



## **The Role of the Turun Tangan Lampung Community in Empowering Vulnerable Communities through Social Action**

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### **Abstract**

The Turun Tangan Lampung Community is a volunteer community that focuses on social activities and humanitarian actions for people in need. The Turun Tangan Lampung Community exists as a response to various social problems that have not been optimally addressed in the community, such as limited access to humanitarian assistance, minimal educational support for children, high social inequality and unequal opportunities for vulnerable communities to develop. The purpose of this study is to determine the programs run by the Turun Tangan Lampung Community and to determine the role of the Turun Tangan Lampung Community in building social awareness in vulnerable communities. This study uses a descriptive qualitative research type and uses a psychological and sociological approach. Data analysis was carried out using Max Weber's Social Action theory. The results of the study show that the Turun Tangan Lampung Community runs various programs, including Food Alms, Friday Sharing, Orphanage Assistance, Disaster Care Action, World Kaleidoscope, Milk Distribution, Book Donation, Beach Clean Up, Thousand Trees Project, Trash For Fruit. The role of the Turun Tangan Lampung community in fostering awareness among vulnerable communities includes empowerment, direct assistance, and education and literacy resources. Overall, the approach taken through these programs and roles has had a positive impact on vulnerable communities, improving their quality of life, fostering independence, and strengthening self-confidence.

**Keywords** : social care; vulnerable communities; voluntary communities; social action

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## **INTRODUCTION**

Social inequality remains a complex and ongoing problem in Indonesia. This condition is reflected in unequal development, limited access to resources, and unequal opportunities for development for some groups in society. Despite numerous efforts made by the government and relevant institutions, some groups still do not fully benefit from development. This situation indicates that not all levels of society have equal opportunities to develop and enjoy a decent life (Todaro and Smith 2015; BPS 2022).

According to Kertajaya (2008), vulnerable communities are social groups that experience obstacles or limitations in achieving a decent standard of living. They are at high risk of social and economic pressures and face barriers in accessing basic services, such as education, health care, and employment. These groups include street children, informal workers, the elderly, people with disabilities, orphans, low-income families, school dropouts, people living in uninhabitable homes, and disaster victims. These conditions marginalize them and make it difficult for them to develop their potential.

Essentially, humans are social creatures who constantly require the presence and assistance of others to support their survival. This interdependence demonstrates that interaction and cooperation between individuals are essential foundations for building a harmonious social life (Jalaluddin 2005; Anam et al. 2025). According to Agung (2012), social awareness does not develop spontaneously, but rather through education, familiarization, and environmental stimulation. As social beings, each individual has a specific position and function in community life. Roles are understood as the implementation of the rights and obligations inherent in a person's social position or status. These roles are not only carried out by individuals, but also by groups, communities, institutions, and organizations that have the responsibility to create better social conditions.

In efforts to address social inequality, the role of the government is crucial. However, the complexity of existing social issues precludes the government from working alone. Therefore, active public participation is essential to address various social issues in Indonesia. Social awareness plays a crucial role in reducing social inequality, given that social issues are not solely the responsibility of the government, but also of all elements of society. One concrete form of public participation in fostering social awareness is through social communities and volunteer movements (Putnam 2000). One movement with a high level of social awareness is the Turun Tangan Movement.

Turun Tangan is a national volunteer movement founded in 2013 by Anies Baswedan. Turun Tangan was born out of concern about low citizen participation, particularly among the younger generation, and is designed to serve as a platform connecting social movements with the community. Turun Tangan believes that good leaders do not emerge spontaneously but are born through a strong track record and a strong social impact on society. The spirit of collaboration between social movements and political movements is the primary driving force behind Turun Tangan. In addition to social action, Turun Tangan also encourages young people to get involved in politics, encouraging good people to enter politics, thus emerging competent leaders with integrity in various public sectors in Indonesia.

