

Mosque-Based Community Empowerment to Improve Welfare in Pringsewu Regency, Lampung Province

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Abstract

This study examines mosque-based community empowerment in improving societal welfare in Pringsewu Regency. Mosques have long been understood as centers of spiritual worship, yet historically they also function as social, economic, educational, and cultural hubs. The research arises from the urgent need to strengthen the mosque's role as a space for social transformation capable of addressing welfare-related issues. Data from the Central Bureau of Statistics (BPS) of Pringsewu Regency for 2020–2023 show fluctuating poverty levels, indicating that welfare challenges still require comprehensive intervention. Therefore, mosque-based empowerment becomes a relevant strategy to enhance community capacity both spiritually and materially. The empowerment approach applied in this study refers to concepts considering capacity building for individuals and groups through civic competence, sociopolitical capability, and technical proficiency. The integration of Islamic values serves as an essential foundation, particularly through strengthening the dimensions of *hablumminallah* and *hablumminannas*, as well as promoting public good through *amar ma'ruf nahi munkar*. A well-empowered mosque is capable of performing its economic, educational, social, and spiritual functions in a synergistic manner, thus becoming a center for distributing benefits to congregants and surrounding communities. Empirically, the research observes how several mosques in Pringsewu Regency have begun implementing empowerment programs such as strengthening religious activities, enhancing community solidarity, managing zakat, infaq, and sadaqah, developing mosque-based cooperatives, and providing social services. The findings indicate that mosque empowerment has a positive impact on community welfare in both material and spiritual aspects. These results affirm that optimizing mosque functions is crucial for fostering self-reliance, strengthening social resilience, and building an empowered and prosperous society. This study contributes to the development of a sustainable model of mosque-based community empowerment applicable in both local and regional contexts.

Keywords: Mosque, Community Empowerment, Social Welfare, Socioeconomic Development

Introduction

Mosques are understood not only as spaces for ritual worship, but also as institutions that combine spiritual, social, and community development functions. Several studies have shown that mosques play a role as drivers of socio-economic empowerment through various educational programs, skills training, health services, and the productive utilization of community resources such as zakat and waqf. Faizaturrodhiah, Pudjihardjo, & Manzilati, A. (2018) This spiritual dimension serves as a basic foundation for the development of mosques as centers of spiritual development, as shown in the Mosque-Based Integrated Community Empowerment Model study which confirms that religious activities in mosques can build the religious character of the community while strengthening the spiritual quality of the community. Cokrohadisumarto, WBM, & Sari, YI (2024)

The dimension of economic empowerment of the community also emerged strongly, where mosques facilitate the management of zakat, infaq, alms, waqf, and the development of micro-enterprises through Islamic financial institutions integrated with the mosque to improve the welfare of the congregation. Yaman, (2024). According to Moh. E. Ayub, In general, mosques have many functions, including: places of worship, places for educational development, places for economic empowerment and other social activities as a unifier of the community. Moh. Ayub, et al (1996).

In many Muslim communities, mosque administrators and religious leaders often focus on the physical development of the mosque, such as enlarging the building and beautifying the architecture, while social and spiritual program planning remains under-recognized. Other findings reveal that most people view mosques solely as places of ritual worship, thus under-optimally functioning as centers of solidarity and economic empowerment. Rasdi, Kamil, & Darajat (2019)

Mosque-based community empowerment has developed into a strategic approach that integrates the spiritual, social, and economic strengths of the congregation. Mosques can function as integrated empowerment centers, involving the government, mosque administrators, zakat institutions, and universities to reduce poverty through structured and sustainable programs. Widiyanto (2019) Community empowerment is an approach that aims to increase the capacity of individuals and groups to be independent, have social resilience, and actively participate in solving various problems faced by their communities. According to Edi Suharto, community empowerment consists of three main dimensions: first, people's competence, namely the ability of the community to organize and voice their collective interests; second, sociopolitical capacity, namely the capacity to understand and influence the public policy-making process; and third, technical competence, which includes practical skills and knowledge in facing the challenges of everyday life. Suharto, E. (2020) Empowerment is not only about providing assistance, but more about the process of building strength from within the community itself.

Community empowerment is not merely a social activity, but an integral part of the collective responsibility of the community to uphold the common good (al-maṣlaḥah) and

eradicate evil. This principle is stated in various verses of the Quran, including the words of Allah SWT:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ

"For him (man) there are angels who always guard him in turns, from in front and behind him, they guard him by Allah's command. Indeed, Allah will not change the condition of a people until they change the condition of themselves. And if Allah wills evil for a people, then no one can resist it; and there is no protector for them except Him (Allah)" (QS ar Ra'd: 11), Ministry of Religion of the Republic of Indonesia, (2020)

This verse emphasizes that social change, including in aspects of welfare and security, must begin with the awareness and efforts of individuals and communities themselves. According to Quraish Shihab's Tafsir Al-Misbah, this verse illustrates a fundamental principle of human development: Al-Maududi, (2020) argues that true change comes from within, not solely from external intervention. Shihab, M. Quraish (2019)

Poverty is a key indicator in the 2025 Preliminary Draft of the Pringsewu Regency Regional Work Plan (RKPD), which the government is paying close attention to, as it is the primary measure of community welfare. The statistics above indicate that community welfare in Pringsewu Regency is still far from fully prosperous, as the poverty rate in Pringsewu Regency from 2020 to 2023 remained significant. Therefore, mosques play a crucial role in assisting less prosperous communities, both materially and spiritually.

Community empowerment theory according to Perkins & Zimmerman, (1995) community empowerment includes three dimensions, namely individual capacity, social participation, and control over resources. By utilizing the role of the mosque as a center for coordination and education, the Pringsewu community can increase economic independence, strengthen social solidarity, and gradually improve community welfare in a sustainable manner. Pringsewu mosques enable residents not only to be economically empowered, but also to be actively involved in decision-making, strengthen social solidarity, and increase collective capacity in improving community welfare.

