

# THE ROLE OF ISLAMIC BOARDING SCHOOL IN EMPOWERING AND IMPROVING THE SOCIO-ECONOMIC WELFARE OF THE ISLAMIC COMMUNITY IN LAMPUNG

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**ABSTRACT:** *This study examines the role of Islamic boarding schools (Islamic boarding school) in empowering and improving the socio-economic welfare of the Islamic community in Lampung Province through a comparative study of Shuffah Hizbullah Al-Fatah Natar Islamic Boarding School and Diniyyah Putri Pesawaran Islamic Boarding School. This research is motivated by the phenomenon of declining public trust in Islamic boarding schools due to various negative issues that have affected the social and economic stability of Islamic boarding schools and their surrounding communities. In this context, Islamic boarding schools are expected to function not only as institutions of education and da'wah, but also as agents of community empowerment. The aim of this research is to analyze the role of Islamic boarding schools in the process of empowering the Islamic community, to identify the impacts and indicators of socio-economic welfare improvement, and to compare the empowerment models implemented by the two Islamic boarding schools. This study employs a descriptive qualitative method with a field research approach. Data were collected through observation, in-depth interviews with Islamic boarding school leaders, administrators, students, alumni, and members of the surrounding community, as well as documentation. Data validity was ensured through triangulation, dependability, and confirmability techniques, while data analysis was conducted through data reduction, data display, and conclusion drawing. The findings indicate that Shuffah Hizbullah Islamic Boarding School implements democratic leadership and a comprehensive modern education system based on the values of community unity, focusing on empowering alumni and the surrounding community through entrepreneurship training and job creation. Meanwhile, Diniyyah Putri Islamic Boarding School emphasizes the empowerment of female students through moral education, skills development, and economic self-reliance based on Islamic boarding school business units. This study finds that the existence of Islamic boarding schools significantly contributes to job creation, increased community income, and improved access to education. The novelty of this research confirms that the establishment of Islamic boarding school-based educational institutions existentially encourages the formation of sustainable local economic ecosystems.*

**Keywords:** Islamic Boarding School Empowerment; Socio-Economic Welfare; Community Empowerment; Local Economic Sustainability.

## INTRODUCTION

Islamic boarding schools as centers for community development in the fields of education, culture, economics, and social affairs, thus Islamic boarding schools played a role during the colonial period. very important in maintaining national and religious identity [1]. In addition, Islamic boarding schools have a very important role in the formation of character and development of Islamic society because they function as agents of change, character, social and economic communities in various regions in addition to being centers of tarbiah, Islamic religious education that has great potential in advancing Muslims through da'wah in addition, empowerment as an effort to improve socio-economic and cultural welfare in society.

The role of Islamic boarding schools in the context of improving community welfare Islam in Indonesia, especially in Lampung Province, is increasingly gaining attention as an integrated religious educational institution that has noble morals and skills in the socio- economic and socio-cultural fields that have existed for a long time. Its role includes various aspects of productive economic development, skills training, da'wah that touches on social aspects, and spiritual and moral development that has a direct impact on the community. Islamic boarding schools have great potential to contribute with their strategies used in carrying out their functions in society through empowerment, which describes the process or effort in improving the welfare capabilities in the fields of education, da'wah, law, culture, and socio-economics in the surrounding Islamic community [2].

In this era, the role of Islamic boarding schools has been

tarnished by several individuals, including ust individuals who cannot maintain their authority and do things that are not commendable in Islamic boarding schools, such as cases of violence, harassment of students to the point of pregnancy, issues regarding several children who were bullied by seniors or ustadz. These news and issues have had a negative impact on Islamic boarding schools so that parents lose trust and are afraid to send their children to Islamic boarding schools. Examples of the decline in several students who register at Islamic boarding schools in Lampung Province in this case are the Shuffah Hizbullah Madrasah Al-Fatah Natar Islamic Boarding School and the Darul Hufadz Pesawaran Islamic Boarding School.