Through the principle of "Think Big, Start Small, Act Now," this movement encourages its members to have a big vision for creating change, starting with small, achievable steps, and taking immediate action to make them a reality. This movement forms a network of volunteers in various regions of Indonesia to encourage concrete action in the fields of education, social affairs, humanitarianism, and empowerment. This movement facilitates public participation, enabling them to become drivers of change, not mere observers. Through the application of this principle, Turun Tangan Movement continues to grow, having a direct impact on society, and encouraging many people to actively participate in building a better community environment.

Turun Tangan Movement has grown into a national network with various communities in many regions across Indonesia. One of these is the Turun Tangan Lampung Community, founded in 2019 by students and young activists in Bandar Lampung City. They recognize that social issues in Lampung, such as poverty, social inequality, limited access to education, and low social awareness, cannot be addressed solely by the government. The Turun Tangan Lampung Community provides a platform for youth to directly engage in addressing social issues in an educational, participatory, and solution-oriented manner. The Turun Tangan Lampung Community employs an educational approach to building awareness and increasing community capacity. This participatory approach is implemented by directly involving the community in various social activities. In this approach, volunteers not only implement activities but also invite the general public to become involved as donors, motivators, and active participants. This solution-oriented approach aims to create sustainable, not just temporary, change. Through these various activities, the Turun Tangan Lampung Community

strives to foster social awareness, improve the community's quality of life, and encourage independence and social solidarity.

This research was conducted to answer two main questions. First, what programs does the Turun Tangan Lampung Community implement to foster social awareness? Second, what is the role of the Turun Tangan Lampung Community in fostering social awareness among vulnerable communities? The purpose of this research is to identify the programs implemented by the Turun Tangan Lampung Community and analyze its role in fostering social awareness among vulnerable communities. Therefore, this research is expected to contribute to the development of sociological studies, particularly regarding the role of social communities in fostering social awareness among vulnerable communities

## **RESEARCH METHODS**

This study uses a qualitative approach with descriptive research to deeply understand the role of the Turun Tangan Lampung Community in building social awareness among vulnerable communities, particularly through its social programs. The research was conducted on Jl. Pulau Pisang, Harapan Jaya Village, Sukarame District, Bandar Lampung City, Lampung Province, from August to November 2025. Qualitative methods were chosen because they allowed the researcher to holistically explore the meaning, processes, and experiences of the research subjects (Moleong 2018).

The focus of this research is to analyze the role of the Turun Tangan Lampung Community in building social awareness among vulnerable communities through various social programs. This research interprets the meaning, processes, and social values underlying the community's activities, as well as their impact on volunteers and beneficiary communities. The research was conducted in Lampung Province, primarily within the community program implementation area. Fieldwork lasted approximately four months, allowing the researcher to directly participate in various community program activities, observe the social interactions between volunteers and beneficiaries, and gain a deeper understanding of the internal processes and values underlying each program.

This research uses sociological and psychological approaches as the analytical foundation. The sociological approach is used to examine the phenomenon of social care structurally and interactionally, specifically examining the role of the Turun Tangan Lampung

Community. The psychological approach is used to understand the internal aspects of individuals, particularly the motivation, empathy, and social care attitudes of volunteers in carrying out social activities. The simultaneous use of these two approaches allows researchers to explain the interrelationships and reciprocal influences between social phenomena and to gain a more comprehensive understanding of the dynamics of social care fostered by the Turun Tangan Lampung Community (Munte 2023).

To obtain in-depth and valid data, this study employed three primary data collection techniques: (a) Non-Participant Observation: Researchers observed the implementation of the Turun Tangan Lampung Community's programs and activities without directly participating in the activities to understand the processes and patterns of social interaction that occurred; (b) In-Depth Interviews: Eight informants were selected through purposive sampling, including community administrators, active volunteers, and beneficiary communities. These interviews explored the experiences, meanings, and values of social care. (c) Documentation Study: Supporting data in the form of analysis of activity archives, program reports, photos, and community social media content as supporting data for the research (Sugiyono 2019).

