the dynamics of social interactions, and the impact of the activity. The analysis was carried out through the stages of data reduction, data presentation in descriptive narratives, and drawing conclusions. Data validity was guaranteed through triangulation, member checking, and field notes, ensuring that the research results accurately reflect local realities. This research aims to understand the role of sacrificial activities in strengthening social solidarity and community welfare, while also providing a model for implementing community-based religious activities.

1.1 Methodology

This research uses a qualitative approach with a case study method to gain a deeper understanding of the social phenomena occurring in Sidoharjo Village related to the implementation of sacrificial animal slaughter as a form of social service. The qualitative approach was chosen because it aims to explore the perspectives, experiences, and meanings given by the participants to the activity, by placing the local context as an integral part of the analysis (Ilhami et al. 2024).

This research was conducted in Sidoharjo Village, Pulung District, Ponorogo Regency, which is known for actively organizing sacrificial animal slaughter activities as an effort to strengthen social solidarity. The research subjects included community leaders, the sacrificial animal organizing committee, and beneficiaries (Al Khasanah 2024). Community leaders were selected for their role in providing direction and support for the implementation of the activities. The Qurban organizing committee was the focus because they are responsible for the organization and distribution process, while beneficiaries provided perspectives on the social and economic impact of the activities.

Data collection was conducted using three main techniques. First, in-depth interviews with community leaders, committee members, and beneficiaries to gather information regarding the implementation process, perspectives, and benefits of the activity (Humam and Hanif 2024). Second, direct observation is carried out during the activity to capture the dynamics of the process and social interactions that occur (Fadli 2024). Third, document analysis is used to examine activity reports, records of sacrificial meat distribution, and other supporting documents (Irmayanti 2024).

The obtained data was analyzed using qualitative steps, including data reduction, data presentation, and conclusion drawing. Data reduction was carried out by sorting relevant information according to the research focus. The data was then presented in descriptive narrative form to facilitate interpretation, before conclusions were drawn that answered the research questions (Zaini Miftach 2018).

To ensure data credibility, this study employed data triangulation, comparing the results of interviews, observations, and document analysis. Member checking was also conducted by requesting confirmation from informants regarding the validity of the data (Nartin et al. 2024). Field notes were also used to record key findings throughout the research process. This method was designed to provide a comprehensive overview of how the sacrificial animal slaughtering activity in Sidoharjo Village contributes to increasing social solidarity and community well-being, while also serving as a model for implementing community-based religious activities.

Result and Discussions

Community empowerment through social service activities, especially the slaughter of sacrificial animals, has a very significant role in strengthening social solidarity and economic resilience in Sidoharjo Village, Pulung Ponorogo (Natalia et al. 2024). This research shows that the activity of Qurban is not only seen as individual worship, but also as a form of deep social service. (Umairah 2024). During the process of slaughtering and distributing Qurban meat, the community is actively involved in working together as a community. (Febriana and Ivanaa 2024). This creates a strong sense of togetherness among residents, reduces social barriers, and builds trust among them. This activity also provides a platform for various community groups to collaborate, strengthen social ties, and reinforce the values of mutual cooperation that are characteristic of local culture. (Hamzani 2024).

From an economic perspective, the activity of slaughtering sacrificial animals has a positive impact with the even distribution of meat to the community, including the less fortunate. (Al Khasanah 2024). This equitable distribution of Qurban meat helps create social justice at the village level, reduces economic disparities, and meets the community's nutritional needs. Furthermore, this program encourages community participation in social activities, which in turn improves their skills in organizing and implementing social and religious activities. Thus, the Qurban animal slaughter in Sidoharjo Village not only strengthens social resilience but also contributes to local economic empowerment, strengthens social solidarity, and builds stronger networks of cooperation between residents, the government, and social institutions in the village. (Ridla, Benung, and Devano 2024). This study reveals various findings regarding the implementation of Qurban animal slaughter as a form of social service in Sidoharjo Village. These findings are grouped into three main aspects:

1.1.1 Qurban Activity Implementation Process

The implementation of the Qurban animal slaughtering activity in Sidoharjo Village took place with a significant level of community participation, reflecting collective awareness of the importance of this worship as a form of social service (Sidqi et al. 2024). The implementation process was structured, starting with the planning stage, which included determining a strategic location, timing, and assigning responsibilities to the committee. The fundraising stage demonstrated strong collaboration between residents and supporting institutions, with funding coming from individual donations and assistance from social institutions. The slaughtering activities were carried out in accordance with Islamic law, maintaining adherence to Islamic teachings as a core value of the activity (Azzahra et al. 2024).