Islamic boarding schools, as community-based educational institutions, are established by individuals, foundations, and Islamic community organizations to instill faith, piety, and noble morals, while upholding the teachings of Islam, Rahmatan lil'alamin. This affirms the role and function of Islamic boarding schools. Islamic boarding schools in the field of education that provide teaching of religious sciences such as: Tafsir, fiqh, hadith, aqidah and others.

Islamic community empowerment programs in Islamic boarding schools play an active role and it is hoped that Islamic boarding schools will become effective agents of change in improving the economic welfare of the surrounding Islamic community, so that they can contribute to the development of an effective and sustainable empowerment model in Islamic boarding schools, so that it is in accordance with the characteristics of the local community in its development and development. For this reason, there needs to

be a driver in the field of empowering the role of Islamic boarding schools in improving the welfare of Islamic communities, for example, Imam Muhyiddin Hamidy is one of the important figures in the development and empowerment of Islamic communities, especially in the environment of the Al-Fatah Natar Islamic Boarding School, South Lampung. Training and field work practices, strengthening the potential and economic capacity of Islamic boarding schools and communities, establishing which consists of cooperatives, financial institutions, micro, small and medium enterprises, financial management guidance, optimization and quality control, community social activities. Development Economics Theory Sen, A. [3] According to this theory, economic development is not only about economic growth, but also about improving the quality of life, reducing poverty, and more equitable distribution. Islamic boarding schools can play a role in community-based economic development by empowering Muslim communities through skills training, small businesses, and local economic development. In addition, there is a need for entrepreneurship education (Entrepreneurship Education Theory). This entrepreneurship education plays a very important role in improving individuals' abilities to create businesses and jobs [4].

Empowerment of Islamic communities in the role of Islamic boarding schools is directed at being able to play a role in how individuals or groups in society can provide strength or ability to improve the quality of their lives, [5]. includes providing access to resources, education, training, and involvement in decision-making. Community Development Theory. This theory is related to efforts to improve the quality of life of the community by paying attention to social, economic, and cultural welfare [5], This theory focuses on fostering social relationships, increasing the capacity of individuals, as well as managing existing resources in society to achieve shared prosperity.

In addition, Islamic Economic Theory focuses on economic principles that are in line with Islamic teachings, including the principles of social justice, equitable distribution of wealth, and the use of resources in accordance with Sharia principles [6].

Through sharia-based economic activities, the Al-Fatah Islamic Boarding School has Baitul Maal Wat Tamwil, which receives and distributes zakat and infaq for the benefit of the community at the Shuffah Hizbullah Madrasah Al-Fatah Islamic Boarding School, South Lampung.

For this reason, this research focuses on the role of Islamic boarding schools in empowerment to improve the welfare of the Islamic community in Lampung by studying the Shuffah Hizbullah Madrasah Al-Fatah Natar and Diniyah Putri Pesawaran Islamic boarding schools specifically, with their contribution in improving the welfare of the Islamic community around the Islamic boarding school, both in empowering the community and in the local social and economic context.

### Methodology

The research method used is qualitative research with an approach studies comparative [7], This study aims to analyze and compare the roles of the Shuffah Hizbullah Al-Fatah

Islamic Boarding School in Natar and the Diniyah Putri Islamic Boarding School in Pesawaran in empowering and improving the socio-economic welfare of the Muslim community in Lampung. Data collection was conducted through field observations.,In- depth interviews with Islamic boarding school administrators, managers, students, and the surrounding community, as well as documentation related to the empowerment program, were conducted. The data obtained were analyzed using descriptive qualitative analysis techniques through the stages of data reduction, data presentation, and conclusion drawing. Data validity was maintained through triangulation of sources and techniques.

The analysis shows that empowerment practices are built through participatory interactions involving leaders, administrators, teachers, students, and the surrounding community, which collectively contribute to the generation of valid and comprehensive data. The stages of data reduction, presentation, and conclusion drawing allow for a clear depiction of how empowerment programs are designed, implemented, and experienced by stakeholders. Source and technique triangulation further strengthen the credibility of the findings, ensuring that conclusions are grounded in consistent and verified field evidence.