Data were analyzed using an interactive analysis model developed by Miles, Huberman, and Saldaña (2014), which consists of three simultaneous activities: 1) Data Reduction, by selecting, focusing, and simplifying raw data obtained from non-participant observation, in-depth interviews, and documentation; (2) Data Presentation, by organizing data in a descriptive narrative form to identify role patterns, forms of activity, and social care values developed by the Turun Tangan Lampung Community; and (3) Conclusion Drawing and Verification, namely interpreting the meaning of the data continuously accompanied by rechecking the research findings (Miles et al. 2014). To ensure the validity of the findings, this study applies triangulation of sources and techniques, by comparing data from observations, interviews, and documentation to obtain consistency of information (Lincoln and Guba 1985). In addition, adequate researcher involvement in the field was carried out to increase the credibility of the research.

The data interpretation process in this study refers to the social action perspective put forward by Max Weber, which includes instrumental rational action, value-oriented rational action, and affective action, to understand the motivation of volunteers in carrying out social activities and the meaning of social concern built through the Lampung Turun Tangan Community programs (Weber 1978).

## RESULTS AND DISCUSSION

### Lampung's Community Outreach Program Builds Social Awareness in Vulnerable Communities

As social beings, humans have a moral responsibility to care for and help others in community life. Social care is the drive to help others and is an important value because it is linked to honesty, compassion, humility, and kindness. In social communities, social care is the primary foundation for carrying out various activities, not only through physical assistance but also as a manifestation of empathy and social solidarity. Social communities exist as a forum for the community, especially the younger generation, to channel their volunteer spirit and raise awareness of various social issues in their surroundings. The activities designed by the community are essentially a form of social care that is planned, so that their implementation can be directed and effective through clear division of roles and coordination.

One community that implements an organized work system in social activities is the Turun Tangan Lampung Community. This community is a volunteer-based non-profit community founded by young people who care about social issues in Lampung Province. As a community engaged in social, educational, and environmental fields, Turun Tangan Lampung initiates various programs designed based on community needs and field conditions. The program implemented by the Lampung Turun Tangan Community to build social awareness in vulnerable communities is realized through various real activities, including:

**Table 1**

Lampung Community Hands-On Program

<b>Social and Humanitarian Field</b>	<b>Education Field</b>	<b>Environmental Field</b>
Food Alms	Kaleidoscope of the World	Beach Clean Up
Friday Sharing	Distribution of Milk and Healthy Food	Thousand Trees Project
Orphan Assistance	Book Donation	Trash For Fruit
Disaster Relief Action		

Source: Data from the Lampung Community Hands-On Activity Report 2025

#### **Social and Humanitarian Field**

The Food Alms Program is a manifestation of concern for vulnerable communities, particularly those struggling to meet their daily food needs. This program distributes basic food

packages to various areas with high levels of vulnerability, including densely populated areas, suburban settlements, and communities inhabited by families with low economic status. This program aims to assist community groups with limited access to basic necessities. Target groups include elderly people living alone, widows, the elderly, people with disabilities, informal workers with irregular incomes, daily laborers, and low-income families experiencing income uncertainty. The assistance provided includes basic necessities such as rice, cooking oil, and sugar. Through the distribution of aid, the Food Alms program is expected to alleviate the burdens of vulnerable communities. This program has had a positive impact in easing the burden on communities, although its implementation still faces limitations in the amount of assistance and dependence on public donations. Based on the researcher's analysis, Food Alms is a value-oriented, rational action because it is based on humanitarian and religious values, not personal interests (Weber 1978).