Existing empowerment programs have not fully reached all target groups, resulting in uneven results. A lack of innovation in poverty alleviation strategies means that some programs operate routinely without data-based evaluation. Public awareness of productive lifestyles is also unequal, limiting their ability to capitalize on opportunities. Finally, social support from the local community and institutions has not been optimal in strengthening family economic independence.

Solutions are needed to address the problems associated with low community participation and limited capacity to improve welfare. One strategic solution is through mosque-based community empowerment. Through mosque-based empowerment, communities are not only provided with knowledge but also involved in various activities that build spiritual, social, health, and economic capacity. Thus, mosque-based community empowerment serves as a vehicle for fostering awareness, capacity, and active participation in realizing sustainable prosperity in Pringsewu Regency.

Methodology

The research method used in this study is descriptive qualitative with field research. Winarno Surachmat (1980), This approach was chosen to gain a deep understanding of the practice of mosque-based community empowerment in Pringsewu Regency. The research was conducted directly in several mosques that actively run empowerment programs, with research subjects including mosque administrators (takmir) and congregations involved in these activities. Data collection techniques were carried out through in-depth interviews, participatory observation, and documentation, so that the data obtained were comprehensive and contextual. Susiadi AS (2015) Data analysis was carried out through the stages of data reduction, data presentation, and drawing conclusions using inductive and deductive thought patterns. Data validity was maintained through source triangulation, method triangulation, and member checking, so that the research results truly reflect field conditions and can be scientifically accounted for.

Research result*The Role of Mosque Takmir in Pringsewu Regency in Mosque-Based Community Empowerment in Improving Welfare in Pringsewu Regency*

The theory of mosque-based community empowerment has been empirically proven in the empowerment practices at the Taqwa Mosque in Pringsewu, the KH Gholib Mosque in Pringsewu, and the Rayyan Mujahid Mosque in Pringsewu. These three mosques demonstrate how they function as multi-purpose centers that integrate spiritual, social, educational, economic, and capacity-building dimensions for the congregation. At the Taqwa Mosque in Pringsewu, the mosque's function as a center of worship and knowledge is the primary foundation of empowerment.

Social capital in the form of trust, networks, and long-established norms of togetherness make it easy for the congregation to be mobilized in various programs. Field findings indicate that close relationships within the congregation and between the congregation and the mosque administrators accelerate the process of awareness and participation, in line with Javed and Ali's view of the mosque as a space for the formation of social and ethical awareness. Within the theoretical framework, the Taqwa Mosque represents a model of empowerment based on strong social capital, where spiritual and social functions become gateways to economic strengthening and community solidarity.

The KH Gholib Mosque in Pringsewu demonstrates the mosque's function as a gathering space, for deliberation, and for social activities. The social capital naturally formed through personal closeness, intensive communication, and the tradition of congregational involvement is the main driving force behind the success of the empowerment program. From the perspective of the Mosque-Based Community Empowerment Theory, this mosque displays a relatively stable stage of empowerment: from congregational participation in socio-religious activities, strengthening trust through transparent management, to collective support for economic and social programs. This emphasizes the mosque's role as a non-profit community institution capable of effectively managing public resources. Meanwhile, the Rayyan Mujahid Mosque in Pringsewu demonstrates the most explicit implementation of the multifunctional mosque concept. This mosque integrates five main functions: spiritual, social, educational, economic, and congregational capacity building.

Comparatively, the three mosques demonstrate variations in the implementation model of the Mosque-Based Community Empowerment Theory, rather than differences in theoretical substance. Taqwa Mosque stands out for its strong social capital and congregational solidarity, KH Gholib Mosque for its stable social networks and community institutions, and Rayyan Mujahid Mosque for its comprehensive integration of empowerment functions. Overall, this confirms that mosques, as described in the literature, have evolved into effective multipurpose centers for empowering Muslim communities, bridging spiritual well-being and sustainable socio-economic independence.

Basic Dimensions of Theory

The theory of mosque-based community empowerment is based on the view that mosques are socio-religious institutions with five primary functions as the foundation for community empowerment: spiritual, social, educational, economic, and congregational capacity development. These five functions are not independent but are integrated into a holistic, sustainable, and Islamic-value-based empowerment process. These functions are the driving force influencing the effectiveness of social, educational, and economic functions.

Spiritual Function as a Foundation for Empowerment

Spiritual functions are realized through congregational prayer, religious studies, preaching, and moral development. Field findings indicate that at the Taqwa Mosque in Pringsewu, worship and study activities are the most prominent and consistent, and have a direct impact on improving discipline, religious understanding, and changing the congregation's behavior in daily life. Similar trends are also seen at the KH Gholib Mosque in Pringsewu and the Rayyan Mujahid Mosque in Pringsewu, where spiritual strengthening serves as a gateway for congregational involvement in social and economic programs.

Theoretically, the dominance of spiritual functions is understandable because the mosque's religious legitimacy makes it more easily accepted by the congregation, eliminates the need for a complex managerial system, and serves as a source of moral values, inner peace, and work ethic. Strong spirituality fosters honesty, discipline, caring, and responsibility, ultimately improving the congregation's quality of life and their readiness for empowerment.

Social Function and Strengthening Congregational Solidarity

The social function of mosques is reflected in activities such as providing assistance to the poor and orphans, providing Blessed Fridays, providing emergency assistance, and strengthening congregational brotherhood. All three mosques demonstrate that social solidarity grows along with the intensity of spiritual interaction. At the Taqwa Mosque in Pringsewu, ZIS management and social activities are effective due to the congregation's trust and sense of belonging to the mosque. At the KH Gholib Mosque in Pringsewu, social closeness and the tradition of congregational involvement strengthen participation even though the program is implemented in stages. Within the framework of empowerment theory, social functions play a role in strengthening social capital in the form of trust, networks, and norms of togetherness, which are prerequisites for the success of community-based empowerment.