Overall, the comparative findings indicate that Islamic boarding schools play a significant role in fostering socio-economic resilience by strengthening human resources, expanding community participation, and creating sustainable empowerment patterns. This confirms that pesantren-based empowerment models have substantial potential to support community welfare improvement when managed inclusively and contextually, in line with local social and economic needs.

### Research result

#### *Implementation of the Islamic Boarding School Empowerment Program*

The Diniyah Putri Lampung Islamic Boarding School implements an empowerment program that upholds the six core values of SATJIWA for its students, such as instilling faith, sincerity, simplicity, independence, brotherhood, and creativity in every program. The implementation includes:

1. So that students can become entrepreneurs, from boarding school, they are taught to be entrepreneurs and develop an independent spirit.
2. Students are taught skills and training in culinary arts, fashion design, computers, administration, and other areas so that students are ready to work or become entrepreneurs and create jobs for the surrounding community.
3. Students are taught in the field of media and information technology so that they can preach with Islamic teachings.

Several programs of the Islamic boarding school welfare division, the Islamic boarding school business division program which is the role of the Islamic boarding school which generally manages businesses for the independence of the Islamic boarding school which has quite large potential because most of the business activities carried out by the Diniyah Putri Pesawaran Islamic boarding school involve the local community as workers so that in general it increases their income from an economic perspective, this can be seen

from the empowerment of the community at the Islamic boarding school.

Community Empowerment in the form of several business activities in the environment of the Diniyyah Putri Pesawaran Islamic Boarding School, such as: First, the existence of embroidery and weaving training for community students, which was the forerunner to the establishment of a convention, so that several school uniforms were ordered from members of the community who had the skills to make clothes. Second, then there are other business ventures such as shops, stalls, laundries, public kitchens, saptam, builders, kelinging serpis, gardeners, canteen, cooperative, De, Laziza Café, which employs the local community around the Diniyyah Putri Pesawaran boarding school. Third, Provision of the needs of students with the existence of Trans Smart, which is managed by the Islamic boarding school in collaboration with the local community in the form of providing daily necessities such as: Rice, oil, flour, and others, all of which are the result of the local community who entrust their sales to the canteen.

#### *Indicators for Improving the Economic Welfare of Islamic Boarding Schools*

Indications are visible results from the existence of visible indicators of the Economic Improvement of the Diniyyah Putri Islamic Boarding School community in the form of several businesses in Diniyyah Putri Lampung and this is an indicator of the welfare of the Islamic community which is visible in the Diniyyah Putri Pesawaran Islamic Boarding School with several points or aspects related to the welfare of the Islamic boarding school community such as:

##### 1. Economic Aspects

The availability of employment opportunities for local residents, such as: portal guards, saptam, transportation service Abodemen, public kitchen, canteen, laundry, cooperative, photocopy, cooperative, construction workers, gardeners, cleaners, and others, with local residents as employees who work continuously. The creation of entrepreneurs, including:

- a. Community stalls around the side and back of the Diniyyah Putri Lampung Islamic Boarding School, Trusmart, which collaborates with the Diniyyah Putri Islamic Boarding School in fulfilling the basic needs and clothing and shelter needed by the Diniyyah Putri Islamic Boarding School in the form of basic necessities needed by the public kitchen, such as rice, oil, flour, and so on.
- b. Sewing, convection, embroidery, weaving training for students and the local community, making pillowcases, we sew school uniforms for the community who take part in our training materials, this is the forerunner of the local community clothing store where sewing courses are given, tafis embroidery courses, ayat-kursi, kaligrafi, and others. In addition, the Istidla college, which is part of the development of Diniyyah Putri collaborates with the Ministry of Manpower, whose function is to conduct training & self-development through the quality of its human resources and training/internships for its students, to overcome unemployment through special programs.
- c. The existence of independent business units, such as the

De Laziza brand bakery, the shop is managed by the local community when we have certain events. And the community just takes the proceeds from the sale of their merchandise, the money goes to the administration which oversees the welfare division, including the canteen.