The Friday Sharing Program is a concern of the Lampung Turun Tangan Community for the conditions of people who experience difficulties in meeting their daily food needs. This concern stems from the social reality that some of the target community live with unstable incomes, so that daily food needs are often not met adequately. Through this program, volunteers distribute ready-to-eat meals every Friday to various locations deemed in need of additional food support, as an effort to help alleviate the basic needs of vulnerable communities. The main targets of this activity include informal workers such as buskers, beggars, online motorcycle taxi drivers, small traders, scavengers, and other underprivileged communities. The distribution process is carried out directly by volunteers to ensure that the assistance provided is right on target and truly received by groups in need. Although the Friday Sharing Program provides direct benefits to informal workers, there are potential impacts that need to be considered. The routine distribution of ready-to-eat meals has the potential to create dependency for some recipients. However, based on the results of the researcher's observations, the majority of recipients continue to carry out their daily work activities and view the assistance as a form of temporary support, not as a primary source of meeting their daily needs. This social action is classified as a value-rational social action (Wertrational), because the social actions of the Turun Tangan Lampung volunteers are based on religious values, humanity, sincerity and social concern (Weber 1978).

The Orphan Assistance Program is a manifestation of the Turun Tangan Lampung Community's sensitivity to the plight of orphans who experience economic limitations and minimal support from their families. Orphans are a vulnerable group requiring special

attention, particularly in meeting their basic needs and ensuring their education. The community distributes aid through foundations that support orphans in the Bandar Lampung area. Foundations were chosen because these institutions have data on beneficiaries, support, and a more structured care system, enabling aid to be distributed effectively and equitably. This social action is classified as a value-rational social action (Wertrational), as volunteers act based on moral convictions and humanitarian values. The empathy aspect of this activity aligns with the view that social care is driven by emotional elements (Crandall 1980).

The Turun Tangan Lampung Community's Disaster Awareness Program is a rapid response by the Turun Tangan Lampung Community to emergencies frequently experienced by communities due to natural disasters. This program aims to assist vulnerable communities, particularly disaster victims who have lost their homes, suffered material losses, and struggled to meet basic needs due to disasters such as flooding. The volunteers' concern stems from their concern for the victims, who require prompt and appropriate initial assistance to survive during the emergency response period. The program implements logistical assistance in the form of basic necessities, clean water, clothing, light medication, and other daily necessities. Volunteers also travel directly to disaster locations to assist with aid distribution, assess victims' conditions, and assist communities in the initial recovery phase. In addition to providing material assistance, the volunteers' presence in the field also provides emotional support for victims experiencing psychological stress due to loss and uncertainty following a disaster. This aligns with the perspective of Ife and Tesoriero, who emphasize that community-based social work practices focus not only on meeting material needs but also on strengthening humanity, empathy, and social solidarity in the face of crisis (Ife & Tesoriero 2008). Based on Weber's theory of social action, this activity is an affective action because it is driven by feelings of empathy, sympathy and spontaneous concern for the suffering of disaster victims (Weber 1978).

### **Field of Education**

The World Kaleidoscope Program is an initiative of the Turun Tangan Lampung Community that aims to improve access to education for children living in remote areas far from city centers. This program was created in response to the educational inequality that still occurs in rural areas, particularly related to limited educational facilities and infrastructure, low availability of teaching materials, and minimal learning assistance for children (Suyanto and Sutinah 2016). These conditions make children in remote areas a vulnerable group in the educational sector because they experience limited access to adequate educational services

(Tilaar 2009). In its implementation, Turun Tangan Lampung volunteers go directly to remote locations to carry out various educational activities, such as field education classes, reading sessions, book sharing, milk distribution, and learning motivation activities. The involvement of volunteers in these activities demonstrates the role of social communities in community empowerment through a participatory approach based on local needs (Adi 2013). In addition, volunteers also collaborate with local teachers to understand the students' conditions and adapt learning methods to the social and cultural context of the surrounding environment (Mulyasa 2012). The presence of volunteers in the World Kaleidoscope Program not only provides additional learning experiences for children, but also plays a role in fostering learning motivation and self-confidence in students amidst the various limitations they face. This program also contributes to building awareness of education in rural communities by instilling a passion for learning, increasing children's curiosity, and expanding access to more adequate learning resources. Based on Weber's theory of social action, this activity is a value-oriented rational action, because volunteers are driven by a moral commitment to fighting for educational equality (Weber 1978).