The Function of Education as Strengthening Basic Capacity

The educational function is implemented through TPA (Islamic Childhood Education), religious study groups (Majelis Taklim), regular study groups, Quranic reading training, and character development for children and adolescents. At the Rayyan Mujahid Mosque in Pringsewu, the educational function is developed more systematically by combining religious education with basic skills development. Meanwhile, the Taqwa Mosque and the KH Gholib Mosque position education as a continuation of spiritual development. This educational function contributes to improving religious literacy, basic skills, and preparing the congregation to engage in more productive social and economic activities.

The Economic Function of the Community and ZIS Management

Mosques have great potential as economic centers for the community as long as economic activities are carried out professionally, in a structured manner, and do not disrupt the solemnity of worship. All three mosques demonstrate prudence in developing their economic function by placing economic activities outside of prayer times and in separate units. At the Taqwa Mosque in Pringsewu, the economic function is realized through ZIS management, seasonal socio-economic programs, and support for congregational businesses. The KH Gholib Mosque in Pringsewu is still in the early stages of economic development, utilizing congregational networks around the market and small capital assistance. Rayyan Mujahid Mosque in Pringsewu.

Congregation Capacity Development Function

Capacity development is carried out through skills training, mentoring, organizational development, and the development of administrators and volunteers. This function aims to produce independent, empowered congregants who are able to actively participate in community development. At the Rayyan Mujahid Mosque in Pringsewu, capacity development is carried out in a relatively structured manner, while at the Taqwa Mosque and the KH Gholib Mosque, development is being carried out gradually according to the capabilities of the human resources.

The integration of the five mosque functions faces various challenges, including limited human resources for the mosque committee, differing understandings among the congregation, limited funding, time constraints, and coordination between activities. The three mosques addressed these challenges through open communication, a division of roles for the mosque committee, the development of activity calendars, and a personal approach to the congregation. These strategies enabled the mosque's functions to continue to operate harmoniously and support each other.

Principles of Empowerment

The empowerment practices carried out by the Taqwa Mosque in Pringsewu, the KH Gholib Mosque in Pringsewu, and the Rayyan Mujahid Mosque in Pringsewu substantively reflect the application of the Mosque-Based Community Empowerment Theory as formulated in Chapter II, which is strengthened by the Community Empowerment Theory, the Social Capital Theory, and the Multifunctional Mosque Theory. At the Taqwa Mosque in Pringsewu, participation is realized through deliberations and open financial reports that allow the congregation to participate in monitoring and controlling the program. At the KH Gholib Mosque in Pringsewu, congregational involvement develops through post-study discussions and simple, contextual

needs surveys. Meanwhile, the Rayyan Mujahid Mosque in Pringsewu implements more structured participation through regular deliberations and open evaluation spaces, where the congregation not only provides input but also constructive criticism.

The principles of equality and inclusivity emphasized in the empowerment theory are also strongly reflected in the practices of the three mosques. All congregants have equal access to worship, education, social, and economic activities without distinction of social background, age, or gender. The Taqwa Mosque in Pringsewu maintains structural equality through the division of fields between men, women, and children. The KH Gholib Mosque in Pringsewu emphasizes the principle of inclusivity through open programs and egalitarian communication, while the Rayyan Mujahid Mosque in Pringsewu reinforces it by disseminating information equitably through various communication channels. These practices emphasize the dimension of social justice as emphasized in the Islamic empowerment theory.

From the perspective of the Multifunctional Mosque Theory and Islamic economics, the management and optimization of ZIS funds are strategic instruments for socio-economic empowerment. The KH Gholib Mosque in Pringsewu continues to manage ZIS simply and selectively to ensure it reaches its intended target, with a primary focus on the basic needs of its congregation. The Rayyan Mujahid Mosque in Pringsewu demonstrates practices that more closely align with the theory's ideal concept, with a portion of ZIS funds diverted to strengthen the economy of vulnerable families and subsidize education.

Stages of the Empowerment Process

The empowerment phases implemented by the Taqwa Mosque in Pringsewu, the KH Gholib Mosque in Pringsewu, and the Rayyan Mujahid Mosque in Pringsewu demonstrate a strong connection between field practice, increased congregational awareness, and the theoretical framework of empowerment. In the initial phase, congregational awareness becomes the primary foundation that fosters an understanding of the importance of improving the quality of life spiritually, socially, and economically. This awareness is carried out through regular studies, Friday sermons, religious study groups, and thematic preaching that emphasizes the values of independence, social awareness, and an Islamic work ethic. This aligns with the Community Empowerment Theory, which positions critical awareness as the initial stage of empowerment, where individuals begin to understand their conditions, potential, and opportunities to improve their quality of life.

In the capacity building stage, growing awareness is translated into increased congregational abilities and competencies. The three mosques fulfill this stage through religious education, skills training, MSME development, and Islamic economic literacy. At the Taqwa Mosque in Pringsewu, capacity building is carried out through TPA (Islamic Childhood Education), hadith and interpretation classes, congregational guidance, and support for economic enterprises, which encourage increased independence and participation. The KH Gholib Mosque in Pringsewu strengthens congregational capacity through ongoing religious activities, character development, and utilizing mosque activities as a social and economic learning space. Meanwhile, the Rayyan Mujahid Mosque in Pringsewu develops capacity building more systematically through entrepreneurship training, parenting, youth development, and business mentoring. This practice aligns with capacity building theory, which emphasizes

increasing knowledge, skills, and self-confidence as key prerequisites for individual and community independence.

Various obstacles that emerged at each stage, such as low initial awareness among the congregation, limited human resources and funding, and marketing constraints for MSMEs, were overcome through internal coordination, personal approaches, increased management capacity, management transparency, and collaboration with external parties. This strategy demonstrates that empowerment is not a linear process, but rather a dynamic process that requires continuous adaptation. Theoretically, this situation reinforces the view that the success of empowerment is largely determined by the quality of social capital and the mosque's institutional capacity to manage change.