- d. The canteen is managed so that students no longer need to buy snacks outside the boarding school, apart from that, it is an independent effort for the management of the Diniyyah Putri Islamic boarding school and for welfare, helping teachers, local residents who entrust their wares and food to the canteen.
- e. In addition, in the previous period, this institution managed a savings and loan cooperative. Formally, the cooperative was operational and managed, but in its implementation, it faced various obstacles. The main obstacles encountered included the impact of devaluation and weaknesses in management and internal administration, resulting in the discontinuation of the cooperative's operations. Currently, the cooperative is focused on meeting the internal needs of students, specifically the provision of office supplies (ATK) such as books, pens, and other supporting equipment. The cooperative has an operational permit, but its activities are still limited to the institution's internal environment. However, the cooperative is open to external parties, such as sales personnel and the surrounding community, who wish to consign their merchandise. The applicable procedure is to apply for permission from the administration department or the unit overseeing the welfare division, after first introducing the product to be consigned. Once approved, the product can be marketed through the cooperative. In daily operations, the cooperative is managed by three employees, and all sales activities are still internal.
- f. This institution once managed a building materials shop, but the business was discontinued due to management challenges. These activities were temporarily suspended due to internal constraints. Business management within the Islamic boarding school environment is seen as part of community empowerment efforts. Currently, the Islamic boarding school's daily needs are met through a convenience store that provides basic necessities such as basic necessities, cooking oil, and drinking water. This store also supports internal activities, including Islamic boarding school meetings and events. This business unit serves as a source of income for the Islamic boarding school and a means of community economic empowerment. This program involves the surrounding community, students, and internal Islamic boarding school students with the aim of increasing economic participation and independence.
- g. The institution collaborates with several banks to support financial management and services. This collaboration includes providing ATM facilities and an online transaction system that makes it easier for guardians of students to make payments, such as for tuition fees. Currently, the institution is collaborating with Bank Syariah Indonesia (BSI) in the form of public services, and has also collaborated with BNI and Bank Muamalat. Through this collaboration, all financial services, including

tuition payments, meal allowances, and other financial needs, are publicly accessible. both by guardians of students, teachers, and members of the public who have interests in transactions or business activities through available banking.

h. The community welfare assistance program is implemented through the provision of scholarships for underprivileged students, either in the form of full scholarships or partial tuition fee waivers. The amount of assistance, including tuition fee waivers or development costs, is determined through communication and coordination with the principal or related parties, based on interviews with the families of scholarship recipients. In addition, there are also achievement-based scholarships sourced from the Ministry of Religious Affairs and BOS funds. The entire process is carried out through confidential internal communication, especially for teachers and guardians of students experiencing economic difficulties, by involving the leadership of the institution to build a shared commitment. This explanation is provided based on understanding and direct experience of the program's implementation.

i. Driver, Abodemen transportation services, there are several cars that provide transportation services at Diniyyah Putri, the workers are local residents. The Islamic boarding school organizes various social activities, such as community service, distribution of takjil, and special activities to commemorate the boarding school's anniversary. In addition, mass circumcisions are also carried out before the month of Ramadan, distribution of sacrificial meat on Eid al-Adha to mustahik which reaches around 6,000 people, as well as health assistance and scholarships for the underprivileged surrounding community at an affordable cost. These various programs are a form of social concern of the Islamic boarding school for the community. The impact of the activities and business programs of the Diniyyah Putri Islamic boarding school is seen in improving community welfare, especially through the creation of employment opportunities for the surrounding community and the Muslim community in Lampung, including in Pesawaran Regency, as part of the boarding school's independence efforts.

The improvement in economic well-being within Islamic boarding schools is reflected in the establishment of a productive, inclusive, and sustainable economic system. Islamic boarding schools function not only as religious educational institutions but also as centers of economic activity capable of simultaneously mobilizing internal and external potential. The existence of various business activities and supporting services demonstrates an economic transformation that has a direct impact on increasing incomes, job stability, and strengthening the vitality of the surrounding community.