The Milk and Healthy Food Distribution Program is a community-led initiative aimed at meeting the nutritional needs of children in low-income areas. This program is implemented through the distribution of milk, bread, fruit, and other nutritious foods, accompanied by education on balanced diets, personal hygiene, and the importance of early health care. These efforts aim to instill awareness of the importance of nutrition and health in children, while also fostering healthy lifestyle habits and a concern for themselves and their environment (Ministry of Health of the Republic of Indonesia 2018). Based on Weber's theory of social action, this activity is considered a value-oriented rational action, a value-rational social action (Wertrational). Volunteers in this program act not solely based on instrumental rational considerations but are driven by values of empathy, moral awareness, humanity, and social responsibility toward children as a vulnerable group (Weber 1978). The community understands that children living in economic hardship are at higher risk of nutritional and health problems, so volunteers are motivated to provide assistance and education, believing that every child has the right to adequate nutrition and health services (Ritzer 2014).

Book Donation is an activity carried out by the Lampung Turun Tangan Community to help children and communities who still have limited access to reading books. Volunteers collect books from donors, then distribute them to schools in remote areas. In addition to distributing books, volunteers also invite children to read together, have light discussions, and

provide basic literacy training to increase their interest in reading and literacy skills. Based on Weber's theory of social action, this activity is a value-rational social action (Wertrational), because volunteers act out of concern for education and awareness of literacy as an important social value (Weber 1978).

### **Environmental Sector**

The Beach Clean Up program is a form of environmental awareness implemented by the Turun Tangan Lampung Community in response to the increasing waste problem in the coastal areas of Bandar Lampung City. The accumulation of plastic waste and household waste in coastal areas not only disrupts the beauty of the environment but also impacts the marine ecosystem and the health of coastal communities. This program is implemented through beach cleanups involving volunteers and the local community. Through these activities, the Turun Tangan Lampung Community strives to raise environmental awareness and encourage public participation in maintaining the cleanliness and sustainability of the coast. Based on the researcher's analysis, this program is a value-oriented, rational action, as it is based on ecological responsibility and environmental concern (Weber 1978).

The Seribu Pohon Project, implemented by the Turun Tangan Lampung Community, is a form of awareness of environmental damage, such as vacant land, deforestation, and coastal areas prone to abrasion. This program aims to maintain ecosystem sustainability, mitigate the impacts of climate change, and prevent environmental damage through tree planting. Environmental rehabilitation efforts through tree planting are considered effective in maintaining ecosystem balance and improving environmental quality (Keraf 2010). The program is implemented in a planned manner, starting from site selection, seed procurement, volunteer task allocation, and monitoring post-planting tree growth as a form of sustainable environmental management (Fauzi 2014). Based on Weber's theory of social action, this activity is considered instrumentally rational social action (zweckrational). This is reflected in the way the community systematically designs activities to achieve predetermined goals. Volunteers do not plant spontaneously, but rather consider the most effective means and strategies, such as selecting tree species appropriate to soil and environmental conditions, determining planting methods, and implementing regular monitoring to ensure optimal growth of the planted seedlings (Weber 1978 and Ritzer 2014).

The Trash for Fruit program is an environmental innovation implemented by the Turun Tangan Lampung Community during every Car Free Day (CFD) event. This program aims to reduce the amount of plastic waste while raising public awareness of the importance of

maintaining a clean environment. The public is invited to exchange collected plastic waste for fresh fruit as a form of participation incentive. This incentive-based approach is considered effective in encouraging changes in public behavior regarding waste management in public spaces (Suyanto 2016). The program is implemented in a planned manner, starting from determining waste collection locations, socializing with CFD visitors, providing fruit, and sorting and distributing waste to recycling facilities. The participation pattern in this program is active, because people must first bring their waste to obtain benefits, so it does not foster a sense of dependency, but rather instills values of responsibility and concern for the environment (Adi 2013). Based on Weber's theory of social action, this activity is an instrumentally rational social action (zweckrational). The community designed the strategy of "trash for fruit exchange" as the most effective means to achieve clear goals, namely waste reduction and increased environmental awareness. These activities were implemented through careful planning and were results-oriented, demonstrating that targeted and rational social action can produce a tangible impact on changing community behavior (Weber 1978; Ritzer 2014).