Spectrum of Empowerment Forms

All empirical findings regarding empowerment practices at the Taqwa Mosque in Pringsewu, the KH Gholib Mosque in Pringsewu, and the Rayyan Mujahid Mosque in Pringsewu strongly align with the mosque-based community empowerment theory, which maps the role of mosques into five main areas: spiritual, social, economic, educational, and family and moral. Spiritual empowerment emerges as the most dominant foundation through regular religious studies, religious study groups, moral development, Quranic recitation and memorization, and mosque youth activities. This practice aligns with the theory that places the strengthening of faith and morals as the basis for behavioral change, social discipline, and the congregation's readiness to engage in other empowerment programs.

In the field of social empowerment, the three mosques carry out the functions as formulated in the theory of multifunctional mosques, namely as centers of solidarity and social protection. Mosques identify vulnerable groups such as the poor, underprivileged students, widows, the elderly, and underprivileged families through data collection, congregation reports, and field verification. The practice of providing assistance to the poor, educational assistance, health services, and social activities such as Friday Blessings reflects the function of social mobility of mosques in reducing disparities and improving the welfare of vulnerable groups. This is in line with the theory of social capital which emphasizes the importance of trust, networks, and collective norms in strengthening community solidarity. Thus, these findings confirm that the theory of mosque-based community empowerment is empirical, applicable, and adaptive, while also proving that mosques are capable of playing a role as centers for the sustainable spiritual, social, and economic transformation of congregations.

The Role of Takmir as an Agent of Change

The role of the mosque committee as agents of change, as reflected in these empirical findings, is strongly linked to the theoretical framework of mosque committees, social role theory, and mosque-based community empowerment theory. Theoretically, mosque committees are understood as organizations and social actors mandated to promote the prosperity of the mosque, foster the congregation, and drive religious and social activities. Active and exemplary mosque committees fulfill social expectations as community leaders, thus legitimizing their leadership and gaining acceptance and adherence by the congregation.

The takmir's role as a facilitator, bridging the congregation's needs with mosque programs, also aligns with the theory of community empowerment, which positions local leaders as

enablers, not controllers. Through dialogue, data collection, and field observation, the takmir plays a facilitative role by ensuring that empowerment programs, whether economic, social, or educational, are based on the congregation's real needs. Thus, the mosque does not stand alone but becomes a hub of a social network that expands the congregation's access to opportunities to improve their well-being.

The collaborative and transparent leadership strategy implemented by the mosque committee is directly related to mosque management theory and social capital theory. Deliberation, transparency of ZIS financial reports, and intensive communication with the congregation reflect accountable and participatory mosque management. The transparency and consistency of the committee's actions builds congregational trust, which, according to social capital theory, is a key element in the success of collective movements. This trust is the primary asset that enables the congregation to give alms, volunteer, and actively participate in various empowerment programs.

Thus, the takmir's ability to mobilize congregational participation, build trust, and deliver impactful programs demonstrates the actualization of the takmir's role as formulated in theory. Takmir not only performs the technical functions of mosque management, but also transforms into agents of change that combine religious, social, and managerial leadership. The synergy between personal integrity, leadership capacity, effective communication, and resource management makes the mosque a foundation for sustainable social and economic transformation for the congregation.

The strategy of the mosque management in Pringsewu Regency to improve community welfare

The strategy of mosque administrators in Pringsewu Regency has established a holistic mosque-based welfare model. Spiritual guidance strengthens inner peace and moral values, social programs ensure security and social solidarity, while economic empowerment enhances the independence and dignity of congregants. All of these strategies are supported by strong social capital and cross-stakeholder collaboration, ensuring that mosques serve not only as places of worship but also as relevant, inclusive, and sustainable social welfare institutions that improve the quality of life for the Pringsewu community.

Social Welfare of the Mosque Community

The social well-being of a mosque community can be understood as the condition of the congregation's social functioning, created through collective support and healthy social relations within the mosque environment. From the perspective of Social Welfare Theory (Wilensky & Lebeaux; Midgley; Friedman), this condition is achieved when the congregation's basic needs, sense of social security, dignity, and psychological and spiritual well-being are met sustainably. Findings from mosque environments indicate that mosques act as social institutions capable of bridging these various needs.

Mosques serve as central spaces for fulfilling social welfare through zakat (alms), infaq (donation), sedekah (charity), compensation for the poor, disaster relief, and community service programs that provide social protection for vulnerable families, the elderly, and children. Within Wilensky & Lebeaux's framework, this practice reflects an institutional approach to social welfare, where mosques consistently serve as social life-supporting

institutions, not merely emergency response. The presence of these social services creates a sense of security and reduces the social vulnerability of congregants. This aligns with Midgley's perspective on social development, which emphasizes the importance of integrating social support and strengthening human capacity. The mosque environment creates a shared space that fosters a sense of belonging, enhances social cohesion, and fosters social stability at the community level.

Mosques function as social welfare hubs that create a more stable, harmonious, interconnected community life, and empowered to collectively face social challenges.

Fulfillment of Basic Needs

The fulfillment of basic needs by mosque administrators in Pringsewu Regency can be analyzed robustly through the Social Welfare Theory proposed by Wilensky & Lebeaux, James Midgley, and John Friedman. These three perspectives define welfare as the fulfillment of basic needs (education, health, and economic well-being), the availability of social protection, and the increased capacity and dignity of the community to live independently.

From Wilensky & Lebeaux's perspective, social welfare is understood through an institutional welfare approach, namely when social institutions are present systematically and sustainably to meet community needs, not merely as emergency responses. The practices of the mosque administrators in Pringsewu reflect this approach. Educational programs such as student scholarships and the TPA (Islamic kindergarten) are designed through data collection from congregant families, recommendations from the neighborhood association (RT), TPA teachers, and direct observation. This demonstrates that the mosque functions as a social institution that carries out welfare roles in a planned and long-term manner.