During the distribution phase, the Qurban meat was distributed fairly to community groups in need, such as the poor and orphans. This distribution process demonstrated a concrete effort to support the welfare of vulnerable groups in the village. In addition to providing direct benefits in the form of fulfilling nutritional needs, this activity also successfully strengthened social solidarity among residents through a spirit of mutual cooperation manifested at every stage. Overall, the implementation of the Qurban activity in Sidoharjo Village not only fulfilled the religious aspect but also served as an effective means of building togetherness and strengthening social ties within the community (Istiqomah 2024).



(a)

Fig. 2 (a) *Process of slaughtering sacrificial animals*

1.1.2 Social and Economic Benefits

The Qurban activity in Sidoharjo Village provides significant social benefits to the community, particularly in strengthening solidarity among residents. The planning, implementation, and distribution of Qurban meat involves the active participation of various parties, fostering close cooperation among residents. This fosters a sense of togetherness and strengthens social ties within the community (Shidiq et al. 2024). In addition, this activity also increases public awareness of the importance of sharing as part of worship and social responsibility, which encourages them to care more and be involved in social activities that benefit others (Nainggolan et al. 2024).

From an economic perspective, Qurban activities have a positive impact on society, especially for the poor (Nofinawati et al. 2024). The distribution of Qurban meat helps ease their economic burden by providing free, high-quality protein. Furthermore, this activity opens up economic opportunities for local residents, such as those providing transportation services and supplying Qurban animals. These economic opportunities not only support individual well-being but also strengthen the local economy. Thus, the Qurban activity in Sidoharjo Village not only provides spiritual benefits but also plays a significant role in improving the social and economic well-being of the local community (Syaifullah 2024).



(a)

Fig. 3 (a) Social and economic benefits

1.1.3 Community Views and Experiences

The Sidoharjo Village community's view of the Qurban ritual is very positive, viewing it as more than just an individual act of worship. For them, Qurban is a moment that strengthens social ties between members of the community (Kusumadinata and Sumah 2024). During the slaughtering and meat distribution process, they felt a sense of togetherness built through mutual cooperation. This shared activity not only facilitated the task but also strengthened solidarity and a sense of unity among the residents, creating stronger and deeper social bonds.

Apart from that, the community also has the perception that this Qurban activity reflects the very important principle of social justice (Anggraini and Fasa 2024). They feel that by distributing meat evenly to all levels of society, including the less fortunate, it creates equality in sharing sustenance. This makes the Qurban activity in Sidoharjo Village not only a religious ritual, but also a concrete effort to promote social justice and strengthen a sense of caring among residents, especially in helping those in need. As a result, this activity has become an important symbol in creating a more inclusive society and fostering strong solidarity



(a)

Fig. 4 (a) Community views and experiences

1.1.4 Correlation between Participation and Program Success

The correlation between increasing community participation every year and the success of the Qurban program in Sidoharjo Village shows a mutually supportive relationship. (Marsdenia et al. 2024). This increased participation reflects the success of the Qurban program as a form of social service that has been well-received by the community. Over time, more residents have become involved in every stage of the activity, from animal slaughter to meat distribution. This growing involvement demonstrates that the community views Qurban not only as a religious obligation but also as an opportunity to strengthen social ties and share with others. This program has successfully created a culture of mutual cooperation involving various elements of society, from religious leaders to the general public (Atmaja and Mutia 2024).

Several factors influencing this increased participation include the active role of stakeholders and effective communication strategies. Support from local religious leaders and the local government is crucial in raising public awareness and trust in the Qurban program (Azizah 2024). Religious figures who act as role models are able to convey positive messages about the importance of the Qurban worship and the social benefits that can be obtained, which in turn encourages greater participation from citizens (Azizah 2024). Furthermore, the communication strategy used to promote Qurban activities also has a significant impact. The use of local media such as flyers, posters, and mosque announcements has proven effective in reaching various community groups, including those in remote areas. This strategy makes information about Qurban activities more accessible to all levels of society, thus encouraging broader involvement and ensuring the smooth implementation of the program (Musyanto, Baharis, and Ibrahim 2024).