Based on field findings, the social actions undertaken by the Turun Tangan Lampung Community align with Max Weber's theory of social action, which includes value-oriented rational action, instrumental rational action, and affective action. Each program demonstrates a clear goal, active volunteer involvement, and social meaning for the beneficiaries. The activities implemented are not only material assistance but also build awareness, solidarity, and social responsibility for vulnerable communities. The actions of the Turun Tangan Lampung Community can be understood as a concrete form of meaningful social action oriented towards social change.

### **The Role of the Lampung Community in Building Social Awareness in Vulnerable Communities**

The Turun Tangan Lampung Community plays a crucial role in fostering social awareness among vulnerable communities, particularly in efforts to reduce various forms of social vulnerability experienced by them. Based on interviews and field observations, this community demonstrates a consistent role as a social community through the implementation of various programs designed to address social issues within the community.

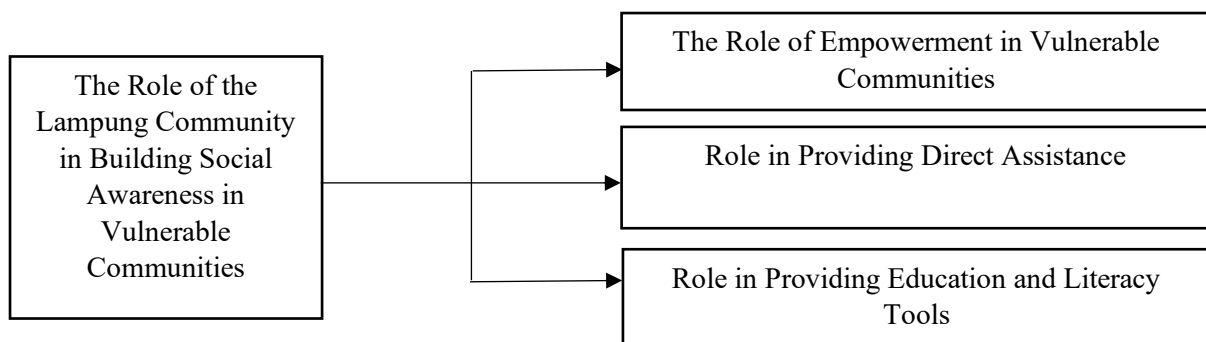
This role is realized through the collective work of each division within the community, who carry out tasks and responsibilities according to their respective fields. Before implementing a program, the Turun Tangan Lampung Community first identifies emerging

social issues in the Lampung region. These issues are then analyzed to determine the focus of activities, targets, and objectives of the program. This process demonstrates that each program is not implemented spontaneously, but rather through planning tailored to the needs of the local community.

The research results show that the Turun Tangan Lampung Community serves not only as a channel for aid but also as a facilitator, motivator, and driver of social change. Volunteers are directly involved in the planning, implementation, and evaluation of activities. The use of social media for activity publication, volunteer recruitment, and activity reporting reflects a fairly systematic and transparent organizational management. This is in line with Max Weber's view that social action is carried out based on the meaning and purpose recognized by the participants (Weber 1978).