The educational aspect also aligns with Midgley's perspective on social development, which emphasizes the integration of human capacity building and social welfare. The indicators of success used by the school administrators, such as increased Quran reading ability, attendance at the kindergarten (TPA), academic achievement, and changes in children's behavior, demonstrate that education is not merely understood as financial assistance but as a social investment to strengthen the quality of human resources.

In the health sector, the practice of identifying needs through congregational dialogue, reports from kindergarten teachers, neighborhood administrators, and direct observation reflects a community-based welfare approach. Within Wilensky & Lebeaux's framework, services such as free health checks, assistance with medical expenses, BPJS (Social Security Agency), and ambulances are forms of social protection that provide a sense of social security.

Meanwhile, the program to increase the congregation's income and economic independence is highly relevant to John Friedman's theory of empowerment. Friedman emphasized that true prosperity is achieved when people have control over the resources and economic decisions that affect their lives.

Social Security

The role of mosques as a social safety net in addressing economic, health, and disaster risks can be understood through the Social Welfare Theory developed by Wilensky & Lebeaux,

James Midgley, and John Friedman's Empowerment Theory. These three perspectives emphasize that social welfare is determined not only by the routine fulfillment of basic needs but also by the existence of social protection mechanisms capable of mitigating economic shocks, health vulnerabilities, and social risks faced by the community. In the context of mosques, this protective function is realized through a structured, participatory, and sustainable aid management system.

According to Wilensky & Lebeaux, ideal social welfare is achieved when social institutions carry out their institutional welfare function, namely protection that is systematic, planned, and based on the real needs of the community. The practice of managing zakat, infaq, and sedekah (ZIS) in mosques in Pringsewu Regency demonstrates this character through routine data collection, field verification, and prioritizing recipients based on their level of vulnerability. ZIS is not positioned as incidental assistance, but rather as an economic protection instrument designed to ensure the congregation's sense of social security. This is in line with Wilensky & Lebeaux's idea that welfare must be based on factual needs and guarantee social security.

From James Midgley's perspective, social welfare is a subset of social development that integrates social services with community participation. The management of health assistance, ambulance services, and collaboration with medical volunteers and health facilities in mosques reflect this integration. Meanwhile, in John Friedman's Empowerment Theory, well-being is achieved when communities have the social capacity to manage risks, control collective resources, and build shared strength. The solidarity of the congregation during disasters through mutual cooperation, spontaneous donations, emotional support, and coordination with the mosque's administrators demonstrates the presence of strong social power at the community level.

Decent Living

Mosque practices in maintaining the dignity of aid recipients, opening up spaces for participation, and restoring the social standing of vulnerable groups can be analyzed through Wilensky & Lebeaux's Social Welfare Theory, James Midgley's Social Development Theory, and John Friedman's Empowerment Theory. These three theories emphasize that social welfare is not only related to the distribution of resources but also to social recognition, self-esteem, participation, and the individual's ability to function dignifiedly in community life.

From Wilensky & Lebeaux's perspective, institutional social welfare demands that social assistance be provided in a manner that maintains the dignity of recipients and avoids stigma. The mosque's private aid distribution practices, data confidentiality policies, and personalized approach reflect this principle.

From James Midgley's perspective, social welfare is part of social development that places participation as a key element. The mosque's deliberation space, congregational involvement in committees, and open sharing mechanisms reflect an inclusive social development approach. The mosque's efforts to address barriers to participation for vulnerable groups such as the elderly, women, and people with disabilities by providing transportation, mentoring, and adjusting activity times align with Midgley's notion that welfare should expand social access and opportunities equitably.

John Friedman's Empowerment Theory explains that the restoration of dignity occurs when vulnerable individuals and groups regain social power, namely the ability to control resources, make decisions, and contribute to the community. The skills training programs, business capital provision, and intensive mentoring implemented by mosques reflect this empowerment process. Thus, mosques emerge as social spaces that not only provide assistance but also restore the self-confidence, social standing, and meaning of the congregation's existence within their community.

Spiritual and Social Peace

The dimensions of well-being, encompassing inner peace, moral integrity, and harmonious social relationships, can be analyzed through Wilensky & Lebeaux's Social Welfare Theory, James Midgley's Social Development Theory, and John Friedman's Psychosocial Well-Being and Empowerment Theory. These three theories view well-being as a multidimensional condition determined not only by material fulfillment but also by psychological well-being, moral quality, and the stability of social relations within a community.

From Wilensky & Lebeaux's perspective, ideal social welfare is achieved when social institutions are able to create a sense of security, tranquility, and order in life through institutional and sustainable functions. The spiritual development carried out by mosque administrators through routine religious studies, collective dhikr (remembrance of God), worship guidance, and moral development reflects this function. James Midgley, in his Theory of Social Development, emphasizes that well-being is achieved when human development encompasses both moral and social dimensions simultaneously. The moral development carried out by mosques through lectures, religious study groups, youth activities, and the exemplary behavior of administrators reflects efforts to strengthen the moral capital of the community.

The spiritual, moral, and social development carried out by the mosque in Pringsewu represents well-being in its fullest sense. The inner peace born of spiritual study and guidance, the moral integrity formed through moral development and exemplary behavior, and the harmonious social relations fostered through deliberation and togetherness demonstrate the integration of modern well-being theory into mosque practices. The mosque is not only a place of worship, but also a psychosocial well-being institution that sustainably maintains the emotional stability, moral quality, and social harmony of its congregation.

Empirical findings at the Taqwa Mosque in Pringsewu, the KH Gholib Mosque, and the Rayyan Mujahid Mosque in Pringsewu show that the mosque's role in improving the welfare of its congregation is systematic and aligned with Wilensky & Lebeaux's Social Welfare Theory, James Midgley's Social Development Theory, and John Friedman's Empowerment Theory. At the Taqwa Mosque in Pringsewu, the mosque administrators integrate the fulfillment of basic needs, social security, dignity restoration, and spiritual tranquility into a cohesive empowerment ecosystem.