Structurally, Islamic boarding schools contribute to providing relatively stable employment opportunities for local residents through various operational support functions. This fosters mutually beneficial economic relationships between the Islamic boarding school and the community, while simultaneously strengthening family economic

resilience. Furthermore, the growth of entrepreneurial activities based on the needs of Islamic boarding schools indicates a shift from a consumptive pattern to a productive one that involves active community participation.

In terms of human resource development, Islamic boarding schools serve as spaces for enhancing skills and economic capacity through training, mentoring, and practical business practices. This process not only develops technical skills but also fosters a work ethic, independence, and readiness for the job market. Thus, Islamic boarding schools are a crucial medium for breaking the cycle of unemployment and improving the quality of the local workforce.

From an institutional perspective, the management of business units and financial services demonstrates a systematic effort to build more orderly and modern economic governance. Collaboration with financial institutions strengthens transaction access, transparency, and efficiency in fund management, thereby supporting the sustainability of Islamic boarding school education and social programs. Meanwhile, educational and social assistance schemes reflect a welfare orientation that focuses not only on economic accumulation but also on the equitable distribution of benefits.

Overall, the economic well-being of Islamic boarding schools is reflected in increased institutional independence, increased job opportunities, the growth of local entrepreneurs, and strengthened social solidarity. Islamic boarding schools have emerged as a driving force for the Muslim economy, integrating religious values, economic empowerment, and social awareness, thus making a significant contribution to improving the welfare of the Muslim community in Lampung, particularly in Pesawaran Regency.

## 2. Positive Impacts of Empowerment and Its Implications

The program has been in place since the beginning of the entry of students into the Diniyyah Putri Islamic Boarding School, scheduled with the existence of a self-development program for approximately a year of PKK programs for novice students. The positive impact of the Islamic community empowerment program around the Diniyyah Putri Lampung Islamic boarding school has led to improvements in the internal socio-economic conditions of the institution and the community around the Diniyyah Putri Islamic boarding school through several business units managed there, thus realizing:

a. The economic independence of the Perguruan Diniyyah Putri Lampung Islamic Boarding School is an indicator of the institution's success in independently managing and financing its operations through various business units. This independence reduces dependence on student fees, improves the welfare of teachers and the boarding school community, and keeps education affordable for the community. Furthermore, the boarding school can provide scholarships for high-achieving students and those facing financial constraints, ensuring the continuity of education. Therefore, the economic independence of boarding schools plays a crucial role.

- b. The existence of Islamic boarding schools creates employment opportunities for the local community through various businesses, such as stalls, shops, Trusmart, canteens, cooperatives, photocopying services, laundry services, driver subscriptions, transportation services, and other businesses. The presence of students and staff encourages the growth of MSMEs around the boarding schools and has a positive and significant impact. for Pesawaran Regency and Lampung Province. Furthermore, this situation has contributed to increased literacy and business skills, particularly among women in Pesawaran.
- c. The socio-cultural implications of the existence of the Lampung Diniyyah Putri Institution are the increasing role of women as mothers who function as *asmadrasatul ūlā*, the primary and first educator within the family and community. This institution develops qualified women, both in religious aspects and in skills and expertise, thereby encouraging women in Lampung to play a more active, creative, and professional role in the public sphere without abandoning religious values. This situation makes Pesawaran Regency a nationally recognized destination for Islamic education for girls.
- d. Their educational status has increased because there are 2 higher education institutions, such as the Tarbiyah College and ISTIDLA. As educators and teachers in their environment, it is proven by the development of branches of the Diniyyah Girls' College 1, 2, 3, 4, mined with 2 higher education institutions, such as the Tarbiyah College and ISTIDLA.
- e. There are many female preachers, alumni of Diniyyah Putri Lampung, who spread their inspiration and ideas, and concepts in their respective fields.
- Diniyyah Putri Islamic Boarding School prepares female students to become qualified and independent mothers by providing them with culinary and fashion skills, PKK and other skills because women are...*Madrasatul Ulaa*. The first educator in the home explains in an Arabic proverb, Mother is like the first school, if you prepare her well, it means you have prepared a nation with a good foundation, so that they can be independent, by referring to SATJIWA as the basic foundation.
- The systematic empowerment program implemented within the Diniyyah Putri Lampung Islamic Boarding School demonstrates a multidimensional impact intertwined with economic, social, educational, and cultural aspects. A structured student development program, initiated from the beginning of their education, has created a resilient, adaptive, and sustainable Islamic boarding school ecosystem.
- Economically, Islamic boarding schools have successfully built institutional independence through the management of productive business units, thus supporting educational operations, improving educator welfare, and maintaining inclusive access to education for the community. At the same time, Islamic boarding schools have become a driving force for the local economy by creating job opportunities and encouraging the growth of local businesses, which has a direct impact on increasing economic capacity and entrepreneurial skills, particularly for women.
- In the socio-cultural sphere, Islamic boarding schools play a