In general, the role of the Turun Tangan Lampung Community demonstrates an integration between individual and group roles. Individual volunteers contribute through personal involvement, while the community serves as a coordinating platform that optimizes collective capacity to achieve social goals. Community activities reflect a combination of instrumental rationality, value orientation, and affective drive, so that the social care they foster is not only practical but also grounded in empathy, morality, and social solidarity. Based on the analysis, the role of the Turun Tangan Lampung Community in fostering social care for vulnerable communities can be classified into the following roles:

**Table 2**  
The Role of the Lampung Hands-On Community



### **The Role of Empowering Vulnerable Communities**

The empowerment role of the Turun Tangan Lampung Community is evident in its efforts to increase the capacity, awareness, and independence of vulnerable communities through various programs in the social, educational, and environmental sectors. Programs such

as Kaleidoscope Dunia (World Kaleidoscope), book donations, milk distribution, Beach Clean Up, Trash for Fruit, and the Seribu Pohon Project provide more than just temporary assistance, but also encourage behavioral change and increased public awareness. Through the direct involvement of volunteers, communities are encouraged to actively participate in educational activities, environmental awareness, and other social activities. This approach aligns with the concept of empowerment, which positions communities as subjects of social development, not merely recipients of assistance (Ife & Tesoriero 2008). Based on Max Weber's theory of social action, this empowerment role falls under the category of value-rational action, as volunteers' actions are driven by humanitarian values, solidarity, and moral convictions to help others, rather than by personal interests or material gain (Weber 1978).

### **The Role of Providing Direct Assistance**

The role of providing direct assistance is a concrete manifestation of the social concern of the Turun Tangan Lampung Community for vulnerable communities experiencing economic hardship or impacted by disasters. The assistance provided includes basic necessities, educational supplies, and logistical support for communities affected by natural disasters. This direct assistance not only serves to meet material needs but also fosters a sense of security, empathy, and togetherness between volunteers and the beneficiaries. From Max Weber's perspective of social action, this role falls under the category of value-rational action, as it is based on moral conviction and a social responsibility to help others (Weber 1978).

### **Role in Providing Education and Literacy Tools**

The role of education and the provision of literacy resources is realized through book donations, the creation of reading corners, the provision of stationery, and collaborative learning activities within the Kaleidoscope Dunia program. This program aims to open access to education for children living in areas with limited educational facilities. By providing literacy resources, the Turun Tangan Lampung Community strives to foster interest in reading, increase learning motivation, and create an environment that is more concerned with education. This role aligns with the view that literacy is a crucial factor in improving the quality of life of the community (UNESCO 2017). In Max Weber's theory of social action, this role also includes value-rational action (Wertrational), because it is driven by the belief that equal access to education and literacy are important social values to strive for.

Based on the research results, the social concern built by the Lampung Turun Tangan Community can be analyzed through four aspects of social concern according to Crandall, namely motivation, cognition, emotion, and behavior (Crandall 1983). Motivation, This can be

seen from the internal drive of volunteers to contribute to helping vulnerable communities. Cognitive, This is evident from the volunteers' understanding of the conditions and problems of the communities they help. Emotion, reflected through the empathy and sympathy of volunteers in interacting directly with the community. *Behavior*, manifested in real actions such as distribution of aid, literacy activities, and other social actions. These aspects demonstrate that social awareness does not stop at empathy, but is manifested through concrete actions that directly impact vulnerable communities.

Based on data analysis, it can be concluded that the Turun Tangan Lampung Community plays a strategic role in fostering social awareness among vulnerable communities. This role is realized through community empowerment, direct assistance, and the provision of education and literacy resources. All community activities reflect value-oriented social action, instrumental rational action, and affective action, as described in Max Weber's theory of social action. This community is not only a provider of assistance but also an agent for the formation of sustainable social awareness values. Through volunteer involvement and planned programs, the Turun Tangan Lampung Community has succeeded in fostering empathy, solidarity, and social responsibility within the community.