The Rayyan Mujahid Mosque in Pringsewu strengthens the dimension of dignified well-being through an empowerment approach that emphasizes protecting self-esteem, inclusive participation, and restoring the social position of vulnerable congregants. Deliberation

spaces, open sharing, and congregational involvement in program planning strengthen social cohesion and ensure that well-being is built in a participatory and sustainable manner.

Integration of Mosque Programs for Economic (Material) Welfare

The integration of mosque programs for economic (material) welfare at the Taqwa Mosque in Pringsewu, the KH Gholib Mosque, and the Rayyan Mujahid Mosque in Pringsewu empirically demonstrates strong alignment with Wilensky & Lebeaux's Social Welfare Theory, James Midgley's Social Development Theory, and John Friedman's Empowerment Theory. According to Wilensky & Lebeaux, economic welfare is achieved when people gain sustainable access to basic resources that enable an improved quality of life, not just the fulfillment of immediate needs. This principle is reflected in the management of zakat, infaq, and sedekah (ZIS) at the Taqwa Mosque in Pringsewu, which is directed at long-term programs such as educational scholarships, productive business assistance, and assistance to vulnerable families.

From the perspective of James Midgley's Social Development Theory, economic well-being must be built through the integration of social policies, community institutions, and community participation within an organized system. This practice is evident in the ZIS monitoring and accountability system implemented by the takmir (Islamic board), which includes open reports to the congregation, administrative records, and multi-layered internal audits. Furthermore, John Friedman's Empowerment Theory emphasizes that economic well-being will only be sustainable if individuals and communities have the capacity, access, and control over the resources that affect their lives. Field findings indicate that mosques do not stop at distributing consumer assistance, but combine it with empowerment programs such as small business capital, skills training, business monitoring, and regular evaluations. This mentoring aims to enable the congregation to build real economic independence. Furthermore, ongoing spiritual development through study curricula, halaqah (Islamic community groups), and personal mentoring is positioned as a moral foundation that supports the congregation's economic behavior.

The integration of mosque economic programs in these three mosques demonstrates that material well-being is not understood narrowly as financial assistance, but rather as a planned, accountable, and sustainable social empowerment process. The synergy between ZIS management, economic assistance, social services, and spiritual guidance demonstrates that mosques function as community-based social development institutions, as defined by Wilensky & Lebeaux, Midgley, and Friedman, capable of encouraging congregations toward economic independence while maintaining community cohesion and moral values.

Spiritual Wellbeing (Ruhaniyah)

The spiritual well-being developed by mosque administrators in Pringsewu Regency can be understood theoretically through the Holistic Social Welfare Theory and James Midgley's Social Development Theory, and enriched by the spiritual well-being perspective in modern welfare theory. The Taqwa Pringsewu Mosque, the KH Gholib Mosque, and the Rayyan Mujahid Pringsewu Mosque demonstrate that the administrators consciously place the development of faith, inner peace, and morals as core strategies for empowering the congregation.

Regular study programs, religious study groups, fostering harmonious families, and Quranic education are structured to foster a grounded understanding of religion that is relevant to everyday life. This integration of faith values, moral development, and harmonious social relationships emphasizes the mosque's role as a center of spiritual well-being, directly impacting the behavior, emotions, and quality of life of its congregants on a sustainable basis.

The spiritual well-being built at the Taqwa Mosque in Pringsewu, the KH Gholib Mosque, and the Rayyan Mujahid Mosque in Pringsewu is conceptually aligned with the Theory of Spiritual Well-being in Islamic studies (Al-Ghazali), the Theory of Internalization of Religious Values, and the Theory of Spiritual Resilience in modern welfare studies. According to Al-Ghazali, spiritual well-being is formed through the integration of faith, knowledge, and deeds carried out continuously, thus giving birth to inner peace, noble morals, and steadfast faith.

Thus, spiritual well-being in these three mosques is not merely oriented toward enhancing religious rituals, but rather a planned, adaptive, and sustainable process of spiritual empowerment. This practice aligns with Al-Ghazali's view of the formation of a holistic believer, the theory of value internalization that emphasizes habituation and relevance, and the theory of spiritual resilience that views faith as a source of strength in facing life's crises.

Mosque-Based Community Empowerment to Improve Welfare in Pringsewu Regency

The impact of mosque-based community empowerment on improving welfare in Pringsewu Regency can be explained through the Community Empowerment Theory proposed by Ife (1995) and Kartasasmita (1996), which views welfare as the result of strengthening the spiritual, social, and economic capacities of the community in an integrated manner. From a spiritual perspective, increased inner peace, disciplined worship, and strengthening the morals of the congregation reflect what Ife calls inner empowerment, namely strengthening awareness, values, and morals as the foundation of social change.

The economic impact can be understood through the Economic Empowerment Theory and an asset-based community development approach, which emphasizes the development of community economic potential and independence. This is evident in the mosque's practices of MSME training, business mentoring, and distribution of productive ZIS (Zero-Alms) funds. Collaboration with zakat institutions and other economic partners further expands access to capital and business opportunities for the congregation. Overall, the impact of mosque-based empowerment in Pringsewu Regency reflects a holistic welfare model that aligns with the Islamic concept of *falāh*, namely the well-being of this world and the hereafter. The integration of faith-strengthening, social solidarity, and economic independence makes the mosque a center of community resilience.

Improving Community Welfare

Impact on Fulfilling the Basic Needs of the Congregation

The impact of mosque programs in meeting the basic needs of congregations in Pringsewu Regency can be explained through the Community Empowerment Theory as proposed by Ife (1995) and Kartasasmita (1996), which emphasizes that welfare arises from the process of strengthening capacity, fulfilling basic needs, and gradually increasing community independence. In the field of education, the practice of mapping the needs of congregations

carried out by the mosque administrators reflects the principle of need-based empowerment, namely that programs are designed based on the real conditions of the community.