strategic role in developing educated women with religious integrity, professional competence, and social awareness. This strengthens women's position as agents of education within the family and society. while expanding their participation in the public sphere without abandoning religious values. Educational implications are evident in the development of levels and branches of higher education institutions, which contribute to improving the quality of human resources and the distribution of teaching staff across various regions.

Furthermore, the emergence of female alumni who are active in preaching and contributing to the community demonstrates the success of Islamic boarding school-based empowerment in producing inspiring figures capable of constructively transforming Islamic values, ideas, and practices. Thus, empowerment at the Diniyyah Putri Lampung Islamic Boarding School not only strengthens the institution internally but also has broad implications for community development and strengthening the role of women in local and national contexts.

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This theory is in accordance with empowerment theory and welfare theory such as Community Empowerment Theory [9]. This theory focuses on how individuals or groups within society are empowered or empowered to control and improve their quality of life. Community empowerment includes providing access to resources, education, training, and involvement in decision-making, through efforts to empower Islamic communities through teaching, education, and the management of Islamic boarding schools (*pesantren*) to improve the welfare of the community. According to Suhendra (2006)[8], Empowerment is a continuous, dynamic, and synergistic activity that encourages all existing potential in an evolutionary manner with the involvement of all parties concerned.

Meanwhile, according to Zubaedi, empowerment is an effort made to build community capacity by encouraging, motivating, raising awareness of their potential, and empowering them to develop it. This can be seen in the changes that occur when individuals or institutions mobilize to convey their ideas or concepts and apply them in the form of activities realized collectively. Therefore, Islamic boarding schools, in this case, the directly related institutions, become educational institutions that play an active role in society in general and become pioneers of movements or reforms in social and educational matters.

This theory supports the view that Islamic boarding schools can play a key role in empowering communities through educational and economic programs based on their needs, which is in accordance with QS. Ar-Ra'd, 13:11:

بِقَوْلِهِمْ مَا يُغَيِّرُ لَا إِلَهَ إِلَّا اللَّهُ إِنَّ اللَّهَ أَمْرٌ مَنْ يَحْفَظُونَهُ خَلْفَهُ وَمَنْ يَدْبِهِ نَبِيٌّ مَنْ مَعْقِبَاتُ لَهُ دُونَهُ مِنْ لَهُمْ وَمَا لَهُ مَرَدٌ فَلَا سَوْءًا بِقَوْلِهِ اللَّهُ أَرَادَ وَإِذَا ۖ بِأَنْفُسِهِمْ مَا يُغَيِّرُونَ حَتَّىٰ وَالْ مِنْ

*Indeed, Allah does not change a people until they change their condition of themselves* (QS. Ar-Ra'd, 13: 11)

And the welfare theory according to Law No. 11 of 2009,

Article 1, concerning social welfare, welfare Departemen Pendidikan Nasional (2005), is a condition where the material, spiritual and social needs of citizens are met so that they can live decently and are able to develop themselves, so that they can carry out their social functions, so in the Qur'an, welfare is a fortunate person, namely a person who pays zakat from his wealth to be used for the benefit of many people, one of the indicators of which is excess wealth and is sufficient for the needs of himself and his family so that the person can give to those who need it.