### **Southern Sociological Perspectives: Community-Based Social Awareness in the Global South Context**

The findings of this study highlight the importance of understanding community-based volunteer movements within the broader context of Southern sociological perspectives. Unlike many Global North contexts where social welfare and community engagement are often institutionalized through formal governance systems, the Turun Tangan Lampung Community demonstrates how social awareness in the Global South frequently emerges from grassroots initiatives responding to structural inequalities and limited state capacity. The existence of various volunteer programs—such as food assistance, literacy initiatives, environmental campaigns, and disaster response—reflects how community actors in Indonesia fill gaps in social protection and development (Ife & Tesoriero 2008; Putnam 2000).

This pattern reflects a distinctive characteristic of Global South societies, where social vulnerability is not only shaped by economic inequality but also by uneven development, limited infrastructure, and weak institutional support. The Turun Tangan Lampung Community operates within these structural conditions, where volunteers become key agents in providing social services typically expected from formal institutions. This finding reinforces Southern sociological perspectives that emphasize the importance of informal social networks,

community solidarity, and collective action as mechanisms for addressing structural inequality (Comaroff & Comaroff 2012; Santos 2014).

Furthermore, the findings demonstrate that social awareness in the Global South is strongly embedded in cultural values such as mutual cooperation (*gotong royong*), solidarity, and humanitarian empathy. These values shape volunteer motivations and sustain long-term engagement in community programs. Unlike individualistic volunteerism often observed in Global North contexts, the Turun Tangan Lampung Community reflects collectivist social relations that prioritize communal responsibility and shared social goals. The volunteers’ actions—ranging from educational outreach to environmental campaigns—illustrate how community-based social care is culturally embedded and socially constructed within Indonesian society.

Another important contribution to Southern sociological perspectives is the role of youth-led volunteer movements as emerging social infrastructure. The Turun Tangan Lampung Community demonstrates how young people in the Global South actively participate in addressing social inequality, not only as beneficiaries of development but also as agents of social transformation. This challenges dominant development narratives that often portray youth in developing countries as passive recipients of social programs. Instead, this study reveals that youth-led initiatives function as adaptive responses to development gaps, particularly in education access, environmental sustainability, and social welfare.

Moreover, the participatory approach adopted by the Turun Tangan Lampung Community highlights the importance of bottom-up development strategies in the Global South. The community identifies local problems, designs context-specific programs, and involves beneficiaries in implementation processes. This approach aligns with Southern sociological perspectives that emphasize locally grounded knowledge and community-driven development rather than top-down interventions (Santos 2014). The findings suggest that sustainable social awareness is more likely to emerge when communities are actively involved as participants rather than passive recipients.

Overall, this study contributes to Southern sociological perspectives by demonstrating that community-based volunteer movements in Indonesia function as alternative social institutions that address structural inequality, foster social solidarity, and promote sustainable social awareness. The Turun Tangan Lampung Community illustrates how grassroots initiatives in the Global South play a strategic role in bridging development gaps, strengthening

community resilience, and creating socially embedded pathways toward inclusive social transformation.

## CONCLUSION

This research shows that the Turun Tangan Lampung Community plays a significant role in fostering social awareness among vulnerable communities through structured and participatory programs. These programs demonstrate a tangible manifestation of social awareness based on humanitarian values and empathy, providing aid to those in need, including the poor, the elderly, street vendors, orphans, and communities in remote areas. The programs implemented encompass several areas: Social and Humanitarian Affairs (food donations, Friday Sharing, orphan assistance, disaster relief), Education (World Kaleidoscope, milk and healthy food distribution, book donations), and Environment (Beach Clean Up, Seribu Pohon Project, Trash for Fruit).

The Turun Tangan Lampung Community's role in fostering social awareness among vulnerable communities includes: (1) empowerment, (2) direct assistance, and (3) education and literacy resources. Through these roles, the community has successfully become a platform for social movements and volunteerism that foster empathy, mutual cooperation, and social responsibility within the community. This research shows that social action based on community participation can have a real impact in strengthening social solidarity and improving the welfare of vulnerable communities in a sustainable manner.

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