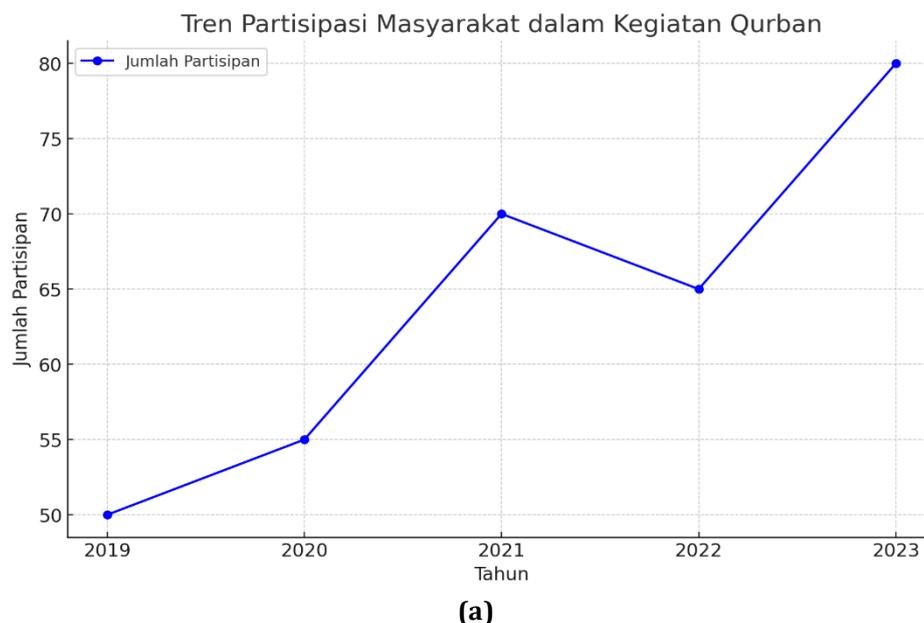


Fig. 5 (a) Analysis and discussion of the graph of community participation trends in qurban activities (2019-2023)

The trend of community participation in qurban activities in Sidoharjo Village shows a significant increase over the last five years (Haryato, Sumayah, and Waloyo 2024). In 2019, the number of participants was recorded at 50, which continued to increase to 80 in 2023. A sharp increase was seen in 2021, believed to be influenced by increased public awareness of the importance of qurban activities as an act of worship and social solidarity, as well as the committee's success in improving coordination and promotion. However, in 2022, there was a slight decline in participation, likely due to the economic impact of the COVID-19 pandemic and logistical constraints in organizing the event. However, the trend increased again in 2023, indicating a socio-economic recovery in the community (Islamiyyah 2024).

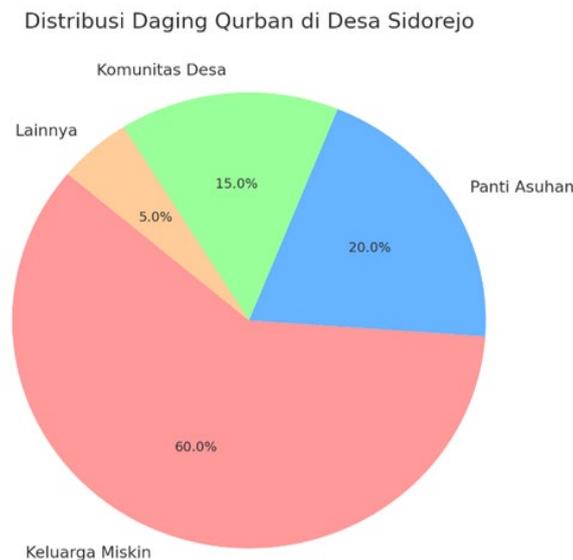
The continued increase in community participation is an indicator of the success of the qurban program in Sidoharjo Village, both spiritually and socially. This increase reflects the community's collective awareness of the importance of sharing and togetherness. Driving factors, such as the active involvement of stakeholders, support from religious leaders, and the implementation of integrated social programs, have contributed to this success. To maintain and enhance this positive trend, more effective communication strategies, a focus on the participation of marginalized groups, and improved coordination between relevant parties are needed (Nugroho et al. 2024). With these steps, the qurban activity in Sidoharjo Village not only functions as an annual worship, but also becomes a

means of strengthening social solidarity and improving the quality of life of the community (Kurniawan et al. 2024).