The findings show that scholarships, TPA (Islamic outreach program), and religious guidance are prioritized for low-income families and active Islamic students, resulting in a significant impact on improving Quran reading skills, children's involvement in mosque activities, and changes in learning behavior at home. From an economic perspective, the productive management of zakat, infaq, and alms reflects the Economic Empowerment Theory and the principles of Islamic economics, which are oriented towards *falah* (*falah*). This approach aligns with Kartasmita's thinking, which rejects short-term consumptive aid and encourages transformation toward economic independence, albeit gradually, according to the recipient's abilities and circumstances.

In the health sector, low-cost medical treatment programs, mass circumcisions, and basic health services reflect the basic needs approach in social welfare theory, which places health as a fundamental need before society can be economically empowered.

Mosque programs contribute significantly to family stability and harmony. Children become more diligent in their studies and worship, parents feel more at ease because their basic needs are met, and the health awareness of the congregation increases. These findings reinforce Ife's (1995) view that effective community empowerment is a comprehensive process that touches on educational, health, economic, and mental-spiritual dimensions in an integrated manner, enabling the mosque to function as a social institution capable of improving family well-being and community resilience in a sustainable manner.

Impact on Social Security and Risk Protection

The impact of mosque programs on social security and risk protection for congregants in Pringsewu Regency can be explained through the Social Safety Net Theory and Social Capital Theory as proposed by Putnam (1993) and strengthened from a community empowerment perspective by Ife (1995). Within this framework, mosques function as local institutions that provide informal protection when congregants face economic vulnerability or disaster.

Findings indicate that ZIS distribution is based on vulnerability levels, such as for widows, the elderly, small traders, and families affected by the crisis, using field surveys and recommendations from neighborhood leaders. This practice reflects the principle of targeted social protection, where assistance is provided selectively and precisely to minimize social risks. According to Putnam, this practice of mutual assistance based on trust and social closeness strengthens community resilience, as individuals feel less at risk of living alone.

Health services such as ambulances, patient support, and medical assistance can be understood through a community-based social protection approach. This aligns with Ife's (1995) view that effective empowerment requires accountability and ongoing reflection to ensure programs truly address community needs.

These findings demonstrate that the impact of mosque-based empowerment is measured not only by the amount of material assistance provided, but also by the sense of security, social protection, and psychological well-being of the congregation. Thus, mosques in

Pringsewu play a significant role as social institutions, strengthening social security and reducing risks to community life in a sustainable manner.

Impact on Spiritual Peace and Social Harmony

The impact of religious guidance on the spiritual peace and social harmony of the congregation in Pringsewu Regency can be explained through the Psychological Empowerment Theory and Social Capital Theory, as proposed by Zimmerman (2000) and Putnam (1993). From Zimmerman's perspective, inner peace, a sense of meaning, and strengthened self-control are important indicators of psychological empowerment that have a direct impact on individual behavior.

Findings indicate that routine activities such as religious studies, interpretation, tahsin, likro, and thematic da'wah contribute to increased psychological calm, enthusiasm for worship, and changes in the congregation's daily behavior. Indicators such as increased attendance at religious studies, disciplined congregational prayer, and a tendency to help each other reflect the achievement of a more stable and meaningful spiritual condition for the congregation. This aligns with Ife's (1995) view that empowering values and morals is an important foundation for the formation of an empowered and ethical society.

Thus, religious guidance in mosques not only produces individual spiritual peace but also strengthens collective social harmony. The integration of spiritual guidance, internalization of moral values, and participatory management of social relations makes mosques institutions capable of sustainably maintaining psychological stability and social harmony among their congregations.

The Integrative Impact of Mosque Programs on Social Transformation

The integration of ZIS programs, social assistance, health services, MSME assistance, and spiritual guidance run by the mosque in Pringsewu can be explained through the Theory of Holistic Community Empowerment as proposed by Ife (1995) and reinforced by Kartasasmita (1996), which emphasizes that social welfare can only be achieved if interventions are carried out in an integrated manner across economic, social, and value dimensions. Data findings show that ZIS funds are not positioned merely as short-term charitable assistance, but are directed towards social transformation through student scholarships, productive businesses, and sustainable health services. The practice of transparency through regular reports and transaction evidence reflects the principle of public accountability which is an important prerequisite in community-based empowerment, thereby strengthening the congregation's trust in the mosque institution.

The impact of this cross-program integration also aligns with Putnam's (1993) Social Capital Theory, which emphasizes strengthening local potential and networks. This emphasizes that economic empowerment requires a gradual process and ongoing mentoring, not instant intervention. Meanwhile, ongoing spiritual development as part of the mosque curriculum contributes to changes in the economic and social behavior of the congregation, as explained in Zimmerman's Psychological Empowerment Theory.

Impact of Community Empowerment

The impact of mosque-based community empowerment in Pringsewu Regency can be understood through the Community Empowerment Theory proposed by Ife (1995) and reinforced by Kartasasmita (1996), which emphasizes that empowerment aims to improve the ability of individuals and communities to manage their lives independently and productively. The implementation of this theory is evident in various mosque programs such as business training, family mentoring, spiritual strengthening, moral development, and social services that encourage active congregation participation. The findings indicate that business mentoring and the integration of spiritual development significantly shape positive mindsets, foster entrepreneurial spirit, and increase the congregation's readiness to face economic challenges.

The spiritual strengthening and moral development that go hand in hand with socio-economic programs can also be explained through Zimmerman's Psychological Empowerment Theory (2000), which emphasizes aspects of meaning, self-control, and competence as the foundation of individual resilience. Regular religious guidance at the mosque increases the inner peace, discipline, and social awareness of the congregation, which is then reflected in more productive and responsible behavior.

Personal Empowerment

Empowerment at the organizational level of mosques in Pringsewu Regency can be understood through the Organizational and Community Empowerment Theory proposed by Zimmerman (2000) and reinforced by the concept of community empowerment from Ife (1995) and Kartasasmita (1996). This theory emphasizes that an empowered organization is characterized by the ability to manage resources, build participatory structures, establish networks, and gain legitimacy and public trust. Mosques in Pringsewu have evolved from mere places of worship into social institutions with increasingly strong institutional capacity. This pattern aligns with Zimmerman's concept of organizational empowerment, where member involvement in decision-making increases organizational effectiveness and fosters a sense of belonging among the congregation to the mosque.