Starting from the perspective of the empowerment theory put forward by these figures, the role of Islamic boarding schools in empowering and improving the socio-economic welfare of the Muslim community in Lampung can be explained more systematically and conceptually. Community Empowerment Theory emphasizes that empowerment is the process of strengthening the capacity of individuals and groups to gain control over resources, decisions, and the direction of their socio-economic lives. In this context, Islamic boarding schools function as social institutions that provide learning spaces, mentoring, and community organization, so that citizens are no longer objects of development but rather active and empowered subjects, [5].

View Paulo Freire [10] strengthening the position of Islamic boarding schools as agents of social transformation through a process of critical awareness (critical consciousness). The education developed by Islamic boarding schools does not stop at the transfer of religious knowledge, but rather encourages communities to understand their social realities, recognize their potential, and have the courage to make independent changes. This process aligns with Islamic values that emphasize human effort and responsibility in improving their living conditions.

Furthermore, the concept of empowerment according to Suhendra [8] The emphasis on sustainability, dynamism, and synergy is reflected in the Islamic boarding school empowerment model, which involves various elements, such as students, Islamic boarding school administrators, the community, and other stakeholders. Empowerment is not carried out sporadically, but rather through a long-term process that continues to evolve in line with changing socioeconomic needs of the community.

According to Zubaedi [11], the view that empowerment is viewed as an effort to build capacity and raise awareness of community potential is also relevant in explaining the role of Islamic boarding schools (pesantren). Islamic boarding schools act as a driving force, motivating communities to develop their capacities through education, training, and productive economic activities. The resulting social change is the result of collective action stemming from shared awareness and participation.

From a welfare perspective, the Islamic boarding school approach is in line with Amartya Sen's view about the capability approach, which defines well-being not only as the fulfillment of material needs, but also as the individual's ability to develop themselves and fulfill their social function. Islamic boarding schools encourage the creation of a society that is not only capable of meeting basic needs but also possesses social awareness, spirituality, and a commitment to

sharing for the common good.

Thus, the relationship between the practice of empowering Islamic boarding schools and the theory of empowering prominent figures demonstrates that Islamic boarding schools in Lampung play a strategic role in building the holistic socio-economic welfare of the Muslim community. Pesantren integrate the dimensions of awareness, participation, sustainability, and religious values, thus enabling them to create an independent, prosperous, and socially just society.

## CONCLUSION

Based on the theoretical and conceptual descriptions and the problems discussed in this dissertation proposal, it can be concluded that the development of social media has brought about significant changes in religious communication patterns in society, particularly in the practice of Islamic da'wah. Social media not only functions as a means of disseminating information but also as a space for interaction, opinion formation, and the construction of religious meaning, which influences how individuals understand and practice Islamic teachings. Therefore, utilizing social media as an Islamic communication strategy requires a planned, contextual approach oriented toward the values of religious moderation.

Religious moderation is a crucial concept in responding to the dynamics of religious diversity in the digital era, characterized by the rapid flow of diverse and often provocative information. Through appropriate Islamic communication strategies, social media has the potential to be an effective instrument for instilling values of tolerance, balance, justice, and mutual respect, especially among the younger generation familiar with digital technology. However, without wise management, social media can also trigger the spread of extreme religious beliefs, symbolic conflict, and social polarization.

Thus, this study emphasizes the importance of formulating communication strategies. An Islamic perspective based on an understanding of the audience, media characteristics, and the objectives of da'wah, which are oriented towards the welfare of the community. An interdisciplinary approach integrating communication theory, da'wah, and religious moderation serves as the primary foundation for analyzing this phenomenon. It is hoped that the results of this research will provide academic contributions to the development of Islamic communication studies, as well as practical contributions for da'is, educators, and policymakers in optimizing social media as a medium for moderate, inclusive, and constructive da'wah.

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