1.1.5 Social and Economic Benefit Analysis

The Qurban program has a significant impact on increasing social solidarity within the community. Through the implementation of Qurban, the community is directly involved in collective activities based on religious values. This shared activity strengthens a sense of togetherness and mutual support among individuals, in accordance with the concept of social cohesion. According to this theory, social activities that involve the active participation of various levels of society can build more harmonious and trusting relationships. By sharing in Qurban activities, the community not only strengthens social bonds within a religious context but also creates space for more intense interactions among them, which in turn can strengthen overall social solidarity (Rabbani 2024).

From an economic perspective, the distribution of sacrificial meat provides significant benefits, especially for the underprivileged. Distributing meat to those in need not only meets food needs but also fosters a sense of social justice (Susanto et al. 2023; Isa et al. 2023). Furthermore, this program plays a role in creating a positive local economic impact. Small businesses, such as meat traders, livestock breeders, and packers, have the opportunity to participate in the distribution and consumption of sacrificial meat, which can increase their income (Aisi, Susanto, and Isa 2025). The participation of these small businesses contributes to the local economy, which can strengthen the economic resilience of local communities. Thus, qurban activities not only provide social benefits in the form of togetherness but also have a direct impact on the community's economy by empowering local small businesses.



(a)

Fig. 6 (a) Graph of distribution of sacrificial meat in Sidoharjo Village

The distribution chart for qurban meat in Sidoharjo Village shows that the majority of the qurban meat, 60%, was distributed to poor families. This reflects the primary focus of qurban activities to help those in need and reduce their economic burden. Furthermore, 20% of the qurban meat was allocated to orphanages, demonstrating attention to another vulnerable group, namely orphans, who are prioritized in religious-based social programs. Another 15% was distributed to the village community, such as residents who contributed but were not classified as poor, as a form of appreciation and an effort to strengthen social solidarity among residents. The remaining 5% was allocated to other categories, such as external parties or the operational needs of the committee, which, although small, were still important to support the smooth running of the activities.

This distribution reflects Sidoharjo Village's success in implementing the social dimension of qurban, providing tangible benefits to those in need while strengthening social ties. Going forward, the proportion for poor families can be increased if their needs are still not fully met, while transparency and accountability in distribution must be maintained. Furthermore, qurban activities can be combined with other social programs, such as the distribution of basic necessities or nutrition education, to broaden their positive impact. This demonstrates that qurban in Sidoharjo Village is not merely a religious ritual, but also an important means of improving social welfare and strengthening community ties (Noviandri et al. 2025).

1.1.6 Obstacles and Opportunities for Improvement

While the program has demonstrated success in some aspects, the study also identified several obstacles that need to be addressed to achieve broader and more sustainable impact. The primary obstacle identified was limited funding, which hindered some residents who were interested in participating but unable to contribute financially. This impacted the program's ability to reach all levels of society, particularly those in lower economic conditions (Pamungkas, Hamidah, and Purnomo 2024). Furthermore, logistical constraints also impact the effectiveness of aid distribution, particularly to remote areas. This time-consuming and costly distribution process not only delays aid reaching those in need but also increases the program's operational burden (Wahyul 2024).

To address these obstacles, several recommendations can improve the program's implementation. First, involving more strategic partners, such as social and philanthropic institutions, can help increase available funding capacity. Collaboration with these institutions can expand resources and provide opportunities for underprivileged communities to participate in the program. Second, utilizing digital technology in fundraising and distribution management can provide practical solutions to limited funding and logistical challenges. The use of crowdfunding platforms or digital-based distribution management applications can increase fundraising efficiency and accelerate and simplify the distribution of aid to various areas, including remote ones. With this approach, it is hoped that existing obstacles can be minimized, and the positive impact of this program can be felt more widely by all levels of society.