Increasing public trust in mosques as institutions is an important indicator of the success of organizational empowerment. From Kartasasmita's (1996) perspective, public trust is the primary institutional capital that enables community organizations to mobilize support and resources sustainably. This is evident at the Taqwa Mosque in Pringsewu, the KH Gholib Mosque in Pringsewu, and the Rayyan Mujahid Mosque, where inclusive leadership practices, transparency, and congregational participation make mosques not only places of worship but also social organizations capable of building the congregation's collective capacity to grow, play a role, and be empowered in their socio-economic lives.

Organizational Empowerment

Empowerment at the organizational level of mosques in Pringsewu Regency can be understood through the Organizational and Community Empowerment Theory proposed by Zimmerman (2000) and reinforced by the concept of community empowerment from Ife (1995) and Kartasasmita (1996). This theory emphasizes that empowered organizations are characterized by the ability to manage resources, build participatory structures, establish networks, and gain legitimacy and public trust. This pattern aligns with the finding that

mosques in Pringsewu have evolved from mere places of worship to social institutions with increasingly strong institutional capacity. This indicates an increase in the capacity of mosque administrators in planning, managing, and evaluating programs through open and participatory deliberations.

The development of a sustainable program structure at the mosque, ranging from routine spiritual guidance to productive economic empowerment planning, demonstrates the strengthening of long-term institutional function. The familial and persuasive approach described by the congregation also aligns with Uphoff's (1985) concept of participatory development, where program sustainability relies heavily on voluntary involvement and collective community awareness.

Increasing public trust in mosques as institutions is a crucial indicator of successful organizational empowerment. This is evident at the Taqwa Mosque in Pringsewu, the KH Gholib Mosque in Pringsewu, and the Rayyan Mujahid Mosque, where inclusive leadership practices, transparency, and congregational participation have transformed mosques into not just places of worship but social organizations capable of building the congregation's collective capacity to grow, participate, and empower themselves in their socio-economic lives.

Community Empowerment

Community-level empowerment at the Taqwa Mosque in Pringsewu, the KH Gholib Mosque in Pringsewu, and the Rayyan Mujahid Mosque can be explained through the Social Capital Theory developed by Putnam (1993; 2000), and enriched by the community empowerment perspective of Ife (1995), Cheumar (2023), and Laverack (2001). Field findings indicate that routine interactions among the congregation through congregational prayer, study groups, deliberations, and social activities have built strong trust and solidarity among residents. This mechanism aligns with Putnam's concept of bonding social capital, namely internal social ties that strengthen community cohesion and concern.

Social cohesion among residents is also strengthened because the mosque serves as a meeting place for people from across socioeconomic backgrounds. From Putnam's perspective, this demonstrates the development of bridging social capital, namely the community's ability to forge inclusive relationships that strengthen social harmony and prevent conflict. The process of collecting and distributing zakat, infaq, alms, and qurban (sacrificial offerings), which directly involves the congregation, also strengthens a sense of togetherness and social responsibility.

The increased participation of residents as volunteers, donors, and activists in mosque activities reflects a growing sense of belonging to the community. This aligns with Ife's (1995) view that active participation is a key indicator of an empowered community. The congregation is no longer passive, but recognizes their role as part of the shared solution.

Thus, based on Putnam's theory of social capital, Ife community empowerment, and Laverack community capacity building, the findings confirm that mosques in Pringsewu have functioned as centers of social power. Mosques not only facilitate worship but also build

solidarity, cohesion, and collective capacity, thereby making the community more solid, responsive, and empowered to sustainably improve shared well-being.

Conclusion

Based on the results of research and discussion regarding the role of mosque administrators in mosque-based community empowerment in Pringsewu Regency, it can be concluded that mosques have a strategic and multidimensional role in improving community welfare, both spiritually, socially, educationally, and economically. This study shows that the Taqwa Pringsewu Mosque, the Rayyan Mujahid Pringsewu Mosque, and the KH. Ghalib Pringsewu Mosque represent different models of mosque management, but have the same goal, namely to prosper the mosque while empowering the congregation and the surrounding community.

The Taqwa Mosque in Pringsewu stands out as a professionally managed institutional mosque under the auspices of the Muhammadiyah organization. Its programs are structured and sustainable, encompassing intensive Islamic studies, transparent ZIS management, and social and economic activities for the congregation. While its spiritual function is its primary focus, it also significantly encourages the development of social, educational, and economic functions, which significantly improve the congregation's quality of life.

The Rayyan Mujahid Mosque in Pringsewu exemplifies a modern mosque model based on excellent service and philanthropy. With a vision of excellence in worship services and improving the welfare of its congregation, the mosque integrates spiritual functions with socio-religious activities, education, and economic empowerment based on ZIS (Islamic State Islamic Religious Organization) and MSMEs. Its strategic location on a main roadside allows the mosque to serve not only resident worshippers but also travelers, further expanding its social and humanitarian role.

Meanwhile, the KH. Ghalib Pringsewu Mosque represents a historic mosque deeply rooted in religious outreach, education, and the struggle of the community. Its spiritual and educational functions are its primary foundation, followed by its social and economic functions. The mosque's continued role is evident in its ability to maintain its historical values while adapting to the needs of today's society through worship activities, formal and non-formal education, and social services.

In general, mosque-based community empowerment in Pringsewu Regency places spirituality as the primary foundation for the success of other functions. Strengthening religious values has been proven to influence behavioral changes, improved work ethic, social solidarity, and economic independence among congregants. Despite still facing obstacles such as limited human resources, funding, and program coordination, the active role of the mosque management and congregational participation are key to the empowerment's success. With planned, participatory, and sustainable management, mosques have proven capable of becoming centers for community development and improving community welfare holistically.

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