The following is an analysis in paragraph form based on a Pareto graph that describes the challenges of implementing qurban activities in Sidoharjo Village:

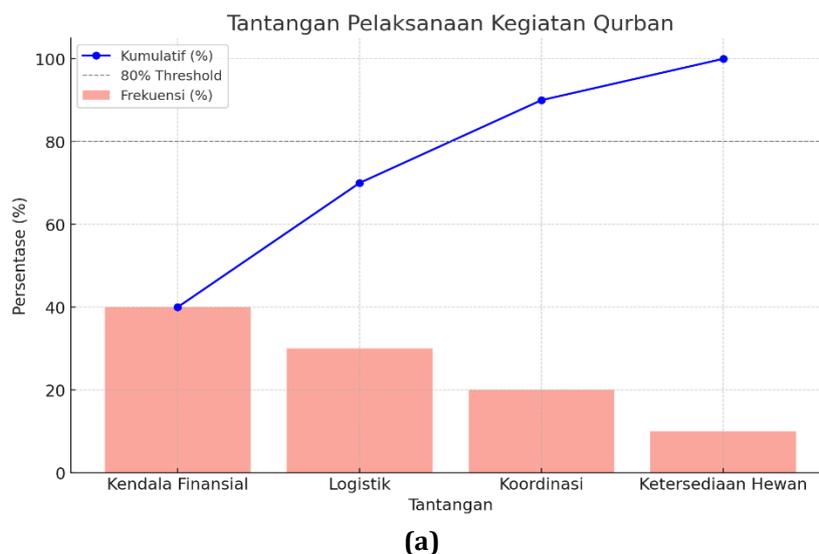


Fig. 7 (a) Pareto graph which illustrates the challenges of implementing qurban activities in Sidoharjo Village

Based on the Pareto chart, the main challenges faced in implementing qurban activities in Sidoharjo Village include financial constraints (40%), logistics (30%), coordination (20%), and animal availability (10%). The two largest challenges, namely financial and logistical constraints, account for 70% of the total identified obstacles. The cumulative line on the chart shows that if the primary focus is directed at addressing these two constraints, approximately 80% of the overall challenges can be overcome.

Financial constraints were the biggest obstacle, reflecting the importance of financial support to ensure smooth operations. Meanwhile, logistical issues, such as meat distribution and facility preparation, were the second most significant challenge. Lack of coordination between the committee and stakeholders came in third, significantly impacting the efficiency of the program. The availability of sacrificial animals, although a relatively small percentage, remains a crucial factor influencing the program's success.

To address these challenges, it is recommended that the committee prioritize addressing financial and logistical challenges through more effective fundraising strategies and thorough logistical planning. Furthermore, improved coordination between stakeholders and collaboration with sacrificial animal providers can support the sustainability and success of this event in the future.

1.1.7 Religious Perspectives on Program Success

Religious Perspectives on the Success of the Qurban Implementation Program in Sidoharjo Village Uniting Religious Values and Social Needs within the Framework of Maqasid al-Shariah (Nasoha et al. 2024). The

implementation of Qurban in Sidoharjo Village successfully combines religious values and social needs (Mahrus 2024). This aligns with the concept of *maqasid al-shariah*, which places social sustainability and welfare as one of the primary goals of sharia. A Religious Perspective on the Success of the Qurban Program in Sidoharjo Village.

The implementation of qurban in Sidoharjo Village reflects an approach that combines religious values with the social needs of the local community. In this context, the qurban program is viewed not only as a mere ritual of worship, but also as a means of social empowerment that provides direct benefits to the community. The success of this program can be understood from a religious perspective, which views qurban as an effort to fulfill the goals of Islamic law, particularly those reflected in the concept of *maqasid al-shariah*, which prioritizes social sustainability and the welfare of the community (Abrori and Makki 2024).

Maqasid al-shariah, or the main goals of Islamic law, focuses on protecting and fulfilling basic human needs, whether in the aspects of religion, life, reason, offspring and property. In this case, the success of the qurban program in Sidoharjo Village is closely related to the three main dimensions of *maqasid al-shariah*: *hifz al-mal* (protection of property), *hifz al-nafs* (protection of the soul), and *hifz al-'aql* (protection of the mind) (Roslan and Yaacob 2024). Qurban is a means that not only fulfills the spiritual needs of Muslims, but also pays attention to social welfare, increases food security, and strengthens social relations between village residents.

From a religious perspective, qurban has a crucial social dimension. The slaughter of sacrificial animals, which takes place during the Eid al-Adha celebration, is not only for the well-off but is also expected to benefit the less fortunate. In Sidoharjo Village, distributing qurban meat to those in need is a key aspect. This aligns with Islamic teachings, which emphasize the importance of sharing and caring for others, especially those less fortunate.

In this way, the qurbani practice in Sidoharjo Village also serves as an effort to reduce social inequality. Economically better-off residents give a portion of their qurbani proceeds to the less fortunate, thereby helping them meet their food needs and improving their quality of life, while simultaneously reducing economic inequality. This is a form of implementation of the principle of *takaful* (social care), which is one of the pillars of *maqasid al-shariah*.

The success of the qurban program in Sidoharjo Village is also seen in terms of social sustainability. This program is not just held once a year, but is organized with a well-thought-out plan to ensure long-term benefits for the community. In this regard, qurban serves as a means to foster a sense of togetherness and solidarity among villagers, while also providing a space to strengthen mutually supportive social networks (Dini 2024).

Apart from that, from the *maqasid al-shariah* perspective, sacrifice can also be seen as a tool to improve the spiritual and material welfare of the people. This program not only focuses on distributing sacrificial meat, but also teaches values such as sincerity, gratitude and social responsibility (Wardah 2024). Thus, qurban in Sidoharjo Village is not only seen as an effort to fulfill religious obligations, but also as an investment in the social and moral welfare of the community.

The qurban program in Sidoharjo Village has also successfully maintained a balance between religious aspects and social needs. In this regard, the worship values embodied in qurban are combined with social welfare principles that reflect comprehensive Islamic teachings. Thus, this program serves as a relevant example of implementing *maqasid al-shariah* (obligatory actions) at the village level, which not only brings people closer to God through religious rituals but also strengthens social solidarity and improves the overall quality of life of the community.

Overall, the success of the qurban implementation program in Sidoharjo Village reflects the harmonious integration between religious values in Islam and the social needs of the community (Prasetyo et al. 2024). This program is not only a form of ritual worship, but also a social mechanism that makes a real contribution to community welfare. By considering the objectives of *maqasid al-shariah*, this village has succeeded in creating a model for qurban implementation that not only fulfills religious requirements but also prioritizes the welfare and social sustainability of Muslims (Lubis and Farid 2024).

The results of this study indicate that the implementation of Qurban activities in Sidoharjo Village is not only a ritual worship, but also a means of social and economic empowerment. With the right strategy, this program can be replicated in other villages to expand its positive impact. Continued support from the community and stakeholders is key to the program's sustainability.

1.2 Conclusion

Community empowerment through social service activities, particularly the slaughter of sacrificial animals, significantly contributes to social solidarity and economic resilience in Sidoharjo Village, Pulung Ponorogo. This activity demonstrates that Qurban is not merely an individual act of worship, but also a social service that strengthens togetherness and trust among residents through mutual cooperation. The structured implementation process, from planning to distribution, strengthens social solidarity, while the equitable distribution of Qurban meat helps reduce economic disparities and ease the burden on the community, especially the underprivileged.

Socially, this activity creates a deep sense of togetherness, raises community awareness of the importance of sharing, and strengthens social bonds among residents. Economically, meat distribution provides significant

nutritional benefits for low-income families and strengthens the local economy through the involvement of small businesses. The increasing community involvement demonstrates the program's success in fostering a culture of mutual cooperation and improving the community's quality of life, as well as strengthening relationships between residents, the government, and social institutions.

Going forward, to expand its positive impact, it is crucial to increase the transparency of distribution and consider integrating it with other social programs, such as basic food assistance or nutrition education. Thus, the Qurban activity in Sidoharjo Village can continue to function as a means of social and economic empowerment, as well as a symbol of high solidarity in the community.

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Conflict of Interest

Authors declare that there is no conflict of interests regarding the publication of the paper.

Author Contribution

All authors confirm contribution to the paper. All authors reviewed the results and approved the final version of the manuscript